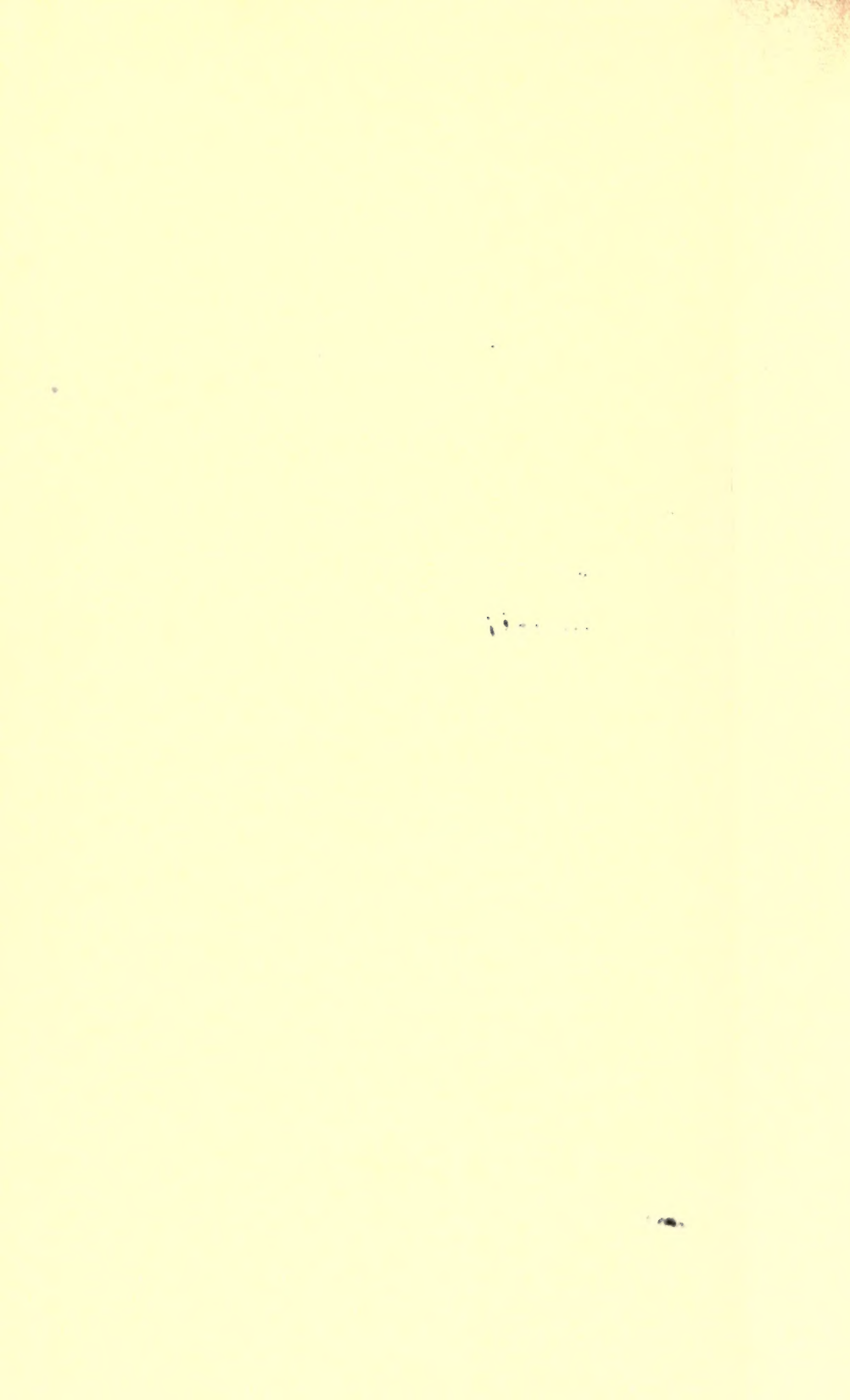


CENTENNIAL HISTORY  
OF THE  
EVANGELICAL  
LUTHERAN SYNOD  
OF MARYLAND

1820 - 1920

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*WENTZ*





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L HISTORY  
OF THE  
EVANGELICAL LUTHERAN  
SYNOD *of* MARYLAND

OF THE  
UNITED LUTHERAN CHURCH  
IN AMERICA

1820 - 1920

BY  
REV. PROF. ABDEL ROSS WENTZ, Ph.D.

*Professor of Church History in the Gettysburg Theological Seminary,  
Curator of the Lutheran Historical Society, Author of "The  
German Element in York County, Pennsylvania."*

TOGETHER WITH

A Brief Sketch of Each Congregation of the Synod

AND

Biographies of the Living Sons of the Synod in the Ministry

EDITED BY THE SAME AUTHOR

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PUBLISHED BY THE AUTHORITY OF THE SYNOD

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1920

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"Remember the days of old: consider the years of many generations."—*Deut. 32: 7.*

"The Lord of Hosts is with us; the God of Jacob is our refuge."—*Psalms 46: 7.*



## Foreword

The Lutheran Church in America has a history of which her sons and daughters may well be proud. Her influence was very potent in the earliest settlements in Georgia, along the Delaware and on Manhattan Island. The Pilgrim Fathers largely came from Leyden where for thirty years they had lived in Holland which had become a republic chiefly through the influence of the Lutheran Reformation.

From our earliest history the Lutheran Church has exerted a wide influence in the moral and religious life of our people. The freedom of conscience for which it always stood, the sincere piety it fostered everywhere, had much to do in shaping the best political, social and religious life of the nation.

In some respects the Lutheran Church is an outstanding American Church. In our Colonial history, the settlements of Lutherans along the frontier largely bore the brunt of the depredations of savages who at various times were incited to murder and rapine by emissaries from other lands. During the war for Independence, the Lutherans stood solidly with Washington and shed their blood willingly in the struggle for freedom. In that momentous conflict one third of the population of the country was Tory. But the Lutherans were not Tories. So in the war of 1812. In the war between the States, the Union had no more loyal supporters North of Mason and Dixon's line than the Lutherans. And in the recent great war with the central powers of Europe the Lutheran Church was exceptional in the number of her sons who followed the flag and in her response to every call and need of the Government in its conduct of the war.

The best blood of Europe that came to our shores flowed in the veins of those who came in quest of religious freedom. The Palatines who came very early to Baltimore and through Pennsylvania into western Maryland were largely influenced to leave their mother countries beyond the seas by reason of persecution. Hence, when they entered into the making of a new country they cut away from the ecclesiasticism and from the Church Governments which obtained under the monarchies of the old world. Congregations were organized and synods were formed in harmony with the genius of what has become the greatest republic

of the ages. No ecclesiastical connections nor even formal fraternal relations were maintained with the Churches of the Fatherlands. The Lutheran Churches were not only American in spirit but thoroughly and distinctly American in practice.

The Maryland Synod was organized almost simultaneously with the General Synod. The first, third, fifth, sixth and seventh presidents of the General Synod were members of the Maryland Synod. The first, second, third, fourth, sixth, seventh and eighth sessions of the General Synod were held in Maryland Synod Churches. A large number of the leading ministers and laymen not only in the Lutheran Church but in the country generally have been connected with the Maryland Synod.

The Maryland Synod is distinguished by its prominence in the educational, eleemosynary and missionary work of the Lutheran Church. The Colleges and Seminaries at Gettysburg and Selinsgrove were largely inspired and aided in their beginnings as well as through their entire history by the Maryland Synod. She furnished the first Presidents for Gettysburg, Selinsgrove, Wittenberg and Midland Colleges. The Deaconess Home and Mother-House, and the Home for the Aged are located on her territory, while all the benevolent and eleemosynary institutions of the Church receive the Synod's unfailing support. The beginnings of Home Missionary work were largely under the direction of the Maryland Synod. The first missionaries beyond the Pan-Handle and later beyond the Mississippi were sent forth from her Churches. Both the Boards of Home and Foreign Missions have had their headquarters on its territory.

The writer has been a member of the Maryland Synod for more than twenty years. He recalls the meetings of synods and conferences with unfeigned pleasure. There is a spirit of fraternity and brotherly coöperation that is both admirable and characteristic. There is enthusiasm for everything that makes for the advancement of the Kingdom of our Lord. Delightful fellowship, whole-hearted service, mutual confidence, are marked features of the Synod's life.

The following pages tell only a part of the story. Many of the best things cannot be written in a book. The Committee consisting of Professor Abdel Ross Wentz, L. Russell Alden, Esq., and the writer, entrusted the entire literary work in the preparation of the history to Professor Wentz. A son of the Synod, preacher, historian, scholar, and teacher of young men preparing for the Gospel ministry, he has performed his task well.

EZRA K. BELL.



## Introduction

As we stand on the bow of some great ocean-liner hustling itself across the trackless deep, we feel only the rush of change, the toss of the waves, the buffeting of the winds, and the heaving of the mighty deep. As we look forward from the bow we have no certainty of progress or of definite direction. But when we go back and stand on the stern of the vessel we see the wake of the ship, boiling out even as we watch it and stretching off in a straight line behind us. Then we know that we are held to a course, that we are making progress and that we are moving in a straight line and therefore towards a goal. We cannot see our destination but we know that we are going somewhere because we can see that we have come from somewhere.

So the past is the wake of history. It is an argument for a definite direction in the world's events. Our review of a century of Maryland Synod history ought to help us in some measure to understand the divine goal of daily events and the will of God for the future of our Zion.

This volume is a part of the Maryland Synod's observance of her centennial year. It is intended to make us mindful of our heritage and our responsibility. It is not history for history's sake, not a narrative of facts long since past and unrelated to the present. It is rather a means of helping us, as individual congregations and as a Synod, to understand our relation to the living present and our responsibility to the promising future.

The story of these hundred years in the Synod is an inspiring one. No one can read the record without feeling that the hand of God directs the affairs of the Church. But while the growth and achievements of the century should swell our breasts with pride and fill us with gratitude to God for the past, the contemplation of her progressive development in powers and resources should fill us with a sense of obligation and point the finger of duty to the coming age.

This is not a history of Lutheranism in the State of Maryland, but only a history of the Maryland Synod and her churches. There are a number of Lutheran churches in the State that do not belong to the Synod. Such are the twenty-four congregations of the Synodical Conference (thirteen in Baltimore, two in

Washington, two in Accident, and one each at Colgate, Cumberland, Glen Arm, Linthicum Heights, Mechanicsville, Overlea, and Preston), the fifteen congregations of the Joint Synod of Ohio (nine in Baltimore and one each at Washington, Ellicott City, Fullerton, Glen Arm, Laurel, and Perryman), one of the Swedish Augustana Synod in Baltimore, one of the Iowa Synod at Woodlawn, and several without synodical relations. These do not come within the scope of this volume.

The plan of the book includes three main parts, the history of the Synod as a whole, the history of the churches constituting the Synod at present, and biographical sketches of the sons of the Synod now in the ministry.

In portraying the life of the Synod as a whole we have first sketched the Lutheran movements and settlements within the State before the organization of the Synod. These materials have been gathered from sources too numerous to mention here. The original plan to sketch the early history of the Lutheran Church in America outside of Maryland had to be abandoned because it would have led too far afield. That subject can easily be traced in other books. For the European origin of these early Lutherans in Maryland the reader is referred to Chapter Five of my "German Element in York County," pages 96-174.

The history of the Synod as such, from the organization to the present, has been gathered mainly from the Minutes of the body. The original protocol of the Synod, we regret to say, has not been available. For over two years we have conducted a search for the protocol and first constitution. But in vain. We believe they have been destroyed.

The subject of the protocol often occupied the attention of the Synod. As early as 1840 the manuscript protocol was pronounced "irrecoverably lost," and a committee declared it impossible even to secure a complete file of the printed minutes. Four years later, however, the protocol is reported found and measures are taken for its safe keeping. In 1858 it was consigned to the care of Dr. Morris, but ten years later he reported that a part of the archives had been lost again. In 1871 it is reported that the old protocol and other papers of the Synod have been sent to Dr. Diehl "to be placed with the archives of the Synod in the church in Frederick." This is the last trace of those valuable papers that can be found. It would seem that they were removed from Frederick when Dr. Diehl left that church, but diligent search among his heirs and effects has failed to reveal them.

But we have succeeded in gathering a complete file of the published minutes of the Synod from various sources, and from these



we have gathered practically all of our materials for the story of the Synod as such.

For the materials in the congregational sketches we are in most cases indebted to the pastors of the churches. They were gathered largely from the church records and congregational archives of the individual congregations. Some of the materials are to be found also in published form. Such are Williams' "History of Frederick County," Williams' "History of Washington County," P. H. Miller's "History of Grace Lutheran Church of Westminster and Sketches of Lutheran Congregations in Carroll County," M. L. Culler's "Early History of the Lutheran Churches in the Middletown Valley," Bell's "History of the Leitersburg District," L. B. Hafer's "Brief Sketch of Trinity Lutheran Church of Taneytown," Ferdinand Hesse's "History of the Smithsburg Charge," C. S. Jones' "History of St. Paul's Evangelical Lutheran Church in Baltimore County," Sarah C. Trump's "One Hundred and Fiftieth Anniversary of Immanuel Lutheran Church of Manchester," L. H. Waring's "History of the Evangelical Lutheran Church of Georgetown," Diehl, Schmucker, and Kuhlman on the Frederick congregation, Culler and Trump in "The Martinsburg Lutheran" for December, 1918, and F. R. Wagner's "Historical Sketch of St. Paul's Lutheran Church of Frostburg." Much credit is due also to Dr. Victor Miller for his persistent efforts from 1900 to 1913 in gathering from the pastors many materials for the history of their churches.

About one-third of the congregational histories could be published in practically the same form in which they were prepared by the pastors. Another third we prepared from data submitted by the pastors. For the other third we had to secure the data as well as write the history.

The selection of portraits to illustrate the congregational histories was a delicate matter, and in some cases the pastor simply could not bring himself to make a selection from among the many good subjects that might have been available, and in those cases no illustrations of laymen appear. With only two exceptions we have been able to present a picture of every pastor in the Synod. We appreciate this splendid coöperation.

As to the third part of the volume the editor wishes to assume responsibility for the form in which most of the biographical sketches appear. He had much difficulty in overcoming the modesty of many of the "sons of the Synod" and in securing a measure of uniformity in the sketches. Four or five subjects belonging in this chapter refused to respond.

Our main problem throughout the book was condensation. When we consider the size of the Synod and her age, the even greater age of some of her congregations, the prominence of the Synod and her men in the work of the church, the many aspects of her life, and the varied lines of her activity, we readily understand that the full history of the Synod's hundred years would require many volumes of this size. The minutes alone for these hundred years cover nearly 5,000 pages. Volumes have had to be condensed into sketches. Doubtless many omissions will be noted by the informed reader. Then be it remembered that we have made special effort to maintain proper proportions. We have been obliged to condense greatly and to omit many things we wanted to include. But we have not retrenched: we have faithfully carried out the main plan authorized by the Synod two years ago.

If the plan of the work had included footnotes many interesting but isolated events, many extraordinary occurrences, and many piquant and original anecdotes might have been introduced to enliven the reading. Then, too, complete bibliographical and other source references could have been included. But these were not regarded as essential to the main record and had to be omitted.

Our obligations are hereby acknowledged to Pastor Richard Schmidt for his article on the German Synod of Maryland, to Miss Mary Baylies for her account of the Woman's Home and Foreign Missionary Society of the Maryland Synod, to the pastors who so kindly coöperated in securing their congregational histories and materials for illustration, to the sons of the Synod who furnished data from which to make their biographies, and to the many individuals who so willingly responded to our many inquiries for information to be used in the volume.

In typewriting the manuscript for the printer and in gathering the tables presented in the volume we have had much valuable assistance from Mr. Luther A. Gotwald of the Gettysburg Seminary.

ABDEL ROSS WENTZ.

*Gettysburg, Pa., March 30, 1920.*

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"We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the days of old: Thou didst drive out the heathen with Thy hand, but them didst Thou plant."—*Psalm 44: 1, 2.*

"Hitherto hath the Lord helped us."—*1 Samuel 7: 12.*

## CHAPTER I.

### EARLY LUTHERAN SETTLEMENTS IN MARYLAND.

Maryland was originally founded as a refuge for Roman Catholics. People of that faith were at that time the objects of sore persecution in England. The first settlers of Maryland, who reached the colony in March, 1634, were oppressed Catholics from England, about three hundred in number. But from the beginning Protestants were admitted to the new colony. This was not because of any advanced views of religious toleration but because the colony was British, and the Catholic proprietor, Lord Baltimore, did not dare to exclude Protestants from the colony of a Protestant nation. The spirit of the age was bitterly intolerant, but in this case prudence dictated liberality. And so it was that people of all Christian denominations began to pour into the promising colony, and sixty years after the colony had been founded primarily as an asylum for persecuted Roman Catholics, the children of that faith constituted but one-twelfth of the population.

The first Lutherans to settle in Maryland were Swedes. They came in 1645, only eleven years after the colony had been founded, and settled in what is now Cecil County. They constituted the out-post of that large Swedish settlement that had begun on the Delaware River (then New Sweden) seven years before. In 1649 these Swedish Lutherans built the first Lutheran church in what is now the state of Maryland. It is said that in 1660 there were nearly three hundred Lutheran families in that locality. But the settlement was not permanent. With the passing of New Sweden this solitary Lutheran settlement in Maryland vanished also, and it made no contribution to the Lutheran element that later constituted the Maryland Synod, except perhaps by contributing some individuals to the settlements in western Maryland. Nearly a century was to pass before the first permanent settlement of Lutherans was made in the colony of Maryland. Then nearly another century was to pass before the Maryland Synod was born.

As the history of our American Republic covers less than half of the history of the white man in our country, so the life of the

organized Maryland Synod covers only a little more than half of the history of Lutherans in the State.

The Lutheran Synod of Maryland is now just a century old. But the history of Lutheranism in Maryland goes back nearly a century before the organization of the Synod. There were individual Lutherans and Lutheran settlements and Lutheran congregations in Maryland some ninety years before synodical organization was effected. The beginnings of these pioneer Lutheran settlements go back beyond the establishment of the American Republic, beyond the Revolutionary War, back to the early decades of the Eighteenth Century.

Three of these earliest Lutheran settlements in particular need to be considered as heralding the dawn of Lutheran history in Maryland. They are Baltimore, Conococheague, and Monocacy. The oldest of these is Monocacy. But all of them have long since ceased to be preëminent in the Lutheranism of the state. The settlement of Monocacy was soon overshadowed and absorbed by Frederick. That of Conococheague dwindled into insignificance beside Hagerstown. And the old Lutheran community in Baltimore belonged to the Maryland Synod only a short time and has long since lost its Lutheran confessional character.

Let us review briefly the life of these three pioneer Lutheran communities. They mark one stage in the westward movement of the American frontier, the meeting point between civilization and savagery, and thus they help constitute the crucible in which the different European nationalities have been moulded into an entirely new product known as the American. At the same time their character and their history as church communities hold the germ and promise of much of the subsequent history of Lutheranism in the state of Maryland.

### *On the Monocacy.*

The first Lutheran congregation in the state of Maryland was Monocacy. The Monocacy settlement was in Frederick County, ten miles north of the present city of Frederick, at the point where the route of travel from Pennsylvania crossed the Monocacy River. This settlement was one of the results of the gradual expansion of the population from the Atlantic seaboard westward.

The pioneers of the Monocacy Valley came from Pennsylvania. In the year 1710 as a result of the great increase of German immigrants to America the Lutheran population of Pennsylvania had begun to grow rapidly. Many of these Lutherans had settled in Lancaster County, Pennsylvania, just east of the Susquehanna



River. From that point there was a natural avenue leading southwestward into Virginia. This was the highway that from time immemorial had been used by the Indians in their wanderings from north to south and vice versa. It included a series of fertile valleys now known as the Cumberland, Shenandoah, and Virginia Valleys. Crossing the Susquehanna where Wrightsville now stands it followed the limestone belt in a southwestern direction across York County (York and Hanover) and the southeastern part of Adams County (Littlestown), across the state line into Carroll and Frederick Counties, Maryland, and so to the Potomac. This route of travel afterwards figured prominently in the history of our country.

It was this great natural highway from eastern Pennsylvania to Virginia that brought the first Lutheran settlers to Maryland. As the population in eastern Pennsylvania increased and the good lands there were gradually taken up the hardy pioneers pushed westward across the Susquehanna. But out of regard for the rights of the Indians the Pennsylvania authorities did not permit settlement on the lands west of the river until 1729. So already several years before that date some of the immigrants into Penn's colony had moved across the forbidden Indian lands of York County and had pushed on to the hospitable soil of Maryland and Virginia. It seems probable that in 1727 or the following year a small number of Germans from Pennsylvania had taken up their abode on Maryland soil in the Monocacy Valley. These were mostly Lutherans.

A year or two later when the Pennsylvania government authorized settlements west of the Susquehanna the Indian trail to the south and southwest was converted into a wagon road and soon hundreds of Germans from Pennsylvania were coursing along this highway to the rich lands of western Maryland and northern Virginia. Then, too, Lord Fairfax of Virginia and Governor Ogle of Maryland were holding out special inducements to the Germans to settle within their respective domains. Early in 1732 the Governor of Virginia ceded a tract of some 25,000 acres to Jost Hite, a German, and Jacob Van Meter, a Dutchman, on condition that they would settle two hundred German families on the tract. Hite and Van Meter traversed Pennsylvania and New Jersey and even went to Germany and Holland in search of settlers for their lands, and directed them all to Virginia by the way of the well-known "Monocacy Road." The consequence was that soon a large volume of immigration began to flow from Pennsylvania to Virginia.

Then Charles Lord Baltimore tried to outdo the Governor of

Virginia in attracting colonists. He offered the lands between the Monocacy and the Pennsylvania line in tracts of two hundred acres each to families that would settle there and he asked only the rental of one cent an acre and no rent to pay for the first three years. It is not surprising that many of the Germans on their way from Pennsylvania to Virginia, with their keen sense for fertile soil and their fixed habit to hunt out good lands, seeing the rich lands of Frederick County offered them on such liberal terms, dug their spades into the earth then and there, set up their hearthstones, and forgot all about their intentions of going farther. This was the beginning of the Monocacy settlement.

These hardy industrious Germans came as home-makers and tillers of the soil. They brought with them their Bibles, their hymn books, and generally a few devotional works, such as Luther's catechism and John Arndt's "True Christianity." As soon as a community of settlers had formed they began to take measures to satisfy their hunger for the word of life, for common worship and the means of grace. From Pennsylvania they had come and to Pennsylvania they looked for spiritual ministry.

In 1733 John Casper Stoever, "the indefatigable missionary," on one of his tours from New Holland to York went as far south as the Monocacy settlement, baptized the Lutheran children there and organized the Lutheran members of the community into a congregation. The following summer, 1734, they built a neat substantial log church. This was the first Lutheran church in western Maryland and it was large enough and substantial enough to serve the purposes of the congregation for more than half a century.

To this unpretentious log church in the scattering log village the pious settlers gathered from miles around to worship God. Here the aged pioneer gave thanks for religious freedom that had been denied him in the fatherland. Here parents came from near and far with their families to acknowledge their Lord and to hear the preaching of His Word. When an ordained minister visited the community the babes were carried to this sacred place for holy baptism and all the faithful partook of the Lord's Supper. Hither the young man and the maid came for catechetical instruction and preparation for confirmation, and sometimes they came to plight their troth as husband and wife.

Many years passed before regular pastors could be obtained for the congregation. Meanwhile they had the village school-master to lead the singing, to read printed sermons on Sunday, and to impart religious as well as secular instruction to the

young. Who this schoolmaster was or how well he performed his work we do not know, but he evidently acted under the instructions and supervision of Pastor Stoever of New Holland and later of Lebanon, who from 1733 to 1743 made periodic visits west of the Susquehanna to York on the Codorus and to the congregation on the Monocacy.

The church on the Monocacy was built by the Lutherans of that community and for a long time was a purely Lutheran church. One of the governing principles of the organization was that "No minister shall be admitted to preach or administer the holy ordinances in our church, without a lawful certificate of Lutheran ordination and without the consent of the Lutheran church wardens." But in 1747, after the community had been visited by Michael Schlatter, the great organizer of the Reformed, the Lutheran church council granted "permission to regularly authorized ministers of the Reformed Church to hold services in the church." Thereafter the church building was used jointly by the two congregations, but the numbers of the Lutherans greatly exceeded the numbers of the Reformed.

The membership of the original congregation was scattered all the way from Taneytown and Emmitsburg on the north to the Glades and beyond Frederick on the south, and from Mount Pleasant and Liberty on the east to the Catoctin Mountains on the west. This large parish was only a comparatively small part of the charge that was committed to the oversight of Pastor Stoever and of course it did not generally have his direct or detailed supervision. He visited York about once a month. The Conewago settlement (near Hanover) he saw twice a year. But the congregation on the Monocacy never had his personal services more than once a year.

After ten years of intermittent ministry west of the Susquehanna, John Casper Stoever resigned in 1743 and his regular visits to York and his irregular visits to the Monocacy congregation ceased. But he had prepared his successor. In April, 1743, he had ordained David Candler, a schoolmaster of Conewago, and had placed him over the York and Monocacy churches. That same year Candler for the convenience of his parishioners organized the Conewago congregation (Hanover) and divided the Monocacy congregation by establishing a branch where Frederick now stands.

This beginning of Lutheran worship on the future site of Frederick City on the Carroll Creek was the first step in a series of events that finally led to the transfer of the old Monocacy organization to that thriving town ten miles south of Monocacy.



For a long time after separate services were held in Frederick the Lutherans residing there regarded themselves as members of the mother congregation on the Monocacy. But when Frederick was laid out as a town in 1745 and when it was made the county-seat of the new county in 1748, the number of Lutherans at Frederick naturally increased while the community to the north steadily declined in relative strength until at length the organization was, at it were, transferred to the town. The oldest record book in possession of the congregation is stamped on the back "Gemeinde Monakes," that is, the congregation of the Monocacy, and the most precious historic relic in their possession is the English Constitution contained in this same book, prepared by Muhlenberg and preserved in his hand.

Thus in 1743 Candler had charge of four congregations extending all the way from the Susquehanna to the Potomac, a direct distance of more than seventy-five miles. He lived at Conewago, and when his great zeal in the exercise of his office and his intense exertions on behalf of his congregations undermined his health and caused his death in little more than a year after his ordination, he was buried at Conewago.

A number of the people of the Monocacy church attended the funeral of their pastor at Conewago. The sermon was preached by Rev. Lars Nyberg, a Swede, who was pastor at Lancaster and who was secretly a Moravian. The deputation from Monocacy were so pleased with Nyberg's sermon that they asked him to procure for them a pastor who could preach like himself. Nyberg conferred with the Moravian authorities at Bethlehem with a view to procuring a man and the result was that he himself was appointed to serve Monocacy and the other congregations west of the Susquehanna. This appointment he accepted as an opportunity to lead those Lutheran congregations into the Moravian fold. When the perfidy of Nyberg became known to the Lutheran congregations the doors were closed against him at Lancaster, at York, and at Conewago. In the Monocacy congregation a split took place. Many of the people in the old Lutheran congregation adhered to Nyberg and to Nicke, his successor, and to the Moravian faith, and when in 1746 the Lutheran majority of the congregation locked the church doors on Nicke the Moravian element withdrew and for a number of years held services in a private house. In 1758 they organized a church of their own faith at Graceham, three and a half miles from the Monocacy church.

Years passed before the confusion caused by Nyberg in the Monocacy congregation was composed. The defenseless people

were set upon by vagrant preachers and imposters and the distraction did not cease until Muhlenberg himself appeared on the scene and prepared a constitution for the congregation.

But it was not easy to secure a visit from Muhlenberg. When the congregation was divided over the Moravian Nicke, in the summer of 1746, they sent to the United Lutheran ministers of Pennsylvania and asked to be taken under their care. But Muhlenberg was unable to visit them at that time. However, at his request Rev. Gabriel Naesman, pastor of the Swedish Lutheran Church at Wicaco, near Philadelphia, who could preach in German, and who for some time regularly visited Lancaster after Nyberg was excluded, made a visit to Frederick in October, 1746. On Reformation Day itself Mr. Naesman preached in the church at Monocacy and baptized one young man nineteen years of age and six children. He caused a large and well-bound record-book to be purchased and in it he entered the fact of his preaching there and the record of his baptisms. He also gave instructions to have the records of Candler and all other entries copied from private journals and family Bibles into the new church book. Fifty-four baptisms previous to October, 1746, were so entered.

The earliest baptism in the record is dated August 22, 1737. The infant son of Frederick Unsult was baptized by a Rev. Mr. Wolf. It is not at all certain that this ordinance was administered either at Frederick or at Monocacy. The probability is that the baptism was performed at the place from which the parents removed before they came to the Monocacy settlement, possibly the Lutheran settlement on the Raritan in New Jersey, where in 1737 Rev. John August Wolf was pastor.

After Naesman's refreshing visit the congregation was once more without a head and a pastor, as shepherdless sheep exposed to the ravages of the wolves that in those days wandered about in pastoral garb. Late in 1746 or early in 1747 Monocacy and Frederick were visited by the notorious vagabond Carl Rudolph, who claimed to be a Lutheran minister, and showed testimonials with great seals which were probably forged and certainly false. We learn of him first in Georgia where he barely escaped the gallows. Then he wandered northward through the Carolinas and Virginia until he arrived at Frederick. Wherever he found a congregation he tarried and offered his services. He is said by Muhlenberg to have served in Maryland congregations, German and Irish. He was accepted at Monocacy as pastor, but very soon showed himself to be a thief, a drunkard, licentious and utterly worthless, and was soon dismissed here as he had been everywhere else.

Another vagabond who attempted to creep into the congregation at Frederick in 1747 was a man whom Muhlenberg terms *Empiricus Schmid*. He was a quack who pretended to be a physician and dentist, resided in New Hanover, Pennsylvania, and as early at least as 1736 attempted to perform ministerial acts. When Muhlenberg took charge there in 1742 there was not room enough for both; after vainly attempting to organize an opposition congregation in 1743 Schmid left. He was afterward in Virginia, and in June, 1747, was at Frederick and Monocacy where he found but few supporters.

Meanwhile events were shaping to bring about a visit from Muhlenberg himself to the Monocacy Lutherans. Many of Muhlenberg's parishioners in Pennsylvania had taken up their abode in the Monocacy settlement. He states that between 1742, when he arrived in America, and 1747, one-half of the Providence congregation, of which he had charge, removed to the extreme limits of Pennsylvania and to Maryland and Virginia. Thus his personal interest was enlisted in the Maryland Lutherans. The appeal of the Monocacy congregation in 1746 had also made its impression on the great pastor.

Then, too, Muhlenberg had long been distressed by the accounts he received of the confusion that Nyberg and the Moravians had caused among the congregations formerly served by Mr. Candler, and at last in 1747 when the Pentecostal communions and confirmations in his own charge were completed he decided to visit those congregations and to try to restore order. In his reports to the authorities at Halle he gives a full and interesting account of his journey to Monocacy and its various incidents.

Setting out from New Hanover, June 10, 1747, he took the schoolmaster Jacob Loeser with him and went to the Alsace Church, to Tulpehocken and through Lancaster to York and then to Conewago. Here two deputies from Monocacy met him and took him, June 23d, thirty-six miles to the Monocacy settlement. They started in a drenching rain and finding no house at which to stay they were compelled to ride all night through the wilderness with the rain pouring down and the horses sometimes up to their knees in water and mire. By morning, June 24th, they reached their destination.

He says: "I was now at Manaquesy, of which the Moravians boast so much in their reports. I found here a log church and two parties in the congregation. Some adhered to the Moravians, and had allowed themselves to be ministered to by Mr. Nicky, one of their teachers, who, when I came, had just returned to Bethlehem. The other party had accepted the deceiver Carl



Rudolph as their preacher, but some time before had dismissed him. They had the same experiences with Nyberg as the members at York and Conawaque and at last had locked him out of the church, because he had tried to introduce a Moravian brother as a Lutheran preacher. They had now for nearly a year earnestly entreated that one of our ministers should come and administer the Lord's Supper to them. We could not refuse. My arrival was very acceptable to them and an occasion of joy."

He then describes his efforts to restore peace. He assembled the congregation and before service he asked for their church record in which he wrote, in the English language, some articles headed as follows: "For the Government of the Lutheran Church at Monocacy. Written in their Church Book by Rev. H. M. Muhlenberg, June 24, 1747."

The articles are as follows:

"Whereas we the subscribers enjoy the inestimable liberty of conscience under the protection of our Gracious Sovereign King George the II and his representatives our gracious superiors of this Province, and have used this precious privilege since our first settling here at Monocacy, till this day in worshiping God Almighty according to the Protestant Lutheran persuasion, grounded in the Old and New Testament and in the Unaltered Augsburg Confession, and other Symbolical Books, we will pray for our most gracious Sovereign and all that are in authority, that we may lead a peaceable and quiet life in sincerity, Godliness and honesty. And whereas we are at times disturbed by pretended ministers that style themselves Lutherans, but cannot produce any lawful certificate or credential of their vocation or ordination, by a lawful consistory or ministry, and cause strife, quarrels and disturbance among the congregation, we the subscribers, and church wardens, and members, of the Protestant Lutheran congregation, erect and agree and bind ourselves to the following articles, in primis:

"1. That our German Lutherans confess their adherence to the Holy Scriptures and also to the Unaltered Augsburg Confession, and the other Symbolical Books.

"2. That whenever possible in accordance with the same, they have the sacraments administered by regularly called and ordained ministers.

"3. That their rules do not allow that open and wilful offenders against the ten commandments of God and against the laws of a Christian government should be acknowledged by them as members, but be excluded.

"4. The church we have erected at Monocacy and used hitherto shall stand and remain for the worship of our protestant Lutheran religion according to our confession as long as the blessed acts of tolerance and liberty stand. The Reformed shall have liberty for their lawful ministers.

"5. No minister shall be admitted to preach or administer the holy ordinance, without a lawful call and certificate, of his lawful Lutheran ordination and examination by a Lutheran ministry, and without consent of the church wardens.

"6. Every year, shall be chosen four or more blameless members for church wardens and they shall be chosen by 'per plurima vota.'

"7. These wardens shall hold and preserve the keys of the church, the vessels and ornaments, and deliver every piece in time of worship, or when necessity requires it.

"8. Two of the church wardens shall keep an exact account of the alms, and offerings, and be ready each year for reckoning with the church wardens and the congregation."

These articles were dated June 24, 1747, and were signed by six wardens and twenty-six other members of the congregation residing at Monocacy and Frederick, as follows: John George Loy, John Kreitzman, John M. Roemer, Peter Axtel, Henry Sechs, Jacob Hoft, Martin Wetzel, George Sweinhardt, John Smith, John Verdries, Michel Reisner, Dr. Schney, John Stollmeyer, John Sechs, Valentine Verdries, John G. Seldner, John Christopher Smith, John Vogel, John Davis, Frederic O. Verdries, Martin Wehel, Jr., Nicholas Wehel, Frederick Willhide, George Honig, George Rolz, George M. Hoffman, Peter Apfel, Ludwig Weltner, Frederic Unsult, Jacob Hoen, Hans Fred Geyer.

It is the book containing these articles and their signatures that rests in the archives of the Frederick Church to-day. Muhlenberg read the articles publicly to the Monocacy congregation, explained them in German, and requested that those who wanted to be Lutherans should sign them. He tells us that he wrote them in English so that they might be of service if any legal difficulties arose. After this constitution was signed Muhlenberg proceeded to preach and administer the communion. Due to the heavy rains many of the members living at a distance were prevented from attending.

Of his visit the next day to Frederick, Muhlenberg writes: "On the 25th of June we rode on ten miles farther to a newly laid out town, where a number of Lutherans lived, who also belong to the congregation, but who were prevented by the heavy rains from being present on the previous day. Most of them subscribed the articles in the church record, and elected several of their own number as deacons (*Vorsteher*) and elders. Three or four persons had adhered to a man who formerly at New Hanover, had assumed the functions of the ministry, (in his diary Mr. M. mentions his name, "my predecessor at New Hanover, the Empiricus Schmid,") and had gone from there to Virginia and had now returned to Maryland. There was a large assemblage of English and German people. At the desire of many members, after preparatory service and prayer had been held, I administered the Holy Supper to some Lutherans, baptized children and married two couples. Both the flocks, that in town and that in the country, begged that I would take to heart their distraction, poverty and need of a preacher, and lay them before our venerable Fathers. They would try to hold together as long as possible. In the evening we rode back to our former quarters."

It is evident that Muhlenberg regarded the Lutherans of Fred-

erick as a part of the Monocacy congregation even though they had built their own house of worship four years before his visit. But the town of Frederick was now growing rapidly and while Monocacy and Frederick continued to form one charge until 1810, yet within five years after Muhlenberg's visit in 1747 the congregation at Frederick had taken precedence over the congregation in the country and the parsonage of the charge was located there at the county-seat.

An interesting side-light is thrown on the state of religion in that early Lutheran settlement by an incident that occurred as Muhlenberg and his companion, J. J. Loeser, were returning home from Monocacy on June 26th. After riding a few miles in the direction of Conewago they were met by an English gentleman who invited them to his house, offered them refreshments, and desired to know Muhlenberg's opinion of the condition of the Lutherans in Maryland. Muhlenberg said that all of them needed deeper experience in true repentance, living faith, and practical godliness. But he expressed his emphatic conviction that the Lutherans and Reformed contrasted very favorably with the Moravians and the Episcopalians of those days.

After Muhlenberg's visit to the Monocacy church the congregation received occasional visits from other Pennsylvania ministers. Rev. J. H. Schaum, of York, rendered ministerial services from time to time, and toward the close of 1749 Rev. Valentine Kraft took up his abode in Frederick. Kraft was an aged pastor who had come into violent opposition to Muhlenberg in Philadelphia. There is no evidence that he was accepted by the Monocacy charge as pastor but he probably officiated irregularly for a year or two and had some adherents. After he died in 1751 Rev. Schaum continued to visit the two congregations and gave them counsel. He did much to counteract the baneful influence of a vagabond named Streiter who though unordained was exceedingly zealous in his efforts to gain adherents and preside over the congregations.

By the year 1750 the head of this oldest Lutheran settlement in western Maryland had been transferred from the banks of the Monocacy to the town of Frederick and the pastorate was known by the name of Frederick. Thus we read in the minutes of the fifth Convention of the Pennsylvania Ministerium in 1752: "The Congregation in Frederickstown, Maryland, shall be visited by Rev. Mr. Schaum as often as possible until all are united and we can help them further." But in that same year the Frederick pastorate secured her first regular resident pastor. This was the highly gifted and thoroughly educated Rev. Bernhard Michael

Hausihl. He came to Frederick County by way of the port of Annapolis. For the Lutheran forces of Maryland had now begun to gather reinforcements from sources independent of Pennsylvania.

Between 1748 and 1753 as many as twenty-eight hundred Palatines came into Maryland by way of Baltimore and Annapolis. The vast majority of these settled in Frederick County. Among those who thus arrived in 1752 were Christopher B. Mayer and his son-in-law, Rev. Hausihl. Mr. Mayer brought a letter from Cecil Calvert, Proprietary of Maryland, to Benjamin Tasker, president of the provincial Council, requesting him to give the necessary assistance to Mr. Mayer and those accompanying him to forward them to *Manockesy*, their destination. The result was that they settled in Frederick and Rev. Hausihl became the first regular pastor of the Frederick and Monocacy congregations. With that event the history of the charge passes beyond the pioneer stage and can be traced in the congregational sketches of these two congregations.

Meanwhile the old village named Monocacy had begun to decline, its elements being absorbed by other communities. In 1760 Creagerstown was founded about a mile distant from Monocacy and on ground that was more elevated and therefore more advantageously situated. Thereupon the older village declined rapidly and was soon abandoned, the Lutheran congregation of the Monocacy preserving its historical continuity in the Lutheran church of Creagerstown. To-day it is not easy to determine even the location of that first church that for almost a generation served as a house of worship for those earliest Lutheran pioneers in Maryland.

### *On the Conococheague.*

The second pioneer settlement of Lutherans in Maryland was that on the Conococheague, in Washington County. The Conococheague like the Monocacy is a tributary of the Potomac. The settlement that bore the name of the stream was located about thirty miles west of the settlement on the Monocacy, about eight miles southwest of the present city of Hagerstown, and between the present towns of Williamsport and Clearspring.

The Conococheague settlement began only a few years later than the settlement on the Monocacy. It drew on the same sources of immigration and consisted of the more venturesome spirits among those who started from Pennsylvania on the old Monocacy trail to Virginia. The valley of the Conococheague did not lie on the beaten path of travel, but it had its attractions,



and the more hardy members of the vanguard of civilization ventured to pierce the wilderness and take up their abode on the western bank of the Conococheague and the northern bank of the Potomac, where the Potomac draws the line of division between the Cumberland Valley on the north and the Shenandoah Valley on the south.

Most of these early settlers came from the neighborhood of Monocacy and Frederick, making their way westward across the South Mountain and following the trail which afterwards became the National Pike until they reached the attractive region just west of the stream which gave its Indian name to the settlement. Others aimed directly for this settlement before they left Pennsylvania and crossing the Susquehanna at Harris' Ferry (now Harrisburg) about thirty miles north of Wright's Ferry they soon reached the head waters of the Conococheague in the Cumberland Valley and then followed the general course of the stream down the valley to its mouth.

This settlement on the Conococheague began about 1735 and until some years after the close of the French and Indian War was the westernmost settlement in Maryland. The upper Potomac had been explored at a much earlier period in the history of Maryland but almost a century had elapsed after the settlement of St. Mary's near the mouth of the river before the present territory of Washington County was formally opened to settlement. The sale of lands west of the South Mountain was first authorized in 1733. The Proprietary reserved the Manor of Conococheague, a tract of eleven thousand acres. Some of the earliest settlers came from the east and southeast. They were principally English in nationality and Episcopal in faith. But by far the largest contingent of settlers in the newly opened territory came from the German communities of southeastern Pennsylvania. These were chiefly Lutherans and Reformed. They were mainly devoted to agricultural pursuits, and the Conococheague settlement formed one of the links in the chain of flourishing farms between Pennsylvania and the Valley of Virginia.

Just what year the Lutheran congregation on the Conococheague began it is not possible to determine. The earliest reference to any church organization among the Lutherans of this settlement occurs in the year 1747. Rev. Michael Schlatter, the missionary of the German Reformed Church, makes an entry in his journal, April 29, 1747, in which he records his visit to the Reformed congregation on the Monocacy and remarks "If this congregation were united with the one called Conococheague, lying thirty miles distant, the two would be able to sustain a min-

ister." The reference is to the old union organization of St. Paul's known as "the Lutheran and Reformed Congregations on the West Side of the Conococheague Bridge." How much earlier than 1747 this organization was in existence it is impossible now to ascertain.

Before the middle of the century these German pioneers, Lutheran and Reformed, had built themselves a log church and a schoolhouse. The principal Lutheran families were the Brewers, Frys, Barkmans, and Stines. But many years elapsed before they could secure the services of a regular pastor, and we are not even informed that they had a schoolmaster who could read sermons to them on the Lord's Day and lead their singing of hymns. They seem to have been wholly dependent upon the very occasional visits of such itinerant missionaries as John Nicholas Kurtz and John Caspar Stoeber and Charles Frederick Wildbahn.

In 1770 Wildbahn resided at McAllisterstown (now Hanover) and served a large number of congregations south and west, *e. g.* Taneytown, Tom's Creek, Point Creek, St. John's near Littles-town, and Owen's Creek. In this wide circuit he also occasionally included Conococheague. He had come from Saxony as a soldier in the employ of Great Britain, but as he was a man of splendid education, classical training, fine eloquence, and good character, his countrymen in America soon besought him to become their teacher and then their pastor. He began to teach at Winchester, Virginia. Already in 1762 four or five congregations in southern Pennsylvania and Maryland had asked the Pennsylvania Ministerium to ordain Mr. Wildbahn so that he might minister to their spiritual wants. Among these petitioning congregations was that of the Conococheague settlement. The petition was granted and Wildbahn was ordained. He took up his abode at McAllisterstown and traveled over a wide territory hunting up scattered villages of his German brethren and ministering to them in holy things.

But the Lutherans on the Conococheague found themselves so far removed from the parsonage at Hanover that they began to desire more frequent services and a more accessible pastor. So in 1770 they sent delegates to the meeting of the Ministerium in Reading with the request that their congregation be separated from McAllisterstown and that they be provided with a pastor of their own. The petition was granted and a Mr. Frederici was proposed to the congregation. But the proposal did not result in a call.

That same year John Nicholas Kurtz became pastor at York. He is said to have done much work in exploring and ministering

to the Lutherans in the sparsely settled country west of the Susquehanna. So after Wildbahn's ministrations to the Conococheague settlement had ceased Pastor Kurtz paid them occasional visits until 1772. In that year the congregation again appears before the Ministerium in Lancaster, Pastor Kurtz himself being the President, and Muhlenberg records in his journals: "A delegate appeared from vacant congregations in a region situated between the boundaries of Pennsylvania and Virginia in Maryland, and called by the Indian name Cannegotschick. These congregations Senior Kurtz visited now and then, and administered to them the means of grace. This district is said to be very populous and to abound in various sorts of sectarian agitators. The delegate presented a petition for an able teacher and pastor, and said to me privately that they desired the elder Mr. Kurtz, but if this could not be, they would like to have Frederick Muhlenberg or the younger Mr. Kurtz. . . . . The President proposed his brother, Mr. Kurtz, Junior. . . . . We all agreed to the proposition and Mr. Kurtz accepted it" on certain conditions. These conditions were evidently not fulfilled, for this Mr. Kurtz never became their pastor.

Meanwhile in 1762 Jonathan Hager had laid out the town which bears his name. It had grown rapidly and a flourishing Lutheran congregation had been organized there sometime before 1769. So in 1772 the Lutheran congregation west of the Conococheague linked its fortune to that of St. John's Church in Hagerstown and from that date until 1823 the Hagerstown pastor was at the same time the pastor of old St. Paul's. During this period four distinguished names are recorded as pastors of the charge that included old St. Paul's, those of Rev. John George Young, Rev. John George Schmucker, Rev. Solomon Schaeffer, and Rev. Benjamin Kurtz. And just as the Monocacy congregation had been overshadowed by the church in Frederick, so the St. Paul's congregation of the Conococheague settlement became an outpost of St. John's in Hagerstown. It thus passes beyond the pioneer stage.

The original log church that was built by the Conococheague settlers long before they were able to secure the services of a regular pastor even from so remote a point as Hanover, was erected on the north side of the old trail now known as the National Pike. It stood on an eminence known as Cedar Ridge. In 1795, during the pastorate of John George Schmucker, the log church was exchanged for one of stone. And this has since been superseded by one of brick.

Among the early German settlers at Conococheague were the

Prathers, Pobs (Poes), Burkhardts, Startzmans, Snevelys, Stulls, Wolgamuths, Hausers, Elwicks, Kendricks, and Shryocks.

That the Conococheague settlement grew so slowly and that the Lutheran Church there did not become independent and self-supporting until the second quarter of the Nineteenth Century, is to be explained from the exposed condition of the frontier settlement and the discouraging events attending its beginning. There were still many Indians in western Maryland when this settlement began. Schlatter, writing of the Conococheague region in 1749, says: "In this neighborhood there are still many Indians, who are well disposed and very obliging and are not disinclined towards the Christians when they are not made drunk by strong drink."

The early settlers on the Conococheague lived in peace with the Indians. But the settlers had prepared themselves against possible trouble by building block-houses, one where Governor Sharpe afterwards erected Fort Frederick, and one on the west side of the Conococheague about a half mile south of the point where the National Pike crosses the creek. This house was used for public worship until a church was built. But when the French and Indian War broke out this frontier settlement was made to suffer. The formerly well disposed Indians, instigated by French money and influence, became infuriated savages and applied the tomahawk to the peaceful settlers and the torch to their homes and crops. When Braddock was defeated on the Monongahela, July 9, 1755, a general panic ensued among the white settlers of western Maryland. In the Conococheague settlement large numbers of people deserted their homes and retired for safety to the interior of the province. So great was the desertion on the frontier that George Washington wrote in August, 1756: "The whole settlement of Conococheague has fled and there remain now only two families from there to Fredericktown."

As Fort Cumberland (near the present city of Cumberland) was too far to the westward to afford adequate protection Governor Sharpe built Fort Frederick, an extensive fortification with massive stone walls near the Potomac fourteen miles above the Conococheague. Here a strong garrison was stationed and to the end of the hostilities it afforded protection to our settlement of Lutherans. Parties of Indians still devastated the frontier, however, especially in 1763, when a second exodus similar to that in 1755 occurred. But in 1764 the allied tribes of Pontiac's confederacy were finally defeated and the western frontier of Maryland at last enjoyed the benefits of undisturbed tranquillity



and our settlement entered upon its first period of rapid growth and development.

### *In Baltimore.*

The third center from which Lutheranism in Maryland radiated is Baltimore. This city which is to-day the largest city south of the Mason and Dixon, the fourth in size among the cities on the Atlantic seaboard, and the seventh among all the cities in the United States, is now a stronghold of Lutheranism and with the growth of the metropolis has far outstripped the other two settlements that constituted the pioneers of Lutheranism in Maryland. But in the colonial times it was not so. The Lutheran Church was well established in the western part of the province before she even made her appearance in Baltimore, and all through the Eighteenth Century her growth in Frederick and Washington Counties surpassed her slow progress in the seaport town.

Baltimore was laid out as a town in 1730 but was not incorporated as a city until 1796. Annapolis, on the other hand, had been incorporated one hundred years earlier and for many years the Port of Severn, as Annapolis was called, was of far greater importance as a seaport than Baltimore. The Lutherans who came to Maryland directly from the Fatherland before 1760 arrived mostly at the port of Annapolis and finding no industries there to attract them and no fertile fields promising rewards for thrift, most of them pushed at once into the interior and took up their abode on the rich soil of western Maryland and thus helped to increase the population on the Monocacy and on the Conococheague. Those who came to Maryland from southeastern Pennsylvania as a rule crossed the Susquehanna from forty to sixty miles north of the state line and following the southwestward trend of the valleys also reached the western parts of colonial Maryland and helped to swell the Lutheran settlements there.

It was not until towards the middle of the Nineteenth Century when the growing industries of Baltimore began to attract immigration on a large scale and to multiply her population at a rapid rate that the Lutherans in the metropolis began to outnumber those in the country charges farther west. It is significant also that while the pastor of the Lutheran congregation in Baltimore was active in the organization of the Maryland Synod in 1820 and was President of the body during its first four conventions, nevertheless the Synod did not meet in Baltimore until its thirteenth convention in 1832 and then not again until the thirty-fourth convention in 1853.

For full twenty years after John Caspar Stoever had organized the Lutherans on the Monocacy into a congregation and for nearly a decade after a union organization of Lutherans and Reformed is reported in the Conococheague settlement, no Lutheran organization of any kind had been effected in Baltimore. The number of Lutherans there increased very slowly. Shortly after Baltimore was first laid out (1730) several German families, mostly of Lutheran confession, took up their abode there. The very first of these was Vitus Hareweg, a harness-maker. Andrew Steiger was the first butcher. D. Barnitz and a Mr. Leonard from York, Pennsylvania, established the first brewery. G. M. Meyer erected the first mill. And Valentine Larsch built an inn. Only very slowly did their number grow. Proof of this is contained in documents in the archives of Zion Church to-day which indicate that in the time shortly before 1758 the little flock did not consist of more than eleven persons.

Small in number and poor in respect of temporal goods, most of them being artisans who had just begun the struggle for existence in the new country, they could not for a long time form a regular congregation and secure the services of a regular pastor. Nevertheless, these few were eager to preserve the faith of their fathers and to be edified in it. They gladly welcomed, therefore, anyone who bore the name of Lutheran pastor and was willing to preach to them as he passed through the town. Both the Lutherans and Reformed had to endure "sermons of itinerant preachers, often of unsavory reputation and bad conduct, until at last the congregation had so far increased that a preacher, for little money, came six or eight times a year from Pennsylvania to this town and performed both preaching and administration of Holy Supper."

Not until 1755 did the congregation succeed in securing the regular services of a pastor. The name of this first pastor was John George Bager. Pastor Bager had come to this country in 1752. For six months he had served congregations in Lebanon County, Pennsylvania, and in 1753 he had become the pastor of the Lutheran Church at Hanover. His field of labors, however, included all the scattered Lutherans in York, Adams, Cumberland, and Franklin Counties. So in 1755, when Pastor Bager was barely thirty years of age, the Lutherans in Baltimore persuaded him to include them also in his circuit. In the chronicles of the congregations it is recorded that Rev. Bager "for three consecutive years came down from Pennsylvania six times a year, administering the spiritual functions in preaching and sacraments, and enjoying from this not more than five pounds per year. This was

next to nothing (*blutwenig*) indeed as a reward for the painstaking of a spiritual guide. The congregation, however, consisting only of eleven persons and the majority of them having no superfluous means, the good man was satisfied with it until the journey of over sixty miles became too arduous for him and he accepted another call."

Bager was succeeded in this relationship with the Baltimore Lutherans by John Caspar Kirchner. Like his predecessor Kirchner had been ordained in Germany. He was stationed in York County where he had charge of several smaller congregations. He likewise agreed to come down from Pennsylvania every sixth week to preach and administer the sacraments in Baltimore. For this service the congregation agreed to pay him at the rate of six pounds, Pennsylvania gold, for nine months. He continued thus to be their visiting preacher for five years, from 1758 to 1763.

In 1762 the first church building was erected. Up to that time the Lutheran services had been held in the English church, and when through "baleful envy" that privilege was withdrawn they were continued in private homes. As early as 1758 efforts had been made to buy a lot and build a church jointly with the Reformed, who were more numerous than the Lutherans. But there were serious obstacles and disagreeable experiences. The harmony that up to this time had prevailed between the Lutherans and Reformed in the town was sadly disrupted. The Reformed bought the lot and built their church in 1758 and four years later after much waiting and despite discouraging circumstances the Lutherans succeeded in buying a lot and at once erected a wooden building. The chronicler exults: "And to their glory be it known to posterity, our members although weak and few in number, still with much zeal endeavored to provide everything necessary for the erection of the church, and with concerted efforts began to build and in a short time completed the work. Accordingly, we now had a church of our own."

Shortly after the church building had been completed Rev. Kirchner accepted a call in Pennsylvania too distant to permit of serving the Baltimore congregation. This was in 1763. Again, therefore, Rev. Bager was requested to minister to them occasionally and for two years more he served them as visiting preacher. During this period the congregation enjoyed occasional visits also from other itinerant pastors. Chief among these was John Christopher Hartwick, who in the course of his wanderings spent the greater part of a winter in Baltimore.

Then in 1765 Pastor Kirchner returned from remoter Penn-

sylvania and bought himself a plantation in "the Barrens" not far from Baltimore. During his first period of service as visiting preacher he had so deeply endeared himself to the Baltimore Lutherans by his exemplary life and by his faithful administration of his spiritual office, that they now prevailed on him to come among them and accept their call as permanent pastor. Kirchner thus in 1765 became the first resident pastor of Zion Church. The annalist records of him: "He now preached every Sunday and received fifty pounds per year, a sum, to be sure, small enough for a spiritual guide. He could hardly eat his fill. Yea, we have found him at times eating his bread with tears. He was poor, which made him shy and despondent. But he was thoroughly honest and attended to his pastoral office with dignity and without hypocrisy, as befits a minister."

The congregation now had its own church and its own pastor and so was in a position to establish a firmer legal organization. A parochial school was begun, a regular system of bookkeeping was introduced, and above all a formal constitution was adopted. The constitution was written by Pastor Kirchner in 1769 and was signed by the entire membership consisting of forty persons. At the same time the language question began to appear and this was destined long afterwards to lead to the establishing of another Lutheran church in the city and thus to begin that era of expansion in Baltimore Lutheranism that has continued down to the present.

Pastor Kirchner died in 1773, highly esteemed for his work's sake, and was succeeded as pastor of Zion Church by John Siegfried Geroek. Pastor Geroek had come to this country in 1753 and had been pastor of Trinity Church in Lancaster fourteen years and of Christ Church in New York six years. During his pastorate of thirteen years in Baltimore the church experienced rapid growth. He sought to give the congregation even firmer organization than it had under Pastor Kirchner. To that end in 1773 he revised the constitution. The new instrument was subscribed by one hundred forty-seven persons, more than three times the number that had subscribed in 1769. So rapid was the growth of the congregation that a larger house of worship soon became necessary. The wooden house was torn down and a brick building was erected in its place. Twelve years later this building also had become too small for the growing congregation. So in 1785 it was enlarged by an addition which was considerably larger than the church itself had been.

At the dedication of this annex in 1785 a young man, John Daniel Kurtz, delivered the sermon. That same year he was



called to be the second pastor as Pastor Gerock was now well up in years. Two years later when Gerock died, Kurtz became the regular pastor and so continued for forty-six years. As such in 1820 he was active in the organization of our Maryland Synod and became its first president. His career as pastor and as churchman will be considered in another connection.

Zion Church was the only home and rallying point of Lutheranism in Baltimore in the Eighteenth and the first quarter of the Nineteenth Century. The First English Lutheran Church did not come into existence until 1826. As its name implies it was largely the outgrowth of the demand for services in the English language. But Zion Church continued to be the only Lutheran Church for the Germans of Baltimore. This was well, for it permitted all the other Lutheran churches of the city to grow apace unobstructed by any annoyances arising out of the language question. In 1848 when the new German immigration began, Zion Church welcomed the newcomers and provided for their spiritual wants. But meanwhile, about 1840, the synodical relation of Zion Church with the Lutheran Church had been dissolved. Pastor Heinrich Scheib, who had come to this country in 1835 and who was pastor of Zion Church for more than sixty years, was a man of liberal theological views and this fact, together with personal differences with some of the brethren in the ministry, led to the withdrawal of the pastor from the ministerium and the withdrawal of the congregation from the synod. The Lutheran Cyclopaedia, through Professor E. J. Wolf, says simply: "The mother church was alienated from the Lutheran Church and from synodical connection through a rationalist pastor."

Such were the beginnings of the Lutheran Church in Maryland, on the Monocacy, on the Conococheague, and in Baltimore. Primitive and unpromising they seem to us in the perspective of two centuries. But in one striking characteristic those pioneer Lutherans can still read a lesson to our day: they thirsted after the Word of God and they longed for sermon and sacrament according to the faith of their Lutheran fathers. The problem of the missionary in that day was not so much to keep the people in the faith and get them into the churches but rather to supply the ministry of the Word to those who truly loved the faith and of their own initiative had organized themselves into congregations with Lutheran consciousness and Lutheran aim.

"There is that scattereth and yet increaseth."—*Proverbs 11: 24.*

"A little one shall become a thousand, and a small one a strong nation."—*Isaiah 60: 22.*

## CHAPTER II.

### EARLY LUTHERAN EXPANSION AND THE SPECIAL CONFERENCES OF PASTORS.

The frontiers of civilization and culture are never stationary. Likewise the vanguards of faith and piety are always moving. The axe that clears the forest for the tilling of the soil is the axe that fells the timbers for the building of the church. As the venturesome invader penetrates the wilderness in the search of a livelihood he carries his faith, his hope, and his love along with him and he soon turns and beckons for spiritual ministry to come to him. And so it was that the three pioneer Lutheran settlements whose beginnings we have studied did not long stand alone in colonial Maryland. From the blossoming fields of the Monocacy and the thriving county-seat of Frederick, from the fertile soil on the Conococheague and the flourishing town of Jonathan Hager, from the busy growing city bearing the name of the Proprietary Lord Baltimore, the population by natural increase and by steady additions from without grew and multiplied and spread into all the byways of the province. Accordingly, in the last quarter of the Eighteenth Century and the first quarter of the Nineteenth we find Lutherans here, there, and elsewhere in the state banding themselves together into congregations or loose communities of faith, sending out the call for help and inviting Lutheran preachers to minister to them in sermon and sacrament.

The scene of the earliest Lutheran expansion was, quite naturally, the region lying between the two pioneer settlements in western Maryland. More than thirty miles of the National Pike stretch between Frederick and Clearspring and in the inviting valleys extending north and south of this old trail, the Middletown and the Hagerstown Valleys, the second wave of settlers took up their claims and established the arts of civilization and religion.

The earliest Lutheran organization in Maryland following those on the Monocacy and the Conococheague seems to have been in the *Middletown Valley*. Here the first church was erected about two miles southwest of where Middletown now stands. The site for the church was purchased in 1750 and the building was erected the next year or shortly thereafter. This congrega-

tion was known as Zion Church and it was the mother of the Lutherans in the Valley. It drew its membership from those who came from Pennsylvania by way of the Monocacy settlement. It was a joint congregation of the Lutherans and Reformed and about twenty years after the first organization had been formed, in 1771, the Lutheran part of the congregation removed into Middletown and built its own Zion Church there. The names of the pastors of this church before 1779 are matters of conjecture, but it seems probable that the congregation was served first by the pastor of Frederick and then by the pastor of Hagerstown until Rev. Young left Hagerstown in 1779 when Middletown secured her first resident pastor in the person of Rev. Frederick Gerrisheim.

Farther west along the same line of travel more Lutheran colonies began to make their appearance. Already in 1754 there was a Lutheran congregation and "meeting house" on the *Antietam Creek* about four miles from Hagerstown. At that time the congregation consisted of about thirteen families and was served by Pastor Hausihl who traveled all the way from the Monocacy where he had settled in 1752 as pastor of the Monocacy and Frederick charge. When Rev. Young came to Hagerstown in 1772 the congregation on the Antietam, numbering then about sixty families, was placed under his charge and in 1787 they erected a new church, two miles east of the old location, at the present site of *Beard's*, or *St. Peter's* of the *Leitersburg* charge.

A few years after the beginning of *Beard's Church*, in 1757, Pastor Bager of *Conewago* organized a congregation of Lutherans on *Toms Creek* in *Frederick County*, twenty-three miles from *Frederick*, thirty miles from *Hagerstown*, and two and a half miles west of the present town of *Emmitsburg*. A church was built in the year of the organization and the congregation grew slowly until thirty years later it numbered about thirty-five families. It was then a part of the *Hagerstown* charge. This congregation is to-day *Elias Lutheran Church* in *Emmitsburg*.

Over in *Carroll County*, at *Manchester* in 1760, another congregation was organized and church built and for many years it was served by the pastor at *Hanover*, ten miles north. The next year an organization was formed eight miles southwest of *Manchester* at *Kriders* (near *Westminster*), now *St. Benjamin's* of the *Salem* charge, and this congregation also was under the care of Pastor Bager of *Hanover* and his successors. The following year, 1762, *St. Mary's Lutheran Church* of *Silver Run*, was organized by the same pastor.

Then in 1767 a dozen Lutheran families in *Frederick County*



united to form a second Lutheran Church in the Monocacy Valley. This was the *Rocky Hill Church* (now Grace of the Woodsboro charge) about six miles from the old Monocacy Church. The organization was probably effected by Charles Frederick Wildbahn, the faithful and talented school teacher from Winchester, whom we have noted in connection with the Conococheague settlement, whom Muhlenberg had licensed to perform ministerial acts, who from McAllisterstown ministered to a large number of congregations, as high as nineteen at one time, and who helped to consecrate the church building at Rocky Hill in 1768.

Down near the mouth of the Potomac in the old settlement of *Georgetown*, Lutherans, coming probably from Virginia, had organized themselves into a congregation already in 1769, had received a donation of a church lot and had built a log church on it. But their numbers were so small and their congregational existence so precarious that for a long time they were scarcely able to maintain public worship even with the occasional aid of the missionary pastors who came over from Virginia. For a considerable length of time services were intermitted and in 1829 the Lutheran Church was obliged to resort to the courts of law in order to maintain her rights to the property granted the Georgetown congregation in 1769.

West of the South Mountain, in the vicinity of Hagerstown, the process of organizing the scattered Lutherans into congregations continued. In 1771 a congregation of sixteen families was gathered at *Funkstown* (then Jerusalem) and a union church was built. The first pastor was Charles Frederick Wildbahn who lived at McAllisterstown and ministered to such a wide circuit of congregations. Three years later *Ringer's Lutheran Church* was organized in the schoolhouse on Ringgold's Manor, near Fountain Rock, six miles from Hagerstown, under the pastoral care of Rev. Young of Hagerstown. In 1802 this congregation removed three miles into the town of *Boonsboro*.

Towards the close of the century the number of churches began to increase even more rapidly. In 1783 *Winter's Church* (now St. Luke's of the Uniontown charge) was organized by Pastor Schroeter of Hanover. In 1788, if not earlier, Trinity Church of *Taneytown* became a distinct organization. In 1790 St. John's, near *Myersville*, was established as a part of the Middletown charge. The next year *Jacob's Church* (now of the Leitersburg charge) came into existence. Then in 1793 came *Bachman's Church* (now Jerusalem Church of the North Carroll charge). The next year, 1794, and perhaps even earlier, Allgeier's Church

(now St. Paul's of *Arcadia*) was added to the long list of missions established by the pastor at Hanover. In that same year *Baust's* (now Emmanuel Church of the Uniontown charge) first took form. At the same time away up the Potomac Friederich Wilhelm Lange, licentiate of theology and missionary in Bedford County, Pennsylvania, came down from Pennsylvania and organized the Lutherans in the neighborhood of old Fort Cumberland, and this was the beginning of St. Paul's of *Cumberland*.

The pastors of these congregations were almost without exception members of the Pennsylvania Ministerium which was organized in 1748 and was the only synodical organization among Lutherans between New York and North Carolina until 1820 the year in which the Maryland Synod was organized. As members of the Ministerium these pastors generally met in conference annually. But the means of transportation were so limited and the meeting places of the Ministerium were generally so remote from the fields of these Maryland pastors that they were often obliged to forego the pleasure of meeting with their brethren in synodical convention. Towards the close of the Eighteenth Century therefore these faithful laborers between the Mason and Dixon on the north and the Potomac on the south began to feel the need for conference and counsel among themselves concerning their own peculiar problems and needs.

The impulse to these Special Conferences and the initiative in the movement came from the Lutheran pastors beyond the Potomac River in Virginia. As the Maryland Synod when it was organized consisted almost one-half of pastors and congregations in Virginia it will be necessary to consider briefly the beginnings of the Lutheran churches in the Shenandoah Valley.

The earliest Lutheran settlement in Virginia seems to have been in *Spottsylvania County*, now Madison County. This is the Hebron church of to-day. These pioneer Lutherans came partly from North Carolina and partly direct from Europe. In 1717 they were served for a short time by Anthony Jacob Henkel from Pennsylvania. From 1728 to 1734 they had the ministrations of John Caspar Stoever, father of the man of the same name whom we have met in Maryland. Then for a long period, from 1736 to 1764, George Samuel Klug was their faithful minister. He was succeeded by Pastor John Schwarbach, 1765-1775, and Pastor Frank, 1775-1778. Probably also Peter Muhlenberg preached in the old Hebron Church. Later on, Paul Henkel, while active as a missionary in Virginia, had the congregation under his supervision. All of these pastors extended their ministrations also to the Lutherans in neighboring counties.

Meanwhile a number of other Lutheran congregations had sprung up on Virginia soil. In 1772 Peter Muhlenberg had been sent to Virginia to supply the spiritual needs of the scattered Lutherans in the Shenandoah Valley. He located at *Woodstock* (then Muellerstadt) and made it the center of his large field. From that point he traveled extensively through the Valley and the mountains in the west, preaching wherever Lutherans could be found. Among his friends while he was pastor at Woodstock were George Washington and Patrick Henry. It is well known how, after preaching a sermon on the seriousness of the times and pronouncing the benediction, he cast off his clerical robe and appeared before his congregation in the glittering uniform of a colonel. His subsequent patriotic activities, during the Revolutionary War and afterwards, constitute an important chapter in American history.

During the long vacancy that followed Muhlenberg's resignation the old church at Woodstock enjoyed the occasional services of Charles Frederick Wildbahn, Jacob Goering, and Daniel Kurtz. In 1805 Nicholas Schmucker took charge of the field, and he was the pastor at Woodstock when the Maryland and Virginia Synod was organized in 1820.

Another field in Virginia that was favored with a resident pastor was *Winchester*. Here a Lutheran organization had been formed as early as 1753, for on May 15th of that year Lord Fairfax gave the Lutherans of Winchester "two lots of ground, embracing one acre, for sacred uses." The uncertain conditions of life and the stirring events incident to the French and Indian War prevented the erection of a church building for some years. The work was begun in 1764. Pastor Kirchner of Baltimore formally laid the corner stone. Owing to the distractions and excitements of the Revolutionary War the edifice was not finally completed until 1793.

In the meantime the congregation had succeeded in securing a resident pastor. This was Christian Streit. He was only thirty-six years old when he came to Winchester but he had made full proof of his ministry in Pennsylvania, at Charleston, South Carolina, and as a chaplain in the army. He settled in Winchester in 1785 and ministered there until 1812, a long period of devoted service, in the course of which he instructed William Carpenter in theology and prepared him for the ministry. Streit was the pastor at Winchester when in 1793 the church there was the meeting-place of the first of those Special Conferences held before the organization of the Synod, and he was the president of that first Conference. After Pastor Streit's death Rev. Abra-

ham Reek, a young man of twenty-two, took up the work at Winchester, and he was the *pastor loci* when the Synod was organized there in 1820.

*New Market* in Shenandoah County had become the home of Rev. Paul Henkel and his family in 1790, and within two years a house of worship was erected there. This was known for half a century as Davidsburg Church. Paul Henkel was another of the original members of the Special Conferences.

At *Martinsburg* the nucleus of a congregation had been gathered as early as 1775 or 1776 and the organization was completed in 1779. This congregation was served by the Lutheran ministers residing at other places in the Valley until 1790 when Martinsburg secured her first resident pastor in the person of John David Young.

Other Lutheran congregations organized in the Valley during the latter half of the Eighteenth Century, but for the most part served by the pastors of the congregations already enumerated, were: New Jerusalem Church, near Lovettsville in Loudon County (built 1765); Peaked Mountain Church in Rockingham County near McGaheysville (built 1768); Rader's Church, near Timberville (1768); St. Paul's, Strasburg, then called Stauferstadt (1769); St. Peter's, six miles north of Elkton (1777); Koimer's Church, Augusta County (1780) of which Rev. Adolph Spindle was probably the first pastor; Mount Tabor, Augusta County (1785); Shepherdstown, then called Meeklenburg (built 1795); Staunton; Zion Church, near Hamburg; St. Jacob's, near Conieville; Solomon's, near Forestville; and Frieden's, seven miles south of Harrisonburg.

### *The Special Conferences.*

The care of all these congregations was committed to a few men. They were few in number but to a man they were faithful in their ministry and sincerely anxious to minister the Word and the Sacraments to the growing numbers of Lutherans scattered over all that region in Virginia. As they were so remote from the meeting-places of the Pennsylvania Ministerium to which they belonged, their names were frequently recorded among the absentees of the Mother Synod, more frequently even than the names of their brethren just north of the Potomac River. Instinctively therefore these men longed for companionship and conferences among themselves.

Provision for such conferences had been made in the constitution adopted by the Ministerium in 1781, in which it was pro-



vided that "ministers dwelling close together in one county or district confer in regard to special meetings or Conferences to be appointed." Two years later it was recorded that "The present congregations are divided into districts and it is most earnestly recommended to all the brethren that they renew and maintain Special Conferences."

The idea evidently grew in favor, for in the new constitution of the Ministerium adopted in 1792 a separate chapter is devoted to "Special or District Meetings." Here it is specified among other things that "Special meetings are to be held by pastors of the Ministerium living contiguous to each other, as often as circumstances may require, and each congregation under the care of such minister may send a delegate to such meeting, having seat and vote. The objects of such meetings are to promote the welfare of the respective congregations and of the German schools within the District; to examine, decide and determine the business and occurrences in their congregations that are brought before them. A special meeting is not to be permitted under any pretence whatever to enter upon business belonging to the Ministerium. The acts of the meeting are to be transmitted by the chairman to the President of the Ministerium, to be laid by him before the next Synodical or Ministerial Meeting." It is recommended that such conferences busy themselves especially with such matters as "mutual edification," the exchange of experiences incurred in the discharge of official duties, and "the consideration of such Bible truths as the circumstances and wants of the church seem to require."

Encouraged by this action of the Mother Synod the little group of faithful pastors in Virginia proceeded early in 1793 to organize themselves into a Special Conference. This was the first conference to receive official notice in the minutes of the Ministerium. The record in the minutes of May 27, 1793, is this: "A letter from Rev. Mr. Christian Streit was read, in which he excused his absence with satisfactory reasons, and gave a pleasing report of a Special Conference held in Virginia, the Protocol of which was referred to the Ministerial Meeting." Before long the Virginia pastors were joined in their Conference by some of their brethren from Maryland. And these Special Conferences were but preliminary steps leading in course of time to the organization of a separate synod known as the Synod of Maryland and Virginia.

There were at least fourteen of these Special Conferences before the Synod was organized. The first was at Winchester, January 6 and 7, 1793. The ministers present were Christian

Streit of Winchester, John David Young of Martinsburg, Paul Henkel of New Market, and William Carpenter of Culpeper (Madison). These men were in the very vigor of their days. The eldest was Young, only forty-nine years of age, Streit was five years younger, Henkel was thirty-nine, and Carpenter was only thirty-one. The record of their meeting opens with this simple declaration: "We four ministers of the Evangelical Lutheran Church, living and serving congregations in the State of Virginia, being present in Winchester on the 6th day of January, 1793, commenced our Conference, on this Epiphany Sunday, by holding solemn religious services." Henkel preached in the morning and Carpenter in the afternoon. Lay delegates are reported present from the church councils of Winchester, Martinsburg, Shepherdstown, Stone Church, Newtown, Strasburg, and Woodstock.

At the business session the following day Pastor Streit was elected president and Pastor Young secretary. Streit had taken the lead in calling the Conference as he had been in the field longer than any of the other pastors and he was president of the Conference until his death in 1812. At this first session provision was made for receiving one properly accredited lay delegate from each congregation in the State having a pastor, or desiring to procure one, regularly connected with the Synod. It was resolved that the members of the Conference would not separate themselves from the Ministerium of Pennsylvania nor take any action that would come into conflict with its regulations, and that the Conference would make it a "prominent aim to devise ways and means for the improvement of our young people and children in knowledge and piety," and that the proceedings of the Conference would in each case be made known to the congregations and if approved by them would be laid before the Synod for examination and endorsement. By way of perpetuating the organization it was resolved that a Conference meeting should be held annually thereafter beginning on the first Sunday in October.

These resolutions were adhered to and for a quarter of a century thereafter, with some intermissions, the Conference met regularly each year on the first Sunday in October. The second meeting was held at Strasburg in October, 1793, the third at Martinsburg in 1794, the fourth at Staunton in 1795, the fifth at Culpeper (Madison) in 1796, the sixth at Woodstock in 1797, and the seventh at Shepherdstown in 1798. Then there seems to have been an intermission of seven years without any meeting of the Conference, for the next meeting that we can find any trace of

took place in 1805 at Woodstock. The next year a meeting was held at Rader's Church in Rockingham County, then at New Market in 1807, at Winchester again in 1808, at Solomon's Church in 1809, at Woodstock in 1815, and finally at Culpeper in 1817.

These Conferences all followed the general plan outlined at the first Conference in Winchester which we have described. They were chiefly of a devotional and didactic character. Very little business was transacted. Missionary matters, the training of the young, and the supply of teachers for the schools seem to have mainly occupied the attention of the Conferences in their deliberative sessions. Several times the twenty-second Sunday after Trinity was set apart as a day of humiliation, fasting and prayer, in the churches. It was decided in 1805 on motion of Doctor Solomon Henkel that the twenty-one doctrinal articles of the Augsburg Confession should be appended to the published minutes of that year and that each year a short pastoral letter, adapted to the special needs of the congregations, should be appended to the minutes. In 1807 there was added to the minutes a funeral service and formula for burial, furnished by Doctor Henkel, to be used by school-teachers or other consistent members of the church when no regular minister could be had. The next year it was resolved that the congregations without pastors should select lay-readers, and the pastors were urged to conduct private meetings in their congregations as often as possible in order to edify the members by prayer, song, and instruction. It is interesting to note that the pastoral letter of 1809 complains that the ministers were not able to do their mission work partly because they were rich and unable to undergo the hardships connected with traveling, partly because the congregations supporting them refused to let them go. The statistical appendix of that year shows forty-nine organized congregations in Virginia, many of them in the central and southwestern parts of the Valley. It is rather remarkable that the minutes of 1817 contain no reference whatever to the tercentenary of the Reformation.

The meeting of 1817 is the last of which we have any record. Meanwhile the personnel of the Conference had been changing, and the pastors in the southern and southwestern parts of the State were slowly gravitating toward the Synod of North Carolina which had been organized in 1803, while those nearer the northern end of the Valley were gradually cultivating relations with the pastors of Maryland. The Conference began with the four clerical members whose names we have noted. To them were added from time to time Samuel Mau, Victor G. C. Stock, Adolf

Spindle, John Foltz, William Forster, George D. Flohr, John George Butler, George H. Riemenschneider, Abraham Reck, J. Nicholas Schmucker, Peter Schmucker, Frederick Haas, Martin Walter, Andrew Henkel, and Michael Meyerhoeffer. With the growth of the number of congregations on the territory the lay representation at the Conferences also increased. For it must be emphasized that these meetings were not merely conferences among the pastors but of congregational representatives also. In this they were truly Lutheran.

Already in 1798 Pastor John George Schmucker of Hagerstown, Maryland, was present at the Conference, but only as an advisory member. In 1807 however we find this Maryland pastor presenting resolutions and evidently taking an active part in the deliberations on the floor of the Conference. Evidently the members of the Conference were ready to welcome the fellowship of their brethren just north of the Potomac.

But the time had arrived when a different sort of ecclesiastical organization was needed. The Special Conference had served a useful purpose but its day was passing. With the multiplying of the Lutheran population in the country and the increase in the number of ministers, with the passing of the frontier and development of congregational interests, the kind of organization provided by the Special Conference was proving to be inadequate. Its powers were too limited and the Synod to which its members belonged was too distant to make possible the effectual promotion of the interests of its congregations. So the meeting in Madison Church in 1817 seems to have been the last of the Special Conferences.

The thought probably suggested itself to the brethren of the Conference that although they were too few to organize a separate synod among themselves, nevertheless they might combine their numbers and strength with those of their nearest brethren outside of Virginia who were also beginning to feel the disadvantage of their remoteness from the main body of the Synod of Pennsylvania, and thus they might bring their combined influence and efforts to bear more directly on the particular interests of the Church lying within the territory committed to their care. Some such impulse as that, it seems, must have led the pastors of northern Virginia to stretch out their arms to the pastors of Maryland and join hands with them in organizing a new synod. So the Special Conference, having served its day and having prepared the way for its ecclesiastical successor, passes off the stage and makes room for a far more effective organization, the Synod of Maryland and Virginia.



## CHAPTER III.

### THE ORGANIZATION OF SYNOD.

It is interesting to observe the progressive development of synodical organizations in the Lutheran Church of America. New synods are generally the natural result of the normal growth and needs of the Church. As the territory occupied by the Church was constantly widening and the special needs of the Church in the several regions became more apparent, our ministers wisely modified and multiplied their synodical relations. Experience proved the wisdom of this policy. As one name after another was added to the clerical roll of the Pennsylvania Ministerium after it was organized in 1748, as missionary after missionary was sent out farther and farther from Philadelphia and eastern Pennsylvania to follow the westward advance of the American frontier and to preach the Word and administer the Sacraments to the Lutherans in "the West" and in "the South," it became with the passing of the years very burdensome and almost impossible for these missionaries and pastors to make the long journeys that would have been necessary to attend the meetings of the original Synod. Still, they longed to take counsel with their brethren and to have a part in the deliberations for the general good.

Moreover, it was felt that organizations nearer at hand would tend to stimulate interest and diffuse the light among the congregations of the several regions, that such organizations would deepen the interest of the laymen in the general work of the Church, and thus bring about a more rapid development of the resources of the congregations. For these reasons, touching both pastors and congregations, new synods have been constituted from time to time, and the subdivision of territory has kept pace with the Church's geographical expansion and her increase in numbers and power. This division of sphere has gone on, for the most part in peace and amity, down to our own day, establishing one after another new centers of light and power, with the result that there has been a constant lengthening of the cords and a strengthening of the stakes of our Zion such as could not otherwise have been accomplished.

But until the organization of the General Synod in October, 1820, this process of separation and the segregation it involved were painful, both to the Mother Synod and to the children who went forth from her side to labor for God independently of her direction and control. Until there was some general organization through which the ministers in particular might hope to continue the bonds of fellowship and association the organization of new synods was attended with a certain degree of reluctance on both sides.

The organization of the New York Ministerium in 1773 and that of the North Carolina Synod in 1803 were not felt much by the Pennsylvania Ministerium. They were composed of congregations that lay outside the bounds of the Ministerium of Pennsylvania and with two exceptions their pastors had not been connected with the old Synod. The New York organization was effected by F. A. Muhlenberg, son of the patriarch who twenty-five years before had effected the organization of the Pennsylvania Ministerium, and the new organization does not seem to have severed young Muhlenberg's connection with the older Synod. The organization in North Carolina was formed by four pastors, Arndt, Miller, Storch, and Paul Henkel, of whom only one, Paul Henkel, had been a member of the Pennsylvania Ministerium, as the church in that state had long been accustomed to look for help and counsel from beyond the sea. But when in 1817 the ministers belonging to a Special Conference in the State of Ohio petitioned the Mother Synod for permission to organize themselves into a separate Ministerium the request was not granted, and the next year when the Synod of Ohio came into being it was organized under protest. And when in 1820 the pastors of Maryland and Virginia asked permission to organize a new synod on their territory the matter was postponed until the project of organizing a General Synod should have been discussed. The next day as soon as it had been decided to organize a General Synod the petition of the pastors of Maryland and Virginia was granted. Later on, the Pennsylvania Ministerium withdrew from the General Synod and then in 1825 she protested against the organization of the West Pennsylvania Synod. The consistent purpose seems to have been to maintain the fellowship of all the brethren and the unity of influence either through a single synod or through a general organization of synods. When the general synodical bodies are securely established the growth of the district synods within them goes on naturally and gracefully.

The harmonious organization of the Maryland Synod, there-

fore, is to be understood not as a movement in the direction of division which weakens but rather as a part of the general movement in the Church towards better organization, greater efficiency and more inclusive fraternity. The organization of our Synod was not divisive, disruptive, or schismatic. It was harmonious, unifying, conservative, progressive.

The spirit of the times was such as called for active measures of conservation in the Church. It was a day of great spiritual torpor in the Christian Churches of America, a day of great laxity in faith and confession and of great inconsistency in practice. Skillful efforts were made to Americanize the deadening rationalism of Germany. In that sense synodical constitutions were changed and new catechisms devised. In large sections of American Christianity the ministry had become in great measure secularized. Where rationalism had not fastened itself upon the ministers and rendered them indifferent to the deepest spiritual needs of their people, they were orthodox not always from personal conviction but all too often from intellectual indolence and motives of expediency. Their education was often sadly inadequate and their parishes were far too large to admit of much close personal dealing with individual souls. Church discipline had almost vanished and the hearing of the Word and the receiving of the Sacraments had at many places degenerated into purely mechanical services.

Over all this period from 1787 to 1817 the historian of the Lutheran Church writes the word "Deterioration." Many evidences of weakening denominational consciousness are to be found among Lutherans. In the revised constitution of the Pennsylvania Ministerium of 1792 all confessional tests were eliminated. There was no reference whatever to the symbols. The promises of the catechists included no mention whatever of the Augsburg Confession. Among the rank and file of the congregations and their pastors there were not a few inconsistencies with sound Lutheran practice. Repeatedly pastors had to be admonished to return to Lutheran ways. Even Paul Henkel was warned to beware of camp meetings on his missionary journeys. Dr. Helmuth's intimate relations with the Moravians was probably responsible for the fact that he inculcated in his pupils an aversion to explicit theological definition. To suggest how far this indifferentism to distinctive Lutheranism had gone in the New York Ministerium we need only to mention the president, Dr. Quitman, and his rationalistic catechism. Corresponding to this was Dr. Velthusen's catechism published for the congregations in North Carolina. In New York under Dr. Kunze's leader-

ship the tendency was towards unionism with the Episcopal Church. In North Carolina the Lutheran Synod fraternized closely with the Episcopal Church and both Episcopalians and Moravians officiated regularly for Lutheran congregations. In rural Pennsylvania the churches as a rule were union churches (Lutheran and Reformed) and the congregations were union congregations. Active efforts were afoot in 1818 to establish a joint theological seminary.

Now the organization of the Maryland Synod and, a few days later, of the General Synod, were symptoms of reaction against the spiritual debilitation of the times as it had been felt in the Lutheran Church. They operated as a protest against the many schemes for union and served to check in a measure the movement toward blotting out denominational lines. It is generally conceded by the historians of our Church that "the General Synod saved the church," and it will be seen that the Maryland Synod saved the General Synod. This was a victory for the evangelical faith and for Lutheran conservation. Both the General Synod and her youngest constituent district synod when she was organized stood for the independent life of the Lutheran Church in America and represented a clear and unambiguous confession of a positive faith.

If we inquire for the factors that determined this positive character of the new district synod we shall find them partly in the influence of the tercentenary celebration of the Reformation in 1817, recalling as it did, the distinctive principles and confessions of the Evangelical Lutheran Church, partly in the comparative freedom of the Maryland and Virginia pastors from the rationalistic influences emanating from Germany and imported to America principally through the ports of Philadelphia and New York, but chiefly in the positive and conservative attitude of the most influential personalities in the Synod at the time of her organization and during her earliest life.

Certainly the times were ripe for the organization of such a Synod as that of Maryland and Virginia. No Special Conference could have performed the mission that the Synod was called on to perform. Whether we view it from the standpoint of the congregations and their special needs or from the standpoint of the Lutheran Church in America and her deteriorating denominational consciousness, or from the standpoint of American Christianity as a whole with its waning evangelical faith, the birth-moment of the new Synod was most opportune.

The Evangelical Lutheran Synod of Maryland, Virginia, and so forth, was formally organized on the morning of October 11,



1820. Concerning the preliminary correspondence we have no information. We only know that in the minutes of the Pennsylvania Ministerium of May 29, 1820, it is recorded that among the communications received was

“Also a report of a Special Meeting which was held in Friedrichtown, Maryland. In it a special request is made for permission to organize a new Synod on the west side of the Susquehanna.

“*Resolved*, That the matter be postponed until the matter of the General Synod will come up.”

The next morning, May 30th, immediately after the plan for a General Synod had been adopted, the record has it:



CHRISTIAN STREIT.

“As to the request of certain preachers to organize a Synod on the west side of the Susquehanna, it was now resolved that this Synod will make no objection whatever if a new Synod be organized on the west side of the Susquehanna.” (In the minutes of the next year the expression “on the west side of the Susque-

hanna" was ordered to be cancelled as incorrect, and the words "in Maryland and Virginia" were inserted.)

This was the first time that the venerable Ministerium had authorized the formation of a new synod and it is very clear that this favorable action was taken only because of the approaching organization of a General Synod. But the organization of the Maryland Synod preceded by eleven days the organization of the General Synod. For in less than four months after the Mother Synod had granted the petition for permission to organize a new Synod in Maryland and Virginia a call had been issued to the pastors and the charges lying both north and south of the Potomac to meet at Winchester, Virginia, on October 11, 1820, to organize the new body.

The place selected for this initial meeting is significant. It was at Winchester that the first of the Special Conferences had been held in 1793. It was the center of the largest charge that participated in the organization of the Synod. In 1821 this charge reported nine congregations and far more communicants than any other of the constituent charges. The congregation at Winchester was sixty-eight years old when it entertained this first meeting of the Synod. But it had enjoyed the ministry of only two resident pastors. For the first thirty-two years of the congregation's existence it was dependent for services upon such ministrations as occasional visiting ministers could give. Then beginning with 1785 and for twenty-seven years thereafter it had enjoyed the distinguished services of Rev. Christian Streit. This servant of the Lord receives from history the very highest testimonials to his accomplishments, his consecration, and his wise zeal for souls. He it was who pushed to completion the building of the first house of worship, just in time to welcome the first Special Conference. Eight years before the Synod was organized at Winchester Pastor Streit had passed from his earthly labors and had been buried beneath the floor of the old church and in front of the pulpit from which he had so faithfully proclaimed the counsel of God. But the influence of his devout spirit and his diligence in the instruction of the young continued to be felt at Winchester long after his body had been laid to rest. His pious widow and five of his children were still living there in 1820, and thirty-five years later his granddaughter became the wife of Charles Porterfield Krauth.

For nearly eight years before October, 1820, the church at Winchester had been under the pastoral care of Rev. Abraham Reek, a native of Littlestown, Pennsylvania, an impressive preacher and an industrious self-sacrificing pastor. He it was

who prepared the church and the congregation at Winchester to receive the ministers and lay delegates to the organization meeting of our Synod. This congregation afterwards had as its ministers such distinguished men as Theophilus Stork, Charles Porterfield Krauth, Milton Valentine, William M. Baum, and David M. Gilbert. It was said of this congregation during Dr. Krauth's pastorate there (1848-1855) that "The community at Winchester contained an unusually large proportion of persons of high intellectual and social culture and refinement." The same was doubtless true of the community a generation earlier in 1820.

The Old Church on the Hill, in which the first meeting of the Synod was held, and of which we present a sketched portrait



THE ORIGINAL CHURCH AT WINCHESTER.

herewith, had been begun in 1762. It was thirty years in the process of building. It was built on large dimensions for that day, 52 feet by 42 feet. The foundation walls were three and a half feet thick and the upper walls two and a half feet. The building was of stone and it was not until 1772 that the walls were completed and the roof was put on. During the war of independence the building was used as barracks. When Pastor Streit came on the scene in 1785 the church received doors and windows, in 1790 two sweet-toned bells were placed in the tower, and finally in 1793 it received its spire and was complete. The

organ was installed in 1795. The old landmark stood until 1854 when it was destroyed by fire, but eleven years before that it had been abandoned as a place of worship. To-day only the ivy-



THE EAST WALL OF THE ORIGINAL WINCHESTER CHURCH.

manteled east wall of the old shrine remains to mark the spot where the Maryland Synod was formally organized a hundred years ago.



To such a community and congregation and church came eleven ministers and seven lay delegates on October 11, 1820, and at nine o'clock in the morning organized the *Evangelical Lutheran Synod of Maryland, Virginia, and so forth*. We reproduce here the English minutes of the proceedings of that memorable first convention of the Synod:

WINCHESTER, (VA.), October 11, 1820.

This being the day appointed for the meeting of the clergy and lay-delegates of the Evangelical Lutheran Congregations in Maryland and Virginia, to organize a new Synod, the following clergymen and lay-delegates assembled:

Rev. Daniel Kurtz, D.D.,	Baltimore, Md.
Rev. John Grob,	Taneytown, Md.
Rev. David F. Schaeffer, A.M.,	Frederick, Md.
Rev. Martin Sackman,	Loudon Cty, Va.
Rev. Abraham Reek,	Winchester, Va.
Rev. Benj. Kurtz,	Hagerstown, Md.
Rev. Michael Meyerheffer,	Madison, Va.
Rev. John Kehler,	Middletown, Md.
Rev. Michael Wachter,	Frederick City, Md.
Rev. Charles P. Krauth,	Shepperdstown, Va.
Rev. Nicholas Schmucher,	Woodstock (Shenandoah), Va.

*Lay-Delegates.*

Frederick Loehr,	Frederick.
John Baker,	Winchester.
Abraham Reek,	Taneytown.
George Shryock,	Hagerstown.
Frederick Kiefer,	Loudon Cty.
Jacob Bishop,	Shepperdstown.
Jacob Ott,	Woodstock.

The Revd. Dr. Kurtz was appointed Chairman, and David F. Schaeffer Secretary.

The Revd. Chairman introduced the business of this session with a prayer.

On motion of Rev. B. Kurtz,

*Resolved*, That a Committee, consisting of three Pastors and three Lay-delegates, be now appointed, to draught a constitution for this Synod, and that the constitutions of the Pennsylvania and New York Synods be consulted by the Committee.

The Revd. Messrs. B. Kurtz, Grob and Krauth, and Messrs. Shryock, Loehr and Baker, Lay-delegates, were appointed accordingly.

Adjourned to 3 o'clock, p. m.

The session was closed with prayer by Mr. Sackman.

Three o'clock, p. m.—Prayer by Revd. B. Kurtz.

The Chairman of the Committee appointed to draught a Constitution for this Synod, reported in part; and in the name of the Committee requested further time to complete the report, which was readily granted.

The Revd. Mr. Krauth, closed with a prayer.

This evening, Divine service was performed by the Revd. Mr. Schaeffer.

Adjourned to 9 o'clock, A. M., October 12th.

October 12th, 9 o'clock.—The Revd. Mr. Reek introduced the business with prayer.

The Revd. B. Kurtz continued the report of a Constitution for this Synod.

On motion, *Resolved*, "That the Constitution, as reported by the Revd. B. Kurtz, with the amendments made by this body, be now adopted."

On motion, *Resolved*, That this Constitution may be altered and amended at the next Synodical meeting, by a majority of the members who shall then be present.

On motion, *Resolved*, That the Synod do now elect the officers for the ensuing year.

The Revd. Meyerheffer and G. Shryock were appointed to receive the votes. The following brethren were then declared duly elected:

DANIEL KURTZ, *President*;  
DAVID F. SCHAEFFER, *Secretary*;  
ABRAHAM RECK, *Treasurer*.

On motion, *Resolved*, That Dr. Kurtz and Mr. Reck, or any two of the officers elected, be directed to attend the next General Synod, as representatives of this Synod, in conjunction with Mr. G. Shryock.

On motion, *Resolved*, That the Secretary be authorized to purchase the stationery and other articles necessary for this Synod.

On motion, *Resolved*, That a Committee of correspondence be appointed, and that it consist of Messrs. Schaeffer, Meyerheffer, and Krauth.

On motion, *Resolved*, That one of our brethren be appointed to attend the next Synod of Pennsylvania. The Revd. B. Kurtz was appointed accordingly.

On motion, *Resolved*, That our representatives for the next General Synod be instructed to obtain information with regard to the legacy left in Europe, for the benefit of our clergy in this country.

Mr. Martin Kibler, (through the Revd. Mr. Reck) expressed his desire to become a member of this Synod.

*Resolved*, That the corresponding committee inform Mr. Kibler, that if he attends at our next synodical meeting, and is approved of upon examination, he shall be admitted.

On motion, *Resolved, unanimously*, That those of our brethren, who are members of this Synod, having been ordained as Deacons by the Synod of Pennsylvania, be, and they are hereby declared pastors in the Evangelical Lutheran Church.

Application was made by Samuel Hersche to become a member of this Synod.

*Resolved*, That he continue his studies under the care of the Rev. Mr. Meyerheffer, and attend at our next annual meeting.

A committee appointed to form a device for a seal to be used by this Synod, reported that the subject had been attended to.—The design was approved of, and the Revd. President directed to have a seal prepared accordingly.

Prayers were offered by Mr. Schmucker.

On motion, adjourned to 3 o'clock, P. M.

*Resolved*, That it be the duty of every member of this Synod, to prepare materials for a discipline to be introduced into our congregations, and offer them at the next annual meeting.

On motion, *Resolved*, That the President be appointed to prepare licenses and certificates of ordination, and that he have 125 copies of each printed, (one-half in the German, and the other in the English language,) on good and substantial paper, with the seal of the Synod attached to each, for the use of the Synod.

On motion, *Resolved*, That the propriety of a religious publication, devoted to the interests of our Church, be and the same is hereby recommended to the serious consideration of the next annual meeting of this Synod.

The business of the Synod was now accomplished; every member was delighted with the perfect harmony and brotherly love that prevailed throughout the session. Every one was convinced, that in the organization of this Synod, the hand of God was visible, and the aid of His spirit experienced.

The President gave notice, that ere he could close the session, the time and place of the next annual meeting, must be determined.

Accordingly an election took place, by which it was determined that the next annual meeting, be held in Frederick, Maryland, on the first Sunday in September.

The brethren having united in singing a hymn, the President offered to the throne of grace, a fervent prayer, and declared the Synod adjourned.

The evening divine service was performed by the Revd. B. Kurtz.

(Attested)

DANIEL KURTZ, *President*;

DAVID F. SCHAEFFER, *Secretary*.

P. S.—Previous and subsequent the session, discourses were delivered, by the Revd. Messrs. Meyerheffer, Krauth, Kehler and Goodman.

These minutes were printed in both English and German. The official name in 1820 and the following year was "The Evangelical Lutheran Synod of Maryland, Virginia, and so forth." In 1822 the name becomes "The Evangelical Lutheran Synod of Maryland and Virginia" and so continues until 1833 (except 1830). The pastors of Virginia had formed the Virginia Synod in 1829. Beginning with 1833, therefore, the name has been "The Evangelical Lutheran Synod of Maryland." The Synod, however, has never pretended strictly to observe the State lines as its boundaries but has always included a few congregations across the borders in Pennsylvania, in Virginia, and in West Virginia.

We observe that of the eleven ministers who organized the Synod six were serving charges in Maryland and five in Virginia. Of the seven lay delegates present three were from congregations in Maryland and four from Virginia. It was a group of comparatively young men. The oldest minister among them and the only one dignified with a doctorate of divinity was the pastor of Zion Church in Baltimore, J. Daniel Kurtz. He was three years less than three score. Nicholas Schmucker was forty-one, Schaeffer was thirty-five and probably the most influential man in the group, Reck was thirty, Meyerhoeffer was twenty-six, Benjamin Kurtz was twenty-five, Krauth was twenty-three, and Kehler was only twenty-two, having just completed his theological studies under Schaeffer at Frederick. These men were full of the vigor and enthusiasm of youth, and they inspired into the new organization the spirit that undertakes and achieves. Most of them were natives of Pennsylvania, two of them, Meyerhoeffer and Kehler, had been born in Frederick, and at least one, Schmucker, had come from Germany.

When we glance over the proceedings of that first meeting we observe that the most important items of business were: (1) The adoption of a *Constitution*; (2) The election of the first *officers* of the body; (3) The request that each minister prepare materials for a *Church Discipline*, the beginning of a work which was completed two years later by Dr. S. S. Schmucker, and which

became The General Synod's Formula of Government and Discipline; and (4) A resolution to inquire into the expediency of establishing a Church journal, which resulted in *The Lutheran Intelligencer*, edited and published by Rev. D. F. Schaeffer at Frederick from 1826 to 1831, and then superseded by *The Lutheran Observer* published first in Baltimore and then in Philadelphia. Surely this was a worthy beginning for the new-born Synod.



CHAPTER IV.  
THE GROWTH OF THE SYNOD, EXHIBITED BY  
DECADES.

Year.	Ministers.	Churches.	Pastorates.	Communicant Members.	Value of Church Property.	Benevolence. (For the one year.)	Total Expenditures. (For the one year.)
1820	11						
1821	16	46	16	3,746		\$194	
1831	18	49	14	4,176		\$320	
1840	21	47	15	4,935		\$376	
1850	33	65	28	8,316		\$4,433	\$15,922
1860*	31	41	22	6,484		\$2,129	\$17,644
1870	58	75	50	13,700		\$19,718	\$82,439
1880	66	92	48	12,614		\$15,082	\$83,347
1890	84	105	57	17,925	\$1,145,886	\$31,987	\$137,190
1900	104	133	75	23,769	\$1,565,618	\$34,160	\$194,893
1910	114	155	96	25,309	\$2,402,850	\$50,985	\$366,191
1919	120	134**	94**	27,658	\$3,230,050	\$116,670	\$469,465

\*The losses during this decade were due to the formation of the Melancthon Synod in 1857.

\*\*The decrease in number of churches and pastorates during the last decade is due to the formation of the West Virginia Synod in 1912.

"The Lord doth build up Jerusalem."—  
*Psalm 147: 2.*

## CHAPTER V.

### LEADING PERSONALITIES IN THE EARLY HISTORY.

The first President of the Synod was the

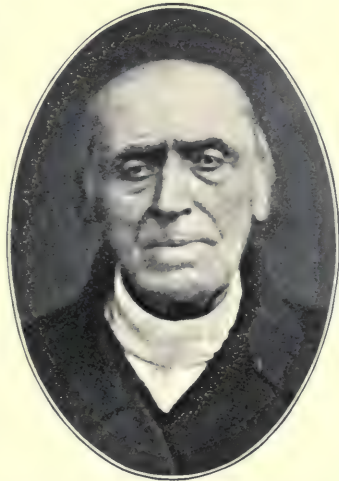
*Rev. J. Daniel Kurtz, D.D.*

Dr. Kurtz was for more than half a century pastor of "Old Zion" in Baltimore. Not only was he the first president of our Synod but he occupied that high office for four consecutive terms. Then for thirty-two years more he continued to be a member of the Synod until 1856 he passed away in the ninety-third year of his age. For many years he had been known as "the aged patriarch of the Synod," but during the latter part of his life because of his increasing infirmities he took no active part in the business of the body.

Not only was Dr. Kurtz the premier president of the Maryland Synod but he was also the first president of the General Synod and twice thereafter he was reelected to that responsible position.

Sprague summarizes the facts of this long and busy career thus:

"Rev. J. Daniel Kurtz, D.D., was born in Germantown, Pennsylvania, in the year 1763. His early advantages for education were only such as were supplied by the very indifferent schools in the neighborhood in which he lived. When he was a mere child, less than six years old, he began to feel an indefinite desire to become a minister of the Gospel; and he found, at no distant period, that this early proclivity was quite in accordance with the wishes of his father. While the Revolutionary War was in progress, his father resided at York, and Bishop White, who was then Chaplain of Congress, had his apartments for some time in



REV. J. DANIEL KURTZ, D. D.,  
at the age of ninety-two.

his dwelling. The son had ceased going to school some time before the war closed, but he still pursued his studies, more or less, under his father, always keeping the ministry in his eye as the profession to which he was destined. His father now sent him to Lancaster to prosecute his studies under the direction of Dr. Henry Ernst Muhlenberg. Here he commenced the study of Latin, and became more and more interested as he proceeded. Though his teacher, in consequence of his numerous engagements, devoted less attention to him than was desirable, yet he had a large and well selected library, to the use of which his pupil was made welcome; and this was a tolerable compensation for any deficiency in the matter of instruction.

After prosecuting his studies at Lancaster, with great diligence, for several years, he was examined at a meeting of the Synod in Philadelphia, and received a license to perform all ministerial duties. Shortly after this he returned to his father's house in York, and, after preaching several times for his father, and performing various pastoral duties among his people, took charge of two congregations in the neighborhood, preaching in each on the alternate Sabbath. He was ordained during the meeting of the Synod in Philadelphia, in 1784 or 1785.

Before he had been preaching long he received a request, through his father, from Dr. Helmuth, of Philadelphia, that he would come and be his assistant. But he felt constrained to decline the offer, on the ground of his unfitness for so prominent a station. The Doctor received his answer with decided disapprobation, and did not hesitate to make it manifest on various occasions afterwards. He, however, finally forgave the offense, and an intimate friendship grew up between them, which was terminated only by Dr. Helmuth's death.

In the same year (1786) it was resolved by the Synod that the Rev. Jacob Goering, Mr. Kurtz's brother-in-law, who had become assistant to his father at York, should, with Mr. Kurtz himself, make a missionary tour to the vacant congregations in Maryland and Virginia. They fulfilled this appointment very satisfactorily, and the next year Mr. Kurtz made another tour, going over nearly the same ground.

About this time Mr. Kurtz made a visit to Baltimore, where he spent the Sabbath and preached for his father's friend, the Rev. Mr. Goerock. His services proved highly acceptable, and the result was that he was called to be his assistant, and finally became his successor.

In the year 1792 he was married to Maria Messersmith, in whom he found a devoted wife, and with whom he lived most



happily for more than half a century. They had nine children. Mrs. Kurtz died in 1841, aged seventy-six years.

In 1816 the degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania.

In 1823 the Rev. Mr. Uhlhorn was chosen his assistant. In 1832 or 1833 Mr. Kurtz resigned his charge, and a pension was settled on him. In his eighty-eighth year he preached on two occasions, one of which was the dedication of the Rev. M. Schwartz's church. In 1853, being then in his ninetieth year, he attended, by particular request, the laying of the corner stone of the two German Lutheran churches, and, on each occasion, delivered an address.

Dr. Kurtz died in Baltimore on the 30th of June, 1856, in the ninety-third year of his age, leaving one son and three daughters. His death was occasioned by no particular malady, but was rather the result of the gradual exhaustion of the sources of animal life.

Dr. Kurtz was distinguished for simplicity, frankness, and uncompromising integrity. He was a man of much more than ordinary powers, and was a diligent student and great reader during his whole life. In his earlier years he bestowed considerable attention on Botany and Entomology; but, as he advanced in life, his studies took almost entirely a theological direction. He was an evangelical, impressive and earnest preacher, and an eminently faithful and affectionate pastor. He was admired and revered by the whole community amidst whom he lived. He never published anything beyond a few articles in the *Evangelical Magazine* (a Quarterly published by the Pennsylvania Synod), and the *Evangelic Hymn Book*, prepared by him and Dr. Baker, of the German Reformed Church in Baltimore."

It ought to be added that the first president of the Maryland Synod was thoroughly evangelical in all his views. He was a man of experimental piety and of deep religious experience. He was always and everywhere insistent upon the cardinal doctrines of our holy religion. As a preacher he was forceful, instructive, and thoroughly scriptural. He presented the Gospel truths in a plain and practical way. In the course of his ministry he baptized 5,156 persons, buried 2,521, and performed 2,386 marriages. He was one of the founders of the Maryland Bible Society, a director of our Gettysburg Theological Seminary, and closely identified with all the benevolent institutions of the church.

Among many other interesting incidents concerning this man, Dr. Morris relates of him: "Although I have seen him exposed to severe trials of patience, yet I never saw him excited to any

dgree, excepting once. It was at a meeting of our Synod, when a number of us prevented the election of an objectional candidate for the Presidency by withholding a majority. Five or six elections were held, and with the same result. The old gentleman arose and most severely rebuked us for our obstinacy, and for occasioning the loss of so much time. We yielded and bore the infliction of an incompetent man in the presidential chair for one year."

Upon his death in 1856 the Synod recorded concerning him among other things this: "As a preacher he was ardent, impressive, and thoroughly scriptural. As a pastor he was faithful, self-denying, and diligent. As a parent he was affectionate, tender, and exemplary. As a Christian he was conscientious, humble, and sincere. In every relation of life his example was worthy of imitation."

The first secretary of the Synod was the

***Rev. David Frederick Schaeffer, D.D.***

For many years Dr. Schaeffer was the controlling influence in the Maryland Synod. From the organization of the body to the time of his death there were only two years when he was not an officer of the Synod. For three consecutive terms he was Secretary, then for two terms President, then for three more terms Secretary, then for one year Treasurer, then back to the Presidency for three more terms, then after one year of rest he was Treasurer again for two years, and a year and a half later he died.

The Special Meeting of pastors which in 1820 petitioned the Pennsylvania Ministerium for permission to organize the new Synod had been held at Frederick where Dr. Schaeffer had been pastor since 1808. This clearly indicates his moving agency and predominating influence in the preliminaries of the organization. Then, too, his continued line of offices in the Synod, frequent appearance on important committees, his prominence in the deliberations of the body as indicated by the minutes of the proceedings, his frequent delegation to the General Synod, his editing of the first English Lutheran journal in America, the *Intelligencer*, and his training of a constant stream of theological students in the parsonage at Frederick,—all indicate his premier-ship among the brethren in those early formative days.

Dr. Schaeffer was also prominent in the councils of the General Synod. He was one of its founders, for many years its secretary, and afterwards its president.

Sprague gives a review of his life as follows:

"David Frederick Schaeffer, the eldest son of Rev. Dr. Fred-

erick David and Rosina (Rosinmiller) Schaeffer, was born in Carlisle, Pennsylvania, on the 22d of July, 1787. After being prepared for college at an academy in Philadelphia he entered the University of Pennsylvania, and having passed through the regular course of study with diligence and success, graduated in the year 1807. Having studied theology under his father and under Doctors Helmuth and Schmidt, he took charge of the Evangelical Lutheran congregation in Frederick City, Maryland, in July, 1808. Though, at that time, but twenty-one years of age, he had developed a fine commanding person; had, for his years, a large measure of intellectual acquirement; possessed the finest social qualities; and, for general personal attraction, was almost unrivalled. His ordination took place in Philadelphia, on Trinity, 1812.



REV. DAVID FREDERICK SCHAEFFER,  
D.D.

“Mr. Schaeffer soon became greatly endeared to his congregation, and was untiring in his efforts for the advancement of their interests. He labored in season and out of season; in town and in the country; on the Sabbath and during the week; in the pulpit and out of the pulpit; beside the sick bed and in the catechetical class. In 1829 he was unanimously elected Principal of the Frederick Academy, and, by the urgent solicitation of the Trustees, was induced to accept the appointment; though, after holding the office for some time, he was obliged to relinquish it on account of the pressure of his pastoral and ecclesiastical duties. In 1836 the degree of Doctor of Divinity was conferred upon him by St. John’s College, Annapolis.

“Dr. Schaeffer was intimately connected with all the leading movements in his own denomination, and with many important public enterprises out of it. The first English periodical established in the Lutheran Church, (which was the *Lutheran Intelligencer*,) in 1826, was, by common consent, committed to his editorial charge. He had a very important, if not a primary, agency in establishing the Theological Seminary at Gettysburg, which has now taken a commanding place among the Divinity Schools

of the country. He was one of the founders of the Frederick County Bible Society, and was President of the General Synod in 1831 and 1832, and was, for several years, its Secretary. His earnestness and ability in a protracted controversy with the Romanists, who had a stronghold in Frederick, were eminently conducive to the interests of Protestantism in that region. He had rarely less than three or four students of theology under his care, and it was a common saying, in view of the great number of ministers whom he brought into the Lutheran ranks, that he was a 'Church Father.'

"Dr. Schaeffer's indefatigable labors, in connection with severe domestic afflictions, so materially affected his health that, for the last year or two of his life, he was physically inadequate to the amount of service which he had been accustomed to perform. In addition to this, certain adverse circumstances brought him into painful relations with the Synod; and just at that period his earthly career closed. He died suddenly in Frederick, which had been his only field of labor, on the 5th of May, 1837, in the fiftieth year of his age, and the thirtieth year of his ministry. His funeral sermon was preached by the Rev. Dr. Harkey, who was at that time officiating in the Lutheran Church in Frederick, and another Commemorative Discourse was subsequently delivered, at the special request of the congregation, by the Rev. Dr. Krauth, President of Pennsylvania College, who had pursued his theological studies under Dr. Schaeffer's direction.

"Dr. Schaeffer's published works are to be found chiefly in the five volumes of the *Lutheran Intelligencer*, (from 1826 to 1831) of which he was the editor. He published, in addition, A Fast Sermon, delivered during the war of 1812-15; An Historic Address Commemorative of the Blessed Reformation, 1818; and a Charge to the Rev. S. S. Schmucker, on his Induction as Professor in the Theological Seminary, 1826; and, it is believed, some other pamphlets.

"On the 28th of June, 1810, he was married to Elizabeth, daughter of George and Catharine Krebs, of Philadelphia. They had six children."

Toward the close of his life Dr. Schaeffer fell into a fault which in these days of national prohibition would scarcely be possible. This involved him in "painful difficulties" with the Synod, but these were happily adjusted before his death. Of his eminent services to our Synod and to the church in the days of his prime there is abundant evidence and the causes for gratitude to his memory are many.



The first Treasurer of the Synod was

***Rev. Abraham Reck.***

Rev. Reck was the *pastor loci* for this first meeting of the Synod. He was then only thirty years old and had been in the ministry only seven years, but a long and varied experience lay before him.

Pastor Reck was born at Littlestown, Pennsylvania, in 1790. He received strong religious impressions from the catechetical instruction of Rev. John Grobb, whom he terms "a truly converted man." Having resolved to study for the ministry he was put under the care of Rev. F. V. Melsheimer of Hanover, Pennsylvania. In 1812 he was licensed by the Pennsylvania Synod and in 1813 entered upon his first pastorate at Winchester. Here he labored successfully for fifteen years.

He was animated all his life with an earnest missionary spirit and during his ministry at Winchester he frequently visited the destitute places in the western part of Virginia. He had one station thirty miles distant from his home where he preached regularly. In 1822 he was appointed the Synod's missionary to the destitute parts of Maryland, Virginia, and Pennsylvania, along the north and south sides of the Alleghenies. In his report the next year he sets forth that he travelled one thousand and six miles and preached eighty-five sermons. His narrative of his missionary journeys includes some truly thrilling experiences.

Reck was personally intimate with Charles Philip Krauth and Benjamin Kurtz in the Maryland Synod and these three were the active aids of S. S. Schmucker in the founding of Gettysburg Seminary. Pastor Reck was frequently invited to prominent places, such as Chambersburg, Gettysburg, Lancaster and Charleston, but he never saw fit to accept such calls.

During the latter part of his ministry at Winchester certain irreconcilable differences, relating chiefly to questions of church usage, arose between himself and some of his people, and this finally led to his resignation.

In 1828, therefore, he accepted the call from Middletown,



REV. ABRAHAM RECK.

Maryland, a call that had been extended to him annually for seven successive years. Here he remained nine years and so continued to be a member of the Maryland Synod even after the withdrawal of his Virginia brethren. During his ministry at Middletown he was instrumental in sending into the Lutheran ministry such useful men as Ezra Keller, David F. Bittle, William A. Wadsworth, and John Gaver. Reek was an ardent advocate of popular evangelistic methods and an attempt was made by some of his opponents on this score to prosecute him before Synod but this failed ignominiously.

In 1836 he was induced to remove to Indianapolis and his name disappears from our synodical roll. When he went to Indianapolis the name of a Lutheran was hardly known there. But he purchased property with his personal funds and set to work organizing Lutheran congregations. In less than six years he had organized nine congregations. Then misfortunes befell him. He lost his health and was cheated out of his property and rendered a poor man.

In 1841 he removed to Cincinnati with the express purpose of organizing an English Lutheran Church there. In this he succeeded in spite of unparalleled difficulties. But his health and that of his family was such that his friends constrained him to remove to Germantown, Ohio, in 1845. We next find him at Tarleton for three years, 1847-1851, and finally in retirement at Lancaster, Ohio, where he succumbed to a painful throat affliction in 1869. During the last years of his life the Maryland Synod contributed modest sums to his support. The chapter of his sorrows is as wonderful as the chapter of his successes.

The first Treasurer of the Synod was an eloquent harbinger of the future missionary career of the new body.

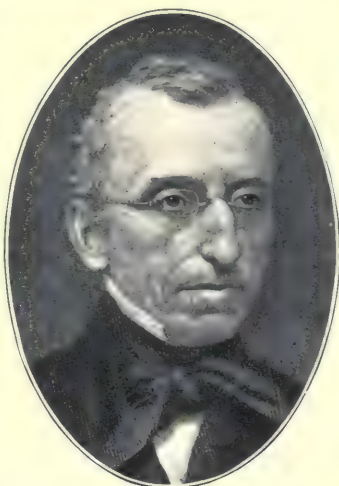
Another of the founders of the Synod was the

***Rev. Benjamin Kurtz, D.D., LL.D.***

He was chairman of the committee that drafted the first Constitution of the Synod. Five times he was President of the Synod and he was always prominent in the work of the body. He was a nephew of Daniel Kurtz, the first President, and a grandson of the John Nicholas Kurtz who was ordained by the Pennsylvania Ministerium at its first meeting in 1748. Few men have exerted a greater influence in the Lutheran Church of America than Benjamin Kurtz. His public career extended over half a century and during that period (1815-1865) he was identified with all the more important events in the history of our Church. His life-

story has been related by Hutter and Stoever and Morris, and the influence of his career has been estimated by many others. Let the following brief summary of the facts suffice here:

Benjamin Kurtz was born in Harrisburg, February 28, 1795. His youth was marked by seasons of deep religious convictions. He studied theology under George Loehman and was licensed by the Pennsylvania Ministerium at Frederick in 1815. For several months he was assistant to his uncle in Baltimore, but that same year accepted a call to the Hagerstown charge. He was then the only pastor in Washington County and his charge embraced five congregations. Sixteen years later when he left that field the number of Lutherans there had been multiplied by four and six pastors were required for the field.



REV. BENJAMIN KURTZ, D.D.,  
LL.D.

For two years (1831-1833) he was pastor at Chambersburg, but the precarious condition of his health made it imperative for him to lay aside the active duties of pulpit and pastorate. Just then Dr. Morris invited him to take charge of the *Lutheran Observer* and as editor of that paper for twenty-eight years he wielded his chief influence. When Dr. Kurtz took charge of the paper it was a small bi-weekly with seven hundred subscribers; when he laid down the editorial pen in 1861 it was a large weekly with more than eight thousand subscribers.

Dr. Kurtz was not only prominent in organizing the Maryland Synod but he also took a leading part in the formation of the General Synod. The General Synod was organized in his church at Hagerstown. He was present at almost every convention of that body until his death and was twice its President. For many years he was President of the Home Missionary Society and of the Parent Education Society.

In 1826 Dr. Kurtz was appointed by the General Synod to visit Europe in the interest of the Gettysburg Seminary and after two years he returned with \$10,000 and a great number of books. Late in life he was instrumental in establishing the Missionary Institute at Selinsgrove.

Dr. Kurtz stoutly maintained the "evangelical" standpoint and was an ardent advocate of the "new measures" and of "American Lutheranism." This brought him into vigorous polemics. But to his dying day he zealously advocated English preaching, Sunday school, protracted meetings, and temperance reform. He is characterized as "an eloquent preacher, a sympathetic pastor, a keen debater, and a voluminous writer." The degree of D.D. was conferred on him by Washington College in 1838, and the degree of LL.D. by Wittenberg College in 1858. He died in Baltimore, December 29, 1865.

Among the younger men who helped to organize the Synod was

***Rev. Charles Philip Krauth, D.D.***

Dr. Krauth in 1820 was pastor at Shepherdstown and Martinsburg, where he had taken charge the year before. He was then only twenty-three years old and both of his theological teachers, D. F. Schaeffer and Abraham Reek, were members of that first



REV. CHARLES PHILIP KRAUTH,  
D.D.

convention of the Synod. Nevertheless young Krauth rapidly rose to independent influence in the body. Already at the organization meeting he was a member of the committee that drew up the first constitution. He was ordained by the Synod at her second convention in 1821, having been licensed by the Pennsylvania Ministerium two years before. At the fourth meeting of the Maryland Synod he was made Treasurer and so continued for three terms. Then he became President. This office he held only one term because in 1827 he removed from the bounds of the Synod. His subsequent career as a teacher is perhaps traceable his-

torically to the action of the Synod in 1823 when he was made a member of the committee with Benjamin Kurtz "to report a plan for the education of pious and indigent young men for the Gospel ministry." His career as editor was also prefigured in the Maryland Synod when in 1826 and 1827 he was associated with Dr. Schaeffer in editing the *Intelligencer*.

The intimate facts of his life are very beautiful, Professor



Stoever opens his lengthy account of Dr. Krauth's life with these words: "A character so near perfection, a life so almost blameless as was that of Charles P. Krauth is seldom found. He was one of the purest and best men that ever lived. One more faithful and affectionate, better in the entire combination of his gifts and graces, has never been given to the church." From that account we gather the following:

Dr. Krauth was born in Montgomery County, Pennsylvania, May 7, 1797. His father, Charles James Krauth, was a native of Germany, and came to this country as a young man, in the capacity of a school teacher and a church organist. His mother was a Pennsylvanian. They lived in New York, Pennsylvania, and in Baltimore, Maryland, also for many years in Virginia, highly respected and enjoying the confidence of their neighbors. Of his early life comparatively little is known in consequence of his singular and habitual reticence with regard to himself. He early evinced a decided taste for linguistic studies, and, in the prosecution of the Latin, Greek, and French, won for himself high credit. Having selected medicine as his profession, he commenced its study when about eighteen years of age, under the direction of Dr. Selden, of Norfolk, Virginia, and subsequently attended a course of lectures in the University of Maryland. But his funds having become exhausted, he visited Frederick, Maryland, with a view of procuring pecuniary aid from an uncle, the organist of the Lutheran church. During a visit to Rev. D. F. Schaeffer, of Frederick, his mind was led to the conclusion that the ministry was the work to which God had called him. He very soon commenced his theological studies under the instructions of Rev. Dr. Schaeffer, and at every step of his progress was the more strongly convinced that he was acting in accordance with the divine will.

While he was engaged at Frederick in the prosecution of his studies, in the year 1818, Rev. Abraham Reek, of Winchester, Virginia, who was in feeble health, wrote to Dr. Schaeffer, inquiring if he could not send him a theological student to aid him in the discharge of his laborious duties. In compliance with his request, Dr. Schaeffer sent young Mr. Krauth, who continued his studies under the direction of Pastor Reek, and assisted him in preaching the gospel and performing other pastoral labor. He studied under Mr. Reek one year, and the testimony of his preceptor is that he showed great comprehension of mind and was a most successful student.

Mr. Krauth was licensed to preach the gospel by the Synod of Pennsylvania, at its meeting in Baltimore in 1819. His first pastoral charge embraced the united churches of Martinsburg and Shepherdstown, Virginia, where he labored for several years most

efficiently and successfully. It was at a district conference, held in the church at Martinsburg, while Mr. Krauth was pastor, that the enterprise of a theological seminary, in connection with the General Synod, originated, and the first funds towards the object contributed. He was, in 1826, elected a member of the first Board of Directors. In 1827 he accepted a call to St. Matthew's congregation, recently organized in Philadelphia.

The removal of Mr. Krauth to Philadelphia, in 1827, marks a new epoch, not only in the history of our English Lutheran interests in that city, but of his own life. Brought into new associations, surrounded by active, earnest, living men, with large libraries at his command, the best books on all subjects accessible, new powers seemed to be awakened within him, new energies were developed. As a scholar, a theologian, and a preacher, he rapidly advanced, and made a deep impression upon the community. At first he encountered some opposition from the German churches in the prejudices which existed, even at that day, against the introduction of the English language into the services of the sanctuary, but this all vanished when his character and object was better understood. Dr. Krauth remained in Philadelphia six years, and during the whole period enjoyed the highest reputation as a pastor and a preacher, gathering around him a large and devoted congregation and accomplishing an amount of good that can scarcely be estimated.

In the year 1833, when Dr. Hazelius resigned his professorship in the Theological Seminary at Gettysburg, the attention of the Board of Directors was at once turned to Mr. Krauth as the man best qualified for the position. As a Hebraist he had not at the time, in the Church, his superior. He was unanimously chosen Professor of Biblical and Oriental Literature. It was agreed that part of his time should be devoted to instruction in Pennsylvania College, with the understanding that so soon as the proper arrangements could be made his duties should be entirely confined to the Theological Seminary.

Professor Krauth was unanimously elected President of Pennsylvania College in the spring of 1834. The duties of this office he faithfully performed for nearly nineteen years, during most of the time also giving instruction in the Theological Seminary.

In the autumn of 1850, yet in the vigor of manhood, he relinquished with great satisfaction, the anxious, toilsome, and often ungrateful work of the College Presidency, for the more quiet, congenial and pleasant duties of theological instruction. For five years, during his connection with the seminary, he also served with great acceptance as pastor of the congregation with which the institutions are united. He continued his duties in the

Theological Seminary until the close of his life, delivering his last lecture to the senior class within ten days of his death, the subject, by a singular and interesting co-incidence, being the Resurrection. He died May 30, 1867, in the seventy-first year of his age, and the forty-ninth of his ministry. The honorary degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania in 1837.

From 1850 to 1861 he was editor of the *Evangelical Review*. His published writings are: "Works of Melancthon," "The General Synod," "Early History of the Lutheran Church," "Schmidt's Dogmatic," "The Lutheran Church in the United States," "Present Position of the Lutheran Church," "Contributions to the History of Church," "Luther and Melancthon," "German Language," "Henry Clay," "Baptism."

Three other ministers who helped to organize the Maryland Synod may receive mention: Schmucker, Meyerhoeffer, and Kehler.

**Rev. John Nicholas Schmucker** was born in Michaelstadt in the Odenwald, Germany, on September 24, 1779. His father was John Christopher Schmucker, and when Nicholas was but two years old the family emigrated to America. For about one year they tarried in Lehigh County, Pennsylvania, and then moved to Manheim in Lancaster County. A year later they removed to Shenandoah County in the Valley of Virginia and settled on a farm near Woodstock. Here the five sons grew to manhood. Three of them became ministers: John George, John Nicholas, and Peter. John George was the father of the distinguished Professor S. S. Schmucker.

The early educational advantages of this generation of Schmuckers were rather meager. John Nicholas, however, was a man of decided natural abilities and appears to have faithfully availed himself of such opportunities as he enjoyed for the development of his mental powers and the acquisition of useful knowledge. When about thirty years of age, impelled by convictions of duty, he decided, although he was then married and had two children, to devote himself to the Gospel ministry. Accordingly, after a brief season of theological study under his elder brother, Dr. John George Schmucker, who was then pastor at York, Pennsylvania, he was licensed by the Pennsylvania Ministerium in 1812, and took charge of several congregations in Shenandoah County where he had grown to manhood and where he spent the whole of his ministerial career.

During a large portion of his ministry of forty years he served chiefly the churches in Woodstock and Strasburg together with

Frieden's and Zion in the same county. One of his relatives relates, according to Dr. D. M. Gilbert, that Nicholas Schmucker stated on a funeral occasion about five years before his death that the sermon on that occasion was the thousandth funeral sermon he had preached. This would indicate a very busy ministry. Dr. Morris says of him: "Exceedingly simple and even primitive in his habits, never going beyond the bounds of his parish, unknown to the outside world, yet his religious life, his ministerial fidelity and his blameless demeanor are to this day the theme of the people of that region."

Not only was Nicholas Schmucker one of the organizers of the Maryland Synod in 1820 but in 1829 he helped also to organize the Virginia Synod and became its first president. Late in the year 1820 he divided his large pastorate and shared it with his highly-educated nephew, S. S. Schmucker. On September 19th of that year young Schmucker made this entry in his diary: "Yesterday came here to Uncle Nicholas and was very kindly received. Spent the afternoon and this whole day conversing with him on different points. He is a man of good talents and respectable information. He is very willing to give me two of his congregations, Woodstock and Huddle's schoolhouse, if I see fit to settle here. He is very kind. We have talked over all the circumstances of the town and of New Market. Henkel and sons persecute instinctively everything that bears the name of Schmucker. Nicholas is a true Christian. His wife is a very sensible, good-natured, pious woman. Became pious, he told me, within the last two years." The uncle preached only in German; the nephew introduced English.

Some estimate of the robust character of his Lutheranism may be formed from the Synod Minutes of 1828 where we learn that "some disaffection had recently occurred between the Lutheran and Reformed churches worshipping alternately in Friedens church, in consequence of the Rev. N. Schmucker refusing to give a general invitation to persons to partake of the Lord's Supper, and that this was alleged by a respectable member of the G. Reformed Church now present." Whereupon the Synod "*Resolved*, That the Rev. N. Schmucker, in not giving a general invitation to partake of the Lord's Supper, did not transgress the discretionary power vested in every individual Minister of our church."

In June, 1854, having partially recovered from a serious sickness, Nicholas Schmucker removed to the residence of his son, Rev. George Schmucker, in Pendleton County, Virginia, in the hope that the change would improve his health. But this hope



was not realized and early in 1855 he died, being in his seventy-sixth year.

**Rev. Michael Meyerhoeffer** was born in Frederick, Maryland, October 28, 1794. His preliminary education was received in the schools of that place, after which he studied theology under the direction of his pastor, Rev. D. F. Schaeffer. He was licensed by the Synod of Pennsylvania, in Baltimore, in 1815, and began his ministry in the latter part of that year, in Madison County, preaching in both German and English. After serving the Madison congregation for a period of six years, he accepted a call to Rockingham County, where he ministered for about twelve years as pastor of the Union Church at Cross Keys, the "Peaked Mountain" Church in East Rockingham, St. John's Church (in what was then called the Brush Country, now Singer's Glen), and Salem Church in Augusta County. Mr. Meyerhoeffer was also accustomed to preach, occasionally, in Mount Zion, St. Peter's and St. Michael's churches, and also in the counties of Rockbridge and Pendleton. He is represented by his cotemporaries as having been a popular preacher of very considerable ability.

In 1821 and 1822 the Synod was several times busied with a difficulty that had arisen between Mr. Meyerhoeffer and Mr. Reimenschneider concerning several congregations in Rockingham County, Virginia. The Synod decided that Mr. Meyerhoeffer had acted perhaps imprudently but not without authority, and that Mr. Reimenschneider had acted "injudiciously and unclerically." When Mr. Reimenschneider refused to abide by the decision of the Synod he was threatened with dismissal from the body. Then we read: "The Rev. Mr. Reimenschneider, having been convinced of his error, made ample concessions and satisfactory promises. The same was affecting: he was embraced by all the brethren present and he is hereby continued a member of this Synod."

On April 15, 1816, the subject of our sketch was married to Miss Lucy, daughter of Major Lewis Crigler, of Madison County. Mr. Meyerhoeffer died April 18, 1833, and was buried at Union Church, near which he had lived.

During the last year or two of his life Mr. Meyerhoeffer became actively interested in the political affairs of the country, and was, at the time of his death, a candidate for Congress.

**Rev. John Kehler** was born in Frederick, Maryland, near the end of the eighteenth century. Of his early educational training we have no information. His studies, preparatory to entering upon the work of the ministry, were pursued under the guidance of Rev. D. F. Schaeffer, upon the completion of which he was li-

censed by the Synod of Pennsylvania in 1819 and the next year he united in the organization of the Synod of Maryland and Virginia.

Mr. Kehler's first charge was in Middletown, Maryland, July, 1819, to October, 1821, from which place he moved to Madison County, Virginia, where he was serving as pastor at the time of the formation of the Virginia Synod in 1829. He was one of those who withdrew from the Synod of Virginia, at its second convention in 1830, and reunited with the Synod of Maryland, because of the resolution of the former body not to remain in connection with the General Synod. A year or two after this, probably in 1832, Mr. Kehler resigned the church in Madison County, and became pastor of the church in Cumberland, Maryland. After serving the congregation in Cumberland for a time he went over to the Episcopal Church and was reordained. Of his later history, beyond the fact that in his new connection he was employed as a missionary in the western counties of Maryland, we have no knowledge.

Less than two months after the Synod of Maryland and Virginia was organized there came upon her territory a young man who was destined to exert a very profound influence upon her early history. This was the twenty-one year old

***Rev. Samuel Simon Schmucker, D.D.***

From 1821, when he was ordained by the Maryland Synod and when his name first appears on the clerical roll, to 1826, when it appears for the last time because of his removal from the bounds of the Synod, he is clearly one of the leaders of the body. It was in that body that he started the movement for a Lutheran Theological Seminary in America which resulted in the institutions at Gettysburg. It was as a member of our Synod that he wrote most of the organic documents of the General Synod and it was through the Maryland Synod that he saved the General Synod from dissolution in 1823. For many years after he withdrew from formal membership in the Maryland Synod he continued to attend her meetings as a delegate of the West Pennsylvania. In the professor's chair he trained more than five hundred men for the Lutheran ministry, nearly the entire output in that period. In brief, throughout the first half of the Nineteenth Century Dr. Schmucker exerted a wider influence in the Lutheran Church of this country than any other man, and filled a larger place in the public eye outside of the Lutheran Church than any other man in it.

His illustrious career has been set forth in detail by several hands (Anstadt, Morris, B. M. Schmucker) and the quantity and quality of his influence has been estimated by friend and foe. We submit a brief summary gathered from the account by his son:

“Samuel Simon Schmucker, D.D., the son of John George Schmucker, was born at Hagerstown, Maryland, on February 28, 1799. The eminent piety of his father was reproduced in the son, and early directed his thoughts to the gospel ministry. In his eleventh year he removed to York, Pennsylvania. Here he enjoyed superior advantages of education in the academy. From this time on he became a laborious student and it was his life-long habit. In his thirteenth year he received a kindly letter in Latin from Dr. Helmuth of Philadelphia, urging him to come to Philadelphia, to the university. In 1814 he repaired thither and entered the freshman class. He continued there to the end of the sophomore year, adding to his university studies some theological branches under Dr. Helmuth. He allowed himself no vacations. In 1816, young as he was, he took charge of the classical department of the York Academy. Dr. John G. Morris was one of his students. Meanwhile he was studying theology under his father's care. The non-existence of a theological seminary in the Lutheran Church compelled him to finish his studies in one of another faith. Accordingly, in 1818 he went to Princeton and continued there for two years. Among his fellow-students were Bishops Mellvaine and Johns, and Dr. Robert Baird was his roommate. It may be conceded that the training and associations of this institution measurably influenced his own theological views. On June 2, 1820, he was licensed by the Ministerium of Pennsylvania, at Lancaster. At that time he was undoubtedly the best educated young man, of American birth, in the Lutheran ministry.

“In December, 1820, he settled in New Market, Virginia, and spent six years in earnest and successful pastoral work. But



REV. SAMUEL SIMON SCHMUCKER,  
D.D.

his zeal and intellectual activity sought expression in efforts beyond a limited pastorate. He wrote: 'When I left Princeton, there were three *pia desideria*, which were very near to my heart, for the welfare of our Church. A translation of some one eminent system of Lutheran Dogmatics, a theological seminary, and a college for the Lutheran Church.' He set himself to work to meet these wants and succeeded. Under the advice of Dr. Koethe, of Allstaedt, and others he translated and published *Storr and Flatt's Biblical Theology*. In 1823 he began the work of privately preparing students for the ministry. For him it was excellent training for his life work.

"These were formative years in the history of the Lutheran Church in this country. She was extending her borders, and the German language was ceasing to be the exclusive one in her worship. In 1820 the General Synod was called into existence, primarily through the agency of the Ministerium of Pennsylvania, but in 1823 it withdrew. It is conceded that the energetic exertions of Dr. Schmucker saved the body from dissolution. Thenceforth he was a guiding spirit in its more definite organization and enterprises. He was the author of most of its organic documents, as its constitution, its formula of government and discipline for its synods and churches, the constitution of the theological seminary, and so forth. At the convention of the General Synod in 1825, it was resolved to establish a theological seminary, and at the same session he was elected its first professor. On September 5, 1826, he was formally installed at Gettysburg, and for nearly forty years he filled the chair of didactic theology. During this time about five hundred young men were prepared for the ministry. Many of them became highly successful in pastoral and professorial life. On August 9, 1864, he resigned his chair, but devoted himself to authorship almost to the end of his days. He died July 26, 1873.

"Feeling the need of classical attainments in ministerial candidates, Dr. Schmucker early devoted his energies to the establishment of Pennsylvania College, by appeals to the state legislature and to the church. He was prominently identified with the formation of the Evangelical Alliance. He attended its first meeting in London and was received with great distinction.

"In 1855 the unhappy Definite Platform controversy arose. Dr. Schmucker avowed himself the author of the document. Whilst no one doubted the sincerity of his convictions, it alienated from him many friends and clouded the evening of his days.

"He was the most voluminous author of the Lutheran Church in this country in his generation. He published forty-four vol-



umes and pamphlets, mostly theological, historical, and controversial. His *Popular Theology* passed eight editions, his *Psychology* through three. Apart from partisanship, in the estimation of his friends and foes, Dr. Schmucker's services to the Lutheran Church and the cause of Christ were eminent. He was greatly loved by his fellow-citizens in Gettysburg, and his funeral was a demonstration of warm attachment on their part, as well as of many of his students and friends from abroad."

The connecting link between the founders of the Maryland Synod and the present generation of ministers is the

**Rev. John Gottlieb Morris, D.D., LL.D.**

Licensed by the Synod in 1826 and ordained in 1827 he continued to be a member for the remarkable period of sixty-nine years. He easily holds first place among the influences that moulded the staunch Lutheran character of the Maryland Synod during the second half of the Nineteenth Century.

He was particularly influential in moulding the spirit of General Synod Lutheranism in Baltimore. He was the first permanent pastor of the First English Lutheran Church in that city, an office that he graced for thirty-three years. For nearly forty years thereafter he continued to be the nestor of Baltimore Lutheranism and infused into it the blessed spirit of fraternity, conservatism, and aggressiveness, that characterize it to this day. For half a century his voice in the Maryland



REV. JOHN G. MORRIS, D.D., LL.D.

Synod had the weight of wisdom and age. Every important project in the Synod during that period either originated with him or waited on his approval. He was actively interested in all the general work of the Church, but was particularly zealous in the work of education and publication. His own writings bulk large in volume, and we are indebted to him for some of the materials in this Synodical History. A very brief sketch of his long and varied career comes from the pen of Dr. Charles S. Albert:

“John Gottlieb Morris was born at York, Pennsylvania, on November 14, 1803. He died at Lutherville, Maryland, on October 10, 1895. His father was a distinguished surgeon in the Revolutionary Army. A student of Princeton and graduate of Dickinson, he pursued his theological course under Dr. S. S. Schmucker, also at Nazareth, Princeton, and Gettysburg. In 1827 he became pastor of the first English Lutheran Church, Baltimore, Maryland, serving there thirty-three years. He was also supply and pastor of Third Lutheran Church, and librarian of Peabody Institute. Afterward he served at Lutherville, Maryland, until a few years before his death. He retained his vigor of mind and body to the last, though nearly ninety-two at death. He was distinguished and influential in the Church, for which his fine natural endowments, varied culture, biblical and theological learning, strong pulpit power, devoted loyalty to the Church fitted him. He was a vigorous, popular writer (for list of writings see *Life Reminiscences of an Old Lutheran Minister*, p. 355, ff.). He was also a scientific student and member of many learned societies.”

Dr. Morris passed away just as the Maryland Synod was gathering to his own city to hear his address on “The Seventy-fifth Anniversary of the Synod.” Instead of listening to his familiar voice the Synod as a body attended his funeral and from the contemplation of his long and useful career gathered new inspiration to devoted service. The president of the Synod in his official report expressed what all who knew Dr. Morris had felt, that he “was the nineteenth-century incarnation of Luther. His intellectual attainments, his fine literary style, his virile temper, his wit, his indomitable energy, his warm and tenacious affections, his conservation of our doctrinal beliefs, his masterful address, his large hope of our denominational prestige, and his child-like trust in God, have left an ineffaceable record upon our synodical and church life.”

Such were some of the leading personalities in the organization of our Synod and in her early history. It would be manifestly impossible within the scope of this volume to set forth even in outline the biographies and the synodical influence of all the other eminent men whose names have graced the roll of the Maryland Synod from time to time. It would constitute a most brilliant galaxy indeed. One after another for a full century the most distinguished men in that part of the Church now called United Lutheran have passed in and out of the Maryland Synod, some tarrying for only a few years, others remaining for more

than a score of years, all of them making their influence felt more or less potently in the actions of the body.

There was Ezra Keller, a son of the Synod, ordained by her in 1837, a member of the body for nine years (1836-1844) while he was pastor first at Taneytown and then at Hagerstown, her president in 1843, who only left the Synod to become the first president of Wittenberg College. And there was Henry Lewis Baugher, Sr., another college president, licensed by the Synod in 1829, a member from 1829 to 1831 while pastor at Boonsboro and again from 1841 to 1864 while professor and president at Gettysburg. There was Carl Friederich Heyer, the beloved "Father Heyer" of missionary fame, who for four years (1821-1824) was the clerical member of Synod from Cumberland, and later (1840-1841) was the Synod's Missionary at Fell's Point, Baltimore. There was Charles Frederick Schaeffer, youngest brother of the first Secretary of the Synod, licensed by the Synod in 1829, a member for five years (1834-1839) while pastor at Hagerstown, afterwards a professor in three theological seminaries, Columbus, Gettysburg, and Philadelphia, and one of the founders of the General Council.

Still another college president of that period was David Frederick Bittle, a son of the Maryland Synod having been born near Myersville, licensed by the Synod in 1837, pastor at Middletown from 1845 to 1852, one of the founders of the Hagerstown Female Seminary, becoming the first president of Roanoke College in 1853 and continuing in that office for twenty-three years until his death in 1876. His younger brother, Daniel Howard Bittle, was also a college president, born also in the Middletown Valley, pastor at Smithsburg from 1841 to 1843, becoming the first president of North Carolina College in 1858, afterwards the president of Colorado College at Columbus, Texas, and still later financial agent for Roanoke College.

Mention should also be made, in that first half of the last century, of Samuel Finckel (1834-1836; 1844-1873) at Taneytown and Washington; of Daniel Jacob Hauer, merited organizer and overseer of rural congregations; and of Simeon W. Harkey, licensed by the Synod in 1834 and ordained in 1836, serving first at Williamsport and then at Woodsboro and then for fourteen years (1836-1850) at Frederick, there training quite a number of men for the Lutheran ministry, and only leaving the Synod to accept the Theological Professorship of Illinois State University.

In 1842 three illustrious names make their appearance on the roll of the Synod. One of them had been born and raised on her territory, Samuel Sprecher, who was however a member of the

SOME OF THE SYNOD'S GIFTS TO EDUCATION.



MILTON VALENTINE.  
EZRA KELLER.  
CHARLES A. STORK.  
CHARLES F. SCHAEFFER.

SAMUEL SPRECHER.  
Z. S. SCHMUCKER.  
DAVID F. BITTLE.

H. L. BAUGHER, SR.  
E. J. WOLF.  
CHARLES PORTERFIELD KRAUTH.  
CHARLES A. HAY.



Synod for only one year (1842-1843) as pastor at Martinsburg, and who after six years at Chambersburg was for twenty-five years the president of Wittenberg College and for ten years more a professor of theology there. The second of this remarkable group, Charles Porterfield Krauth, began his ministry in Baltimore (1842-1847), was licensed by the Synod in 1841 and ordained in 1842, and later as professor in the University of Pennsylvania and as President of the Philadelphia Seminary was one of the most distinguished and scholarly men in the country. The third name that appeared in 1842 was that of William Alfred Passavant, who was pastor in Baltimore for two years (1842-1844), was both licensed and ordained by the Maryland Synod, and later became highly distinguished as an editor and as the founder of so many eleemosynary institutions under the control of the Lutheran Church.

As belonging to the Maryland Synod before 1850 we must also mention Frederick W. Conrad, pastor at Hagerstown from 1844 to 1850 when he became professor in Wittenberg College and Theological Department (1850-1855), prominent as preacher, teacher, and lecturer, for thirty-two years in the editorial service of the Church, and merited in the establishment and endowment of literary and theological institutions. We record likewise the honored name of another teacher in the Church, Rev. Charles Augustus Hay, who was licensed by the Maryland Synod in 1843 and ordained in 1844 while pastor at Middletown, who became professor at the Gettysburg Seminary in 1844 but continued in the fellowship of our Synod until 1848, who filled two periods of service in the professor's chair totaling thirty-two years, and who became highly esteemed as teacher, pastor, and translator. Here also belongs the name of Joseph Augustus Seiss, a native of Frederick County, a member of the Synod for twelve years while pastor at Cumberland (1847-1852) and at Baltimore (1852-1858) and highly honored as famous preacher and voluminous author.

During the latter half of the century we meet with such well-known and highly honored names as James Allen Brown (preacher and president), Charles Augustus Stork (preacher and president), Milton Valentine (preacher and president), Edmund J. Wolf (preacher and professor), Theophilus Stork (preacher and president), Benjamin Sadtler (principal and president), T. T. Titus (preacher and principal), John George Butler (editor and churchman), Charles Stanley Albert (preacher and editor), George Diehl (preacher and churchman), Mahlon Carleton Horine (preacher and writer), Samuel Domer

# OTHER LEADING PERSONALITIES.



W. A. PASSAVANT  
GEORGE DIEHL.  
J. G. BUTLER.  
M. C. HORNE.

CHARLES S. ALBERT.  
JOSEPH A. SEISS.  
DANIEL J. HAUER.

BENJAMIN SADTLER.  
SIMEON W. HARKEY.  
FREDERICK W. CONRAD.  
S. W. OWEN.

(teacher and preacher), Stephen W. Owen (preacher and pastor), and William E. Parson (preacher and churchman). All these rest from their labors. A number of others, equally honored, continue among us to this day.

True servants, these, of the most high God, and true children of the Lutheran faith. Most of them continued to be members of the Maryland Synod through long periods of time. Of a surety the glory of the Maryland Synod is in her men. It is these that have made her history worth recording.

"Other men labored and ye are entered into their labors."—*John 4: 38.*

"I have laid the foundation, and another buildeth thereon; but let every man take heed how he buildeth thereon."—*1 Corinthians 3: 10.*



## CHAPTER VI.

### THE PASTORS OF THE SYNOD, 1820-1920, TOGETHER WITH THEIR PASTORATES.

The following list embraces the names of 655 ministers. It includes every name that ever appeared on the clerical roll of the Synod. It also gives the location or locations of each member of the Synod. The years indicated are the synodical years. They do not in all cases coincide with the calendar years. In consulting this list it may be well to remember that from 1857 to 1869 a number of the pastors (from eight to twelve) on the territory of the Maryland Synod were not members of the Maryland Synod but of the Melancthon Synod, and that this list includes only their terms of service in the Maryland Synod.

#### A

<i>Name</i>	<i>Location</i>	<i>Year</i>
Ahl, A. W.,	Parkville,	1912—1916
Ainsworth, J. E.,	Licensed,	1914—1916
Albert, C. S.,	Baltimore, St. Mark's,	1882—1893
	Philadelphia, Pa.,	1893—1912
Albert, J.,	Manchester,	1828—1837
Albrecht, G. W. G.,	Guntur, India,	1892—1904
	Rentachintala, India,	1905—1919
Aldrich, N.,		1885—1886
Alleman, B. F.,	Woodsboro,	1873—1874
Alleman, M. J.,	Middletown,	1868—1869
Amick, G. W. W.,	Oakland,	1887—1889
Anderson, G. W.,	Creagerstown,	1853—1856
	Leitersburg,	1856—1857
	Hagerstown (No Charge),	1868—1872
	Uniontown,	1873—1876
Anspach, F. R.,	Hagerstown,	1850—1857
	Shepherdstown (No Charge),	1857—1858
	Baltimore (No Charge),	1858—1864
	Owensville (No Charge),	1864—1867
Anstadt, Henry,	Washington, D. C., Memorial,	1912—1918
Anstatt, J. P.,	Baltimore, Luther Chapel,	1848—1852
Appleby, B.,	Baltimore, Luther Chapel,	1844—1846
	Baltimore (No Charge),	1846—1855
	Jefferson,	1855—1857
	Baltimore (No Charge),	1857—1861
	Washington, D. C. (No Charge),	1861—1864
Arnold, C. E.,	Baltimore, Concordia,	1910—1912
Asper, J. U.,	Westminster, Salem,	1887—1891
	Lewistown, Utica,	1891—1905
Aughey, A. H.,	Frostburg,	1861—1866
Augustine, I.,	Wellersburg, Pa.,	1863—
Aurand, C. M.,	Williamsport,	1886—1890

#### B

Bair, D. U.,	Williamsport,	1910—1919
Barb, J. H.,	Mechanicstown,	1888—1896

<i>Name</i>	<i>Location</i>	<i>Year</i>
Barclay, J. H.,	Williamsport,	1857—1860
	Baltimore, First,	1880—1882
Bare, Will F.,	Sparrow's Point,	1917—
Barry, F. W.,	Cumberland, St. John's,	1914—1918
	Baltimore, St. Luke's,	1918—
Bastian, C. P.,	Keyser, W. Va.,	1907—1912
Bateman, S. E.,	Hagerstown,	1890—1893
Baughner, H. L.,	Boonsboro,	1829—1831
	Gettysburg, Pa.,	1841—1865
Baughman, C. C.,	Jefferson,	1841—1842
	Hagerstown (No Charge),	1853—1857
Baughman, G. W.,	Uniontown,	1894—1914
	Woodbine,	1914—1920
Baughman, H. F.,	Licensed,	1912—1913
Bauman, C.,	Cumberland,	1852—1855
Beard, M. L.,	Mt. Joy and Keysville,	1877—1881
	Burkittsville,	1881—1885
	Boonsboro,	1886—1893
	Middletown,	1894—1906
	Thurmont,	1906—1915
Bechtell, M. M.,	Cumberland (No Charge),	1859—1864
Becker, D. R.,	Freedom,	1912—1915
Beckley, G. H.,	Woodshoro,	1857—
	Boonsboro,	1869—1882
	Reisterstown,	1885—1905
Beer, R. C.,	Baltimore, German, St. Jacobi,	1871—1881
Beidleman, H. H.,	Frostburg,	1915—
Beiswanger, George,	Baltimore, Calvary,	1894—1902
Bell, Albert,	Reisterstown,	1880—1885
Bell, A. D.,	Sparrow's Point,	1913—1916
	Retired,	1916—1918
	U. S. Army Chaplain,	Died 1918
Bell, C. K.,	Licensed,	1897—1898
Bell, E. K.,	Baltimore, First,	1899—
Bell, L. J.,	Smithsburg (No Charge),	1870—1907
Belmer, H. B.,	Washington, D. C., St. Paul's,	1873—1874
Benedict, F. B.,	Licensed,	1848—1849
	Frostburg,	1859—1860
	Bedford, Pa. (No Charge),	1860—1865
Bergner, C. F.,	Washington, Zion,	1904—1912
	Cumberland, St. Luke's,	1912—
Bergstresser, F.,	Licensed,	1893—1894
Bergstresser, P.,	Taneytown,	1868—1874
	Waynesboro,	1876—1887
	Middletown,	1887—1894
Berkey, H. E.,	Baltimore, St. John's,	1909—1910
Berlin, S. J.,	Williamsport,	1866—1867
Berry, W. H.,	Licensed,	1890—1892
	Carmel, W. Va., (Later Aurora),	1905—1912
Beuninger, L. G.,	Grantsville,	1870—1872
	Missionary, Africa,	1873—1876
	Grantsville,	1876—1879
Biklé, C. G.,	Licensed,	1894—1895
Biklé, P. M.,	Lutherville,	1870—1872
	Gettysburg, Pa.,	1873—
Billheimer, S.,	Georgetown,	1894—1904
Bishop, H.,	Williamsport,	1850—1855
	Emmitsburg,	1855—1862
	Baltimore, Third,	1862—1866

<i>Name</i>	<i>Location</i>	<i>Year</i>
	Frostburg, .....	1866—1871
Bittle, D. F., .....	Licensed, .....	1837
	Middletown, .....	1845—1852
	Hagerstown, .....	1852—1854
Bittle, D. H., .....	Smithsburg, .....	1851—1853
Bittle, E., .....	Licensed, .....	1892—1893
Black, L. S., .....	Licensed, .....	1890—1891
Bloomhardt, P. F., .....	Lutherville, .....	1915—1918
	U. S. Navy Chaplain, .....	1918—1919
Bobst, I. W., .....	Harpers Ferry, W. Va., .....	1879—1880
	Clearspring, .....	1884—1890
Borchers, H., .....	Washington, D. C., German, .....	1840—1843
Botsford, C. R., .....	Licensed, .....	1897—1898
	Cumberland, St. John's, .....	1918—
Bowers, Geo. S., .....	Burkittsville (No Charge), .....	1882—1884
	Grafton, W. Va., .....	1884—1886
	Hagerstown, St. Mark's, .....	1894—1903
	Baltimore, Incarnation, .....	1919—
Bowers, H. G., .....	Clearspring, .....	1856—1857
	Jefferson, .....	1869—1878
	Smithsburg (No Charge), .....	1878—1879
	Myersville, .....	1879—1881
	Burkittsville, (Professor), .....	1882—1887
Bowers, J. C., .....	Washington, D. C., St. Mark's, .....	1896—1902
	Baltimore, Calvary, .....	1902—1910
	Catonsville, .....	1910—
Bowers, W. W., .....	Licensed, .....	1854—1855
	Bridgewater, Nova Scotia, .....	1855—1872
	Concord, N. C., .....	1873—1874
Bowersox, G. E., .....	Licensed, .....	1912—1913
Bowersox, H. T., .....	Licensed, .....	1910—1911
Boyer, E. B., .....	Licensed, .....	1909—1910
Boyer, H. D., .....	Licensed, .....	1911—1914
	Washington, D. C. (No Charge), ....	1915—
Bradley, J. H., .....	Baltimore (No Charge), .....	1867—1869
Brandau, G. H., .....	Baltimore, .....	1847—1871
	Baltimore (No Charge), .....	1875—1878
	Hagerstown, St. Matthew's, .....	1878—1886
	Baltimore (No Charge), .....	1886—1893
Braren, J. S., .....	Cumberland, German, .....	1901—1911
Braun, Hugo, .....	Baltimore, Church of Peace, .....	1899—1901
Brauns, W. F., .....	Licensed, .....	1850—1851
Bredenbek, A., .....	Thurmont, .....	1897—1898
	.....	1898—1901
Bregenzer, Otto, .....	Union Bridge, .....	1903—1912
Bridgeman, A. L., .....	Licensed, .....	1844—1845
Britt, C. A., .....	Frostburg, .....	1891—1899
	Taneytown, .....	1899—1904
Brockman, C., .....	Catonsville, .....	1848—1855
Brodthage, G., .....	Washington, St. John's, .....	1897—1910
Brown, J. A., .....	Baltimore, .....	1845—1848
Brown, G. G. M., .....	Licensed, .....	1887—1888
	Union Bridge, .....	1891—1894
Brown, T. Shannon, ....	Licensed, .....	1881—1882
Brown, Wm. E., .....	Middletown, .....	1907—1910
	Baltimore, Reformation, .....	1910—1917
Brubaker, John, .....	Westernport, .....	1910—1911
Bruning, H. H., .....	Baltimore, .....	1860—1865
	Lancaster, Pa., .....	1865—1867

<i>Name</i>	<i>Location</i>	<i>Year</i>
Bucher, Wm. J.,	Licensed,	1892—1893
Buhrman, A.,	Waynesboro,	1869—1871
	Lovettsville,	1873—1876
Burgdorf, P. C.,	Gardenville, Baltimore,	1912—
Burgess, Ellis,	Licensed,	1892—1893
Burk, A. H.,	Baltimore County, St. Peter's,	1879—1885
	Hampstead,	1885—1886
	Manor,	1886—1887
	Sylvan,	1887—1889
	Fowblesburg (No Charge),	1889—1892
	Doubs-Manor,	1892—1897
	Woodensburg, Areadia,	1897—1902
	Freedom,	1904—1907
	Retired,	1907—1914
Burke, I. C.,	Baltimore, Third,	1877—1916
Bush, L. A.,	Jefferson,	1901—1902
	Boonsboro,	1904—1916
Bushnell, J. E.,	Hagerstown,	1892—1894
Butler, Chas. H.,	Washington (No Charge),	1887—1892
	Washington, Keller Memorial,	1892—1907
	Washington, Memorial,	1907—1909
	Washington, Columbia Heights,	1910—
Butler, J. G.,	Washington, St. Paul's,	1848—1873
	Washington, Memorial,	1873—1909
Butler, J. W.,	Oakland,	1895—1898
Byers, J. E.,	Licensed,	1897—1898
	Baltimore, Grace,	1917—

## C

Campbell, J. F.,	Cumberland,	1852—1857
Cannaday, Isaac,	Sattenapalli, India,	1912—
Christ, F. V.,	Licensed,	1916—1917
Clare, R. D.,	Baltimore, St. Mark's,	1918—
Clarke, G. D.,	Georgetown,	1918—
Cline, J. P.,	New Market, Va.,	1828—1834
	Smithsburg,	1834—1847
Clutz, J. A.,	Licensed,	1871—1872
	Baltimore, St. Paul's	1874—1883
	Home Mission Board,	1883—1889
Coffelt, Harry,	Licensed,	1908
Collins, G. S.,	Jefferson,	1853—1854
Conrad, F. W.,	Waynesboro, Pa.,	1841—1844
	Hagerstown,	1844—1852
Conradi, F. A.,	Licensed,	1870—1871
	Baltimore (No Charge),	1882—1892
Conradi, J. P.,	Cumberland, German,	1867—1875
	Baltimore (No Charge),	1879—1899
Conradi, R. W.,	Frostburg,	1890—1894
Cook, H. S.,	Waynesboro, Pa.,	1888—1900
Crebs, W. E.,	Wellersburg,	1873—1875
Crigler, J. F.,	Lutherville,	1895—1915
Crissman, F. H.,	Frostburg,	1910—1915
Crist, G. W.,	Harpers Ferry, W. Va.,	1877—1879
	Walkersville,	1906—1914
Cross, J. M.,	Licensed,	1896—1897
Culler, C. C.,	Funkstown,	1843—1848
	Boonsboro,	1848—1852
	Hagerstown (No Charge),	1852—1854



<i>Name</i>	<i>Location</i>	<i>Year</i>
Culler, M. L.,	Williamsport,	1867—1869
	Martinsburg, W. Va.,	1869—1881
Culler, S. H.,	Reisterstown,	1904—1918
Cunz, B. F.,	Hagerstown,	1905—1908
Cupp, A.,	Wellersburg,	1860—1862

## D

Dean, O. C.,	Accident,	1910—1911
Deitrich, J. J.,	Hagerstown,	1872—1873
	Suspension Bridge, N. Y.,	1873—1879
Delk, E. H., Jr.,	Hagerstown, Trinity,	1885—1902
Delp, W. S.,	Uniontown,	1882—1891
Derr, R. V.,	Licensed,	1912—1913
Derr, S. J.,	Hampstead,	1885—1903
	Arcadia,	1904—1911
	Hampstead (No Charge),	1917—
Deyoe, L. E.,	Emmitsburg,	1889—1891
Diehl, C. F.,	Washington, St. John's,	1871—1875
Diehl, G.,	Boonsboro,	1840—1844
	Frederick,	1851—1891
Diehl, J. H.,	Brunswick,	1899—1901
Diehl, S. A.,	Woodsboro,	1885—1892
	Westminster, Salem,	1892—1902
Diehl, W. K.,	Clearspring,	1908—
Dietz, A. E.,	Licensed,	1891—1892
Diffenderfer, G. M.,	Washington, Memorial,	1919—
Domer, S.,	Washington, St. Paul's,	1875—1901
Dornblaser, S. G.,	Hagerstown, St. Mark's,	1903—1906
Dorsey, E.,	Jefferson,	1857—1858
	Waynesboro, Pa.,	1863—1864
Dosh, T. W. L.,	Burkittsville,	1886—1889
Doty, R. W.,	Westminster, Salem,	1901—1912
Douglas, L. C.,	Washington, Memorial,	1909—1911
Dunbar, W. H.,	Baltimore, St. Mark's,	1894—1917
	Retired,	1917—
Dunlap, J. A.,	Oakland,	1889—1891
	Huntington, W. Va.,	1911—1912
During, M.,	Frostburg,	1868—1871
	North Amherst, O.,	1871—1875

## E

Earnest, J. A.,	Westminster,	1870—1878
Easterday, G. H.,	Licensed,	1903—1905
Ebeling, A.,	Washington,	1863—1865
Ebeling, H. E.,	Licensed,	1887—1888
	Catonsville,	1889—1890
Ebeling, G. W.,	Baltimore,	1855—1860
	Catonsville,	1860—1875
	Catonsville,	1889—1901
Eggers, H.,	Hagerstown,	1855—1857
Ehrhart, W. H.,	Silver Run,	1897—1903
Eichelberger, G. W.,	Baltimore,	1902—1904
Eichelberger, J. N.,	Licensed,	1852—1853
Eichelberger, L.,	Winchester, Va.,	1828—1838
Emerick, —, —,	Licensed,	1845—1846
Enders, G. W., Jr.,	Union Bridge,	1900—1905
Enders, M. L.,	Catonsville,	1901—1910

<i>Name</i>	<i>Location</i>	<i>Year</i>
	Cumberland, St. Paul's, .....	1910—
Englar, G. W., .....	Licensed, .....	1900—
English, J. S., .....	Williamsport, .....	1919—
Erdman, H. C., .....	Burkittsville, .....	1915—
Evans, J., .....	Hagerstown, .....	1862—1866
Evans, W. P., .....	Baltimore, St. Paul's, .....	1888—1892
Ewing, C. H., .....	Baltimore, .....	1848—1852
Eyler, C. A., .....	Licensed, .....	1882—1883
Eyster, C. M., .....	Manchester, .....	1885—1900
	Baltimore, Independent, .....	1900—
Eyster, D., .....	Middleway, Va., .....	1828—1829
Eyster, W. F., .....	Jefferson, .....	1841—1844
	Smithsburg, .....	1862—1865
	Hagerstown, .....	1869—1872
	Nebraska, .....	1872—1875
	Rock Island, Ill., .....	1875—1882

## F

Fahs, J. F., .....	Hancock, .....	1852—1856
Fair, M. W., .....	Funkstown, .....	1869—1870
	Woodsboro, .....	1870—1872
	Retired, .....	1872—1876
Fasold, P. B., .....	Burkittsville, .....	1902—1909
Felton, E., .....	Baltimore, St. Paul's, .....	1884—1887
	Baltimore, Messiah, .....	1889—1915
Fisher, J. H. C., .....	Mt. Pleasant, N. C. (No Charge), .....	1889—1892
Fichthorn, A., .....	Lutherville, .....	1890—1892
Finckel S. G., .....	Licensed, .....	1870—1871
	Taneytown, .....	1878—1883
Finckle, S. D., .....	Taneytown, .....	1834—1837
	Cumberland, .....	1844—1847
	Washington, German, .....	1847—1873
Fink, R. A., .....	Licensed, .....	1849—1850
Finkbiner, J. W., .....	Cumberland, .....	1884—1894
Firey, S. M., .....	Clearspring, .....	1877—1883
	Roanoke, Va., .....	1883—1903
Fisher, C. L. T., .....	Union Bridge, .....	1884—1885
Fleck, J. G., .....	Baltimore, St. John's, .....	1915—
Flick, H. H., .....	Accident, .....	1898—1900
	Manchester, .....	1900—1910
Flickinger, J. A., .....	Licensed, .....	1895—
Flohr, G., .....	Wythe County, Va., .....	1823—1829
Floyd, D. B., .....	Uniontown, .....	1875—1882
	Boonsboro, .....	1882—1885
	Funkstown, .....	1900—1904
	Georgetown, .....	1905—
	Selinsgrove, Pa., .....	1905—
Focht, J. R., .....	Frostburg, .....	1853—1855
Folk, E. L., .....	Doubs, .....	1918—
Forsythe, J. W., .....	Myersville, .....	1876—1878
Forthman, J., .....	Licensed, .....	1854—1855
	Oakland, .....	1856—1857
Fouk, G. S., .....	Licensed, .....	1844—1847
Francis, J. M., .....	Waynesboro, Pa., .....	1916—
Frank, M. H., .....	Baltimore, Zion, Lauraville, .....	1916—1917
Frantz, J. L., .....	Piedmont, W. Va., .....	1894—
	Baltimore, St. Luke's, .....	1895—1900
	Washington, St. Mark's, .....	1902—1912

<i>Name</i>	<i>Location</i>	<i>Year</i>
Frazier, J. L.,	Gerrardstown, W. Va.,	1864—1865
Freas, Wm., Jr.,	Licensed,	1903—1904
Freas, W. S.,	Baltimore, Grace,	1898—1905
	Baltimore, Motherhouse,	1905—1911
Frey, Wm.,	Washington,	1864—1866
Friday, J. M.,	Harpers Ferry, W. Va.,	1873—1877
Fultz, H. C.,	Silver Run,	1888—1895
	Bridgeton, N. J. (No Charge),	1895—1899
	Washington, St. John's,	1910—1912
	Ellicott City,	1913—1917
Furst, M. L.,	Brandonville, W. Va.,	1904—1906

## G

Garland, D. F.,	Baltimore, Reformation,	1891—1896
	Taneytown,	1896—1899
Gaver, M. D.,	Licensed,	1881—1882
	Williamsport,	1890—1910
Gearhart, R. H.,	Licensed,	1912—1913
Geaver, W. F.,	Williamsport,	1856—1857
Geiser, D. H.,	Licensed,	1891—1892
Gentzler, J. W.,	Middletown,	1911—1914
Gertsmyer, H. L.,	Licensed,	1903—1904
Getty, G. A.,	Licensed,	1893—1894
	Baltimore, St. John's,	1910—1915
Giese, E. F.,	Cumberland, German,	1885—1890
Gift, F. U.,	Baltimore, Calvary,	1910—
Gilbert, Frank,	Alesia, Calvary,	1915—1917
Giustiniani, L.,	Baltimore,	1840—1841
Gladhill, J. T.,	Licensed,	1872—1873
Goedeke, Harry,	Guntur, India,	1919—
Goertner, N. W.,	Winchester, Va.,	1834—1837
Gotwald, W. H.,	Washington, St. Mark's,	1889—1896
	Washington, (No Charge),	1896—
Graybill, J. M.,	Clearspring, Sylvan,	1868—1870
	Clearspring, Sylvan,	1878—1897
	Clearspring, Retired,	1899—1912
Graeber, H.,	Uniontown,	1821—1828
Graef, Philip,	Washington, Reformation,	1872—1877
Graefe, J. E.,	Guntur, India,	1914—
Graeff, J. E.,	Washington,	1847—1850
Graichen, George,	Licensed,	1882—1883
Graves, Uriel,	Baltimore, Third,	1874—1877
Griffith, S. B.,	Washington,	1863—1865
Grob, John,	Taneytown,	1820—1828
Gross, G. D.,	Carmel, W. Va., Aurora,	1902—1904
Gross, L. W.,	Hampstead,	1904—1906
Grubb, J. E.,	Baltimore, Second,	1917—

## H

Haas, Frederick,	Woodsboro,	1821—1826
	Preston County, Va.,	1826—1834
Hafer, L. B.,	Taneytown,	1911—
Haithcox, H. C.,	Freeport, Ill. (No Charge),	1913—1914
Hamma, M. W.,	Baltimore, First,	1882—1891
Hankey, Upton,	Licensed,	1881—1884
Harkey, J. M.,	Licensed,	1846—1848
Harkey, S. L.,	Thurmont,	1848—1849

<i>Name</i>	<i>Location</i>	<i>Year</i>
Harkey, S. W.,	Williamsport,	1834—1836
	Woodsboro,	1836—1837
	Frederick,	1837—1852
Harms, J. Edward,	Hagerstown, St. John's,	1917—
Harpel, J.,	Jefferson,	1835—1836
	Greencastle,	1836—1837
	Manchester,	1838—1841
Harpster, J. H.,	Guntur, India,	1871—1879
	Guntur, India,	1894—1905
	Rajahmundry, India,	1905—1906
Harris, J. G.,	Licensed,	1841—1842
Harrison, P. L.,	Frederick,	1859—1866
	Frostburg,	1878—1883
	Lewistown, Ill. (No Charge),	1883—1885
	Keeter, Texas (No Charge),	1885—1898
Hartman, H. H.,	Licensed,	1903—1904
	Baltimore, Augsburg,	1910—
Hartman, W. A.,	Middletown,	1915—1918
Hazeltine, R.,	Licensed,	1896—1898
Hasskarl, G. C. H.,	Frederick,	1892—1897
Hauer, D. J.,	Lovettsville, Va.,	1834—1844
	Jefferson,	1845—1853
	Manchester,	1853—1857
Haverstick, H.,	Cumberland,	1829—1831
	In Europe,	1832—1835
Hawkins, Jacob,	Middletown,	1875—1876
Hay, C. A.,	Middletown,	1843—1844
	Gettysburg, Pa.,	1844—1848
Hay, E. G.,	Clarksburg, W. Va.,	1910—1912
Hay, Lewis,	Washington, Reformation,	1877—1879
Hayes, C. E.,	Licensed,	1909—1910
Heck, J. A.,	Licensed,	1841
	Waynesboro,	1845—1857
	Smithsburg,	1857—1861
Hedges, S. A.,	Utica,	1877—1883
	Jefferson,	1886—1900
	Utica,	1900—1912
	Pleasant Hill,	1912—
Hefelbower, S. G.,	Frostburg,	1899—1901
	Gettysburg, Pa.,	1902—1914
Heilig, D.,	Preston County, Va.,	1837—1847
Heilig, J. S.,	Martinsburg, W. Va.,	1866—1869
	Harpers Ferry, W. Va.,	1884—1885
Heilig, Wm.,	Lutherville,	1857—1889
Heilman, P. A.,	Baltimore, St. Paul's,	1897—
Heisler, C. W.,	Licensed,	1882—1883
Heisler, M. L.,	Burkittsville,	1880—1882
Held, C. E.,	Brunswick,	1896—1899
Hennicke, F. T.,	Frostburg,	1886—1889
	Hagerstown, German,	1896—1904
Hennighausen, F. P.,	Washington, St. John's,	1861—1864
	Baltimore, St. Stephen's,	1864—
Henry, S.,	Westminster,	1853—1858
	Littlestown,	1858—1863
Hensel, W. E.,	Arcadia,	1912—1918
Herbst, John,	Manchester,	1821—1829
Hering, Max,	Accident,	1897—1899
Hersh, C. H.,	Baltimore,	1859
Hersh, W. F.,	Westminster, Salem,	1912—1916



<i>Name</i>	<i>Location</i>	<i>Year</i>
Herter, Geo.,	Licensed,	1834—1835
Hess, C. W.,	Brunswick,	1900—
Hesse, F.,	Smithsburg,	1907—
Hesse, Wm.,	Harpers Ferry, W. Va.,	1888—1889
Heydenreich, L. W.,	Hagerstown,	1869—1870
	Brooklyn, N. Y.,	1870—1874
Heyer, C. F.,	Cumberland,	1821—1824
	Baltimore,	1847—1848
Hetrick, W. H.,	Westminster,	1911—1920
Heuser, Wm. L.,	Baltimore,	1894—1896
	Doubs,	1897—1902
Hightman, F. A.,	Licensed,	1904—1905
	Baltimore, Park Heights,	1908—1909
	Baltimore, Powellnaron,	1909—
Hines, C. J.,	Huntington, W. Va.,	1908—1910
	Burkittsville,	1910—1914
	Baltimore, Emmanuel,	1914—
Hipsley, G. E.,	Baltimore, St. Luke's,	1900—1908
Hoffman, J. L.,	Silver Run,	1912—1917
	Baltimore, Reformation,	1917—
Hoffman, John M.,	Cumberland,	1857—1859
	Accident,	1859—1863
	Frostburg,	1863—1866
Hoffman, J. N.,	Taneytown,	1826—1833
Hoffman, Wm.,	Licensed,	1904—1905
Holland, R. C.,	Martinsburg, W. Va.,	1882—1888
Holloway, H. C.,	Westminster,	1863—1868
	Cumberland,	1868—1879
Homrighaus, A.,	Frostburg,	1880—1883
	Washington, Zion,	1883—1903
Hoover, C. D.,	Smithsburg,	1886—1887
Hoover, D. S.,	Lutherville,	1892—1895
Hopkins, E. J.,	Washington,	1898—1899
	Grafton, W. Va.,	1900—1906
Hoppe, W.,	Baltimore,	1855—1857
Horine, M. C.,	Wheeling, W. Va.,	1863—1865
	Smithsburg,	1865—1869
Hoshour, S. K.,	New Market, Va.,	1826—1828
	Smithsburg,	1828—1830
	Hagerstown,	1831—1834
Howe, J. A.,	Hampstead,	1919—
Hoy, C. A.,	Funkstown,	1894—1899
Huddle, J. T.,	Licensed,	1895—1896
	Washington, St. Paul's,	1904—
Hunt, Wm.,	Boonsboro,	1843—1850
	Woodboro,	1850—1856
	Creagerstown,	1856—1857

## I

Ibach, W. O.,	Union Bridge,	1916—
Ide, Ernest,	Laurel,	1873—1876
Ide, E. C.,	Ellicott City,	1901—1904
	Woodstock,	1904—1917
Ide, E. E.,	Edgemont,	1891—1892
	Baltimore, Trinity,	1893—

## J

<i>Name</i>	<i>Location</i>	<i>Year</i>
Jackel, Carl, .....	Washington, .....	1896—1897
Jenkins, Wm., .....	Lovettsville, .....	1853—1857
Jennings, J. M., .....	Baltimore, .....	1844—1845
Jessup, E. C., .....	Frostburg, .....	1888—1889
Johnston, E. S., .....	Emmitsburg, .....	1867—1888
Jones, Chas. S., .....	Sparrow's Point, .....	1897—1899
	Arcadia, .....	1900—1902
Jones, E. H., .....		1883
	Sharpsburg, .....	1888—1889
	Clearspring, .....	1890—1901
Jordy, W. H., .....	Frostburg, .....	1889

## K

Kaempfer, J., .....	Manchester, .....	1848—1853
Kaessmann, C. F. A., ...	Baltimore, St. Peter's, .....	1882—1890
	Retired, .....	1890—1892
Kayhoe, J. F. F., .....	Licensed, .....	1884—1885
Keedy, C. L., .....	Waynesboro, Pa., .....	1871—1875
	Hagerstown (Seminary), .....	1875—1901
	Hagerstown (No Charge), .....	1903—1907
	Hagerstown (No Charge), .....	1908—1911
Keedy, R. M., .....	Boonsboro, .....	1863—1864
Kehler, John, .....	Middletown, .....	1820—1821
	Madison, Va., .....	1821—1832
	Cumberland, .....	1832—1841
Keil, W., .....	Strasburg, Va., .....	1822—1828
Keller, C. E., .....	Baltimore, St. Luke's, .....	1892—1894
	Thurmont, .....	1905—1906
Keller, Emanuel, .....	Manchester, .....	1826—1827
Keller, Ezra, .....	Taneytown, .....	1837—1840
	Hagerstown, .....	1840—1844
Keller, J. B., .....	Williamsport, .....	1874—1886
	Smithsburg, .....	1888—1898
	Halfway (Retired), .....	1900—1918
Keller, J. H., .....	Hampstead, .....	1910—1912
Keller, L., .....	Funkstown, .....	1871—1881
Kelly, A. A., .....	Waynesboro, Pa., .....	1912—1916
Kelly, Wm., .....	Baltimore, St. Luke's, .....	1885—1891
Kemp, T. W., .....	Frederick, .....	1855—1861
Kerlin, A. A., .....	Sharpsburg, .....	1896—
Kerr, J. J., .....	Myersville, .....	1872—1876
Ketner, G. J. M., .....	Davis, W. Va., .....	1899—1901
Ketterman, P. H., .....	Doubs, .....	1910—1912
Killian, J. M., .....	Smithsburg, .....	1897—1901
Kitzmeyer, J. F. W., ...	Davis, W. Va., .....	1892—1896
Kitzmiller, J. H. A., ...	Wellersburg, .....	1864—1869
Kline, M. J., .....	Licensed, .....	1895—1896
Klink, C. M., .....	Middletown, .....	1857
Knipple, J. G. C., .....	Licensed, .....	1914—1917
Knodle, H., .....	Myersville, .....	1869—1871
	Clearspring, .....	1871—1873
	Mercersburg, Pa., .....	1873—1878
	Middletown, .....	1892—1893
	Boonsboro, .....	1894—1895
Koser, J. G., .....	Eglen, W. Va., .....	1905—1908
	Leitersburg, .....	1914—

<i>Name</i>	<i>Location</i>	<i>Year</i>
Krauth, C. P.,	Martinsburg, W. Va.,	1820—1828
Krauth, C. P., Jr.,	Baltimore, Canton,	1841—1842
	Baltimore, Second,	1842—1847
	Shepherdstown, W. Va.,	1847—1848
	Winchester, Va.,	1848—1849
Kroh, H. F.,	Licensed,	1886—1887
	Baltimore (No Charge),	1892—1894
Kubler, M.,	Preston County, Va.,	1824—1826
Kuhlman, L.,	Baltimore, Second,	1884—1888
	Frederick,	1888—1903
	Gettysburg, Pa.,	1903—1916
	York, Pa. (For. Miss. Sec.),	1916—
Kuhns, H. W.,	Westminster,	1878—1888
Kuhns, L. M.,	Licensed,	1885—1886
	Washington,	1898—1903
Kurtz, Benj.,	Hagerstown,	1820—1831
	Baltimore (No Charge),	1833—1857
Kurtz, D. S.,	Smithsburg,	1902—1906
Kurtz, J. D.,	Baltimore,	1820—1856
Kurz, A.,	Washington, St. John's,	1874—1880

## L

Lake, J. W.,	Grafton, W. Va.,	1877—1880
Lamotte, D. M.,	Woodsboro,	1875—1885
Lane, P. P.,	Grantsville,	1866—1867
	Littlestown,	1868—1869
	Hampstead,	1870—1874
	Manchester (No Charge),	1875—1879
Lantz, B. R.,	Licensed,	1897—1898
Lau, J. B.,	Manchester,	1910—1916
	Baltimore, Atonement,	1916—1920
Lazarus, R.,	Grantsville,	1864—1866
	Grantsville,	1874—1875
Leatherman, C. G.,	Licensed,	1902—1903
	Manchester,	1916—
Leddin, P. D.,	Washington, St. John's,	1914—1917
	Castleton, N. Y. (Retired),	1917—
Leisher, W. L.,	Oakland,	1891—1894
Lentz, A. W.,	Woodsboro,	1874—1875
Lentz, D. S.,	Funkstown,	1881—1887
Lentz, H. M.,	Licensed,	1880—1881
Lepley, C.,	Frostburg,	1843—1858
	Williamsport,	1859—1864
	Smithsburg,	1870—1873
	Beckleysville,	1873—1875
	Reisterstown,	1876—1887
	Baltimore,	1891—1895
	Springfield, O.,	1896—1905
Letterman, H. A.,	Berrett,	1891—1895
Lilly, A. W.,	Baltimore, Third,	1851—1855
Lingle, J. W.,	Sharpsburg,	1891—1896
Linsz, Aug.,	Licensed,	1869—1870
Little, N. B.,	Cumberland,	1824—1832
Longanecker, A. R.,	Alonzaville, Va.,	1897—1899
Lowe, J. E.,	Licensed,	1910—1911
Lübker, E.,	Baltimore,	1856—1857
Luckenbach, W. H.,	Hagerstown, Trinity,	1872—1875
	Taneytown,	1875—1878
Lunger, J. C.,	Sharpsburg,	1857

## M

<i>Name</i>	<i>Location</i>	<i>Year</i>
Magee, I.,	Baltimore, Second,	1865—1868
Maier, D.,	Cumberland,	1855—1857
	Baltimore, St. Matthew's,	1858—1874
Main, J. H.,	Hagerstown,	1890—1892
Main, W. D.,	Licensed,	1888—1889
Makenzie, D. L.,	Frostburg,	1871—1878
Manges, E.,	Manchester,	1881—1885
	Oakland,	1903—1912
Manken, H.,	Licensed,	1902—1903
	Baltimore, St. Luke's,	1908—1918
	Washington, Incarnation,	1918—
Mann, L. A.,	Burkittsville,	1869—1875
	Middletown,	1876—1888
	Cumberland, St. John's,	1903—1908
Mann, W. C.,	Licensed,	1906—1907
Martin, C.,	Martinsburg, W. Va.,	1837—1841
	Lutherville,	1856—1858
	Baltimore,	1864—1866
	Hagerstown (Seminary),	1866—1869
Martin, J.,	Westminster,	1860—1863
	Reisterstown,	1868—1871
Martz, G. J.,	India,	1848—1852
	Sharpsburg,	1853—1855
	Piedmont, W. Va.,	1888—1891
Maurer, J. E.,	Boonsboro,	1895—1903
	Lovettsville, Va.,	1914—1918
McAfee, J. W. B.,	Fort Leavenworth, Kansas,	1855—1867
McAtee, J. Q.,	Cumberland, Christ's,	1879—1883
McCauley, E. R.,	Oakland,	1894—1895
McCauley, J. W.,	Cumberland, St. Paul's,	1902—1910
	Baltimore, Incarnation,	1910—1916
McCauley, V.,	Guntur, India,	1898—
McChesney, W. R.,	Licensed,	1842—1843
McCron, J.,	Middletown,	1854—1855
	Baltimore, Third,	1855—1859
	Baltimore, First,	1860—1872
	Hagerstown (Seminary),	1872—1875
McDaniel, C. T.,	Licensed,	1885—1886
	Baltimore (No Charge),	1890—1892
McDowell, S. J.,	Baltimore, Third,	1915—
McGiffin, R.,	Davis, W. Va.,	1905—1908
McHenry, S.,	Smithsburg,	1870—1872
McLinn, M. E.,	Union Bridge,	1886—1890
	Lovettsville, Va.,	1891—1896
	Woodbine,	1919—
McSherry, G. W.,	Taneytown,	1890—1898
Medtart, J.,	Baltimore, First,	1824—1825
	Martinsburg, W. Va.,	1827—1833
Mengert, J. H.,	Baltimore,	1853—1855
Metzger, J. L.,	Licensed,	1884—1885
Metzger, W. S. T.,	Licensed,	1876—1878
	Funktown,	1888—1891
	Thurmont,	1899—1903
	Jefferson,	1904—1909
Meyer, F. W.,	Licensed,	1896—1898
	Baltimore, Emmanuel,	1908—1914
	Inner Mission Society,	1914—1917
	Lovettsville, Va.,	1919—



<i>Name</i>	<i>Location</i>	<i>Year</i>
Meyerheffer, M.,	Madison, Va.,	1820—1821
	Harrisonburg, Va.,	1821—1829
Millar, G. W.,	Jefferson,	1902—1903
	Doubs,	1904—1907
Miller, D.,	Williamsport,	1836—1837
Miller, G. W.,	Baltimore, Second,	1891—1916
Miller, H. N.,	Brunswick,	1893—1895
Miller, L. F.,	Piedmont, W. Va.,	1897—1904
	Baltimore, Bethany,	1904—
Miller, O. C.,	Oakland,	1874—1880
Miller, P. H.,	Lovettsville, Va.,	1876—1887
	Westminster,	1887—1911
	Baltimore, Concordia,	1912—
Miller, S. J.,	Sparrow's Point,	1899—1901
	Baltimore, West Arlington,	1901—
Miller, Victor,	Clearspring,	1861—1862
	Clearspring,	1877
	Leitersburg,	1881—1914
	Hagerstown (Retired),	1914—
Minnick, W. G.,	Licensed,	1892—1894
	Baltimore, Concordia,	1908—1909
	Cumberland, St. John's,	1910—1914
	Baltimore,	1914—
Moot, F. W.,	Washington, St. Paul's,	1900—1903
Morris, J. G.,	Baltimore, First,	1826—1860
	Baltimore, Third,	1867—1873
	Lutherville,	1879—1889
	Baltimore (No Charge),	1889—1895
Moser, J. C.,	Washington (No Charge),	1914—
Mueller, G. J.,	Baltimore,	1869—1876
	Philadelphia, Pa.,	1877—1881
Mullen, A. O.,	Licensed,	1893—1894
	Baltimore,	1905—1907
	Baltimore, Christ's,	1913—1914
Mullen, P. H. R.,	Licensed,	1903—1904
Muller, A. A.,	Washington, St. Paul's,	1842—1846
Mumford, E. C.,	Licensed,	1905—1906
	Baltimore, Messiah,	1916—
Myers, L. F. M.,	Frederick,	1895—1900
N		
Neudewitz, E. E.,	Licensed,	1895—1896
Newcomer, H. D.,	Silver Run,	1904—1905
	Baltimore, Grace,	1905—1916
	Baltimore, Inner Mission,	1919—
Ney, W. C.,	Keyser, W. Va.,	1905—1906
	Elkins, W. Va.,	1906—1910
Nicholas, J. L.,	Berrett,	1896—1901
Nicholas, S. T.,	Washington, Keller,	1913—
Nichols, J.,	Guntur, India,	1884—1887
Nicoll, W. D.,	Harpers Ferry, W. Va.,	1889—1892
	Egdon, W. Va.,	1902—1903
	Hampstead,	1908—1910
	Myersville,	1910—1912
	Baltimore (No Charge),	1919—
Nixdorff, G. A.,	Frederick,	1846—1847
		1849—1850
	Georgetown,	1871—1894
	Frederick (Retired),	1895—1907

<i>Name</i>	<i>Location</i>	<i>Year</i>
Nolte, W.,	Licensed,	1914—1915
Null, A. G.,	Licensed,	1904—1905
	Fairmont, W. Va.,	1907—1908
	Jefferson,	1909—1914
	Ellicott City,	1917—

## O

Oney, E. E.,	Licensed,	1914—1915
Oney, W. B.,	Doubs,	1908—1909
Oswald, Solomon,	Boonsboro,	1836—1839
Ott, J. W.,	Licensed,	1899—1900
	Hagerstown, St. Mark's,	1907—
Ottman, E. H.,	Licensed,	1891—1892
Owen, S. W.,	Woodsboro,	1869—1870
	Hagerstown, St. John's,	1870—1916

## P

Parson, Wm. E.,	Washington, D. C., Reformation,	1870—1871
	Tokio, Japan,	1872—1878
	Washington, D. C., Reformation,	1879—1906
Passavant, Wm.,	Baltimore,	1842—1845
Patterson, R. L.,	Union Bridge,	1894—1898
	Chicago, Ill. (No Charge),	1898—1901
Patterson, R. S.,	Woodsboro,	1891—1899
	Woodsboro,	1917—
Petrea, H. M.,	Brandenville, W. Va.,	1902—1903
Petrea, B. E.,	Uniontown,	1919—
Phifer, W. P.,	Licensed,	1888—1889
Phillips, N. G.,	Goyans,	1913—1917
Pieper, C.,	Paltimore, St. Stephen's,	1917—
Pierce, W. E.,	Cumberland, St. John's,	1908—1911
Poffenberger, M. L.,	Licensed,	1882—1883
Poffenberger, R. S.,	Woodsboro,	1904—1917
	Frederick (No Charge),	1917—
Pohlman, A.,	Licensed,	1893—1896
	Monrovia, Africa,	1897—1902
Probst, J. F.,	Myersville,	1851—1853
	Smithsburg,	1853—1856
Probst, L. K.,	Fairmont, W. Va.,	1909—1912

## Q

Quay, P. W.,	Reisterstown,	1918—
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## R

Radmacher, G.,	Westminster,	1867—1869
Rappolt, O.,	Cumberland, German,	1892—1895
Raymond, C. E.,	Cumberland, German,	1895—1901
	Baltimore, Church of Peace,	1901—1905
Reck, A.,	Winchester, Va.,	1820—1828
	Middletown,	1828—1836
Reck, J.,	Licensed (Missionary in West),	1825—1836
Reighard, I. C.,	Licensed,	1890—1891

<i>Name</i>	<i>Location</i>	<i>Year</i>
Reimensnyder, C.,	Westminster,	1846—1848
	Smithsburg,	1848—1851
Reinewald, Chas.,	Emmitsburg,	1893—
Reitz, J. G.,	Hagerstown, St. Matthew's,	1873—1880
Reitz, L.,	Frostburg,	1867—?
Remsberg, W. L.,	Licensed,	1876—1877
	Myersville,	1896—1902
	Funkstown,	1908—
Rice, C. E.,	Licensed,	1913—1914
Rice, Elmer F.,	Licensed,	1912—1913
Richard, M. G.,	Licensed,	1897—1898
Richard, Asa,	Lovettsville, Va.,	1900—1913
Richards, J.,	Creagerstown,	1850—1853
Richardson, A. F.,	Aurora, W. Va.,	1887—1889
	Grafton, W. Va.,	1893—1899
	Grafton, W. Va.,	1906—1912
Richardson, X. J.,	Lovettsville, Va.,	1869—1872
	Smithsburg,	1872—1889
Riemenschneider, G. H.,	Rockingham County, Va.,	1822—1823
Riemensnider, J. J.,	Woodshoro,	1841—1847
	Smithsburg,	1847—1851
Ries, L.,	Cordova,	1907—1912
Rietz, G. L.,	Washington,	1868—1879
Rippe, H. H.,	Gardenville,	1911—1912
Ritter, C. L.,	Licensed,	1893—1894
	Burkittsville,	1896—1903
Rizer, L.,	Licensed,	1847—1848
Rizer, P.,	Sharpsburg,	1832—1833
	Missionary,	1833—1836
	Somerset, Pa.,	1838—1839
	Middletown,	1855—1858
Rockey, C. H.,	Waynesboro, Pa.,	1900—1911
Rosenberg, J.,		1854—1855
Roth, O. C.,	Taneytown,	1883—1889
	Baltimore, Grace,	1889—1898
Rothrauf, F.,	Williamsport,	1822—1827
Royer, G. A.,	Accident,	1891—1895
	Carmel, W. Va.,	1896—1900
	Clearspring,	1901—1907
	Union Bridge,	1913—1916
Rude, A. R.,	Jefferson,	1842
Rudisill, M. L.,	Gerrardstown, W. Va.,	1918—
Rupley, J. B.,	Boonsboro,	1916—1918
	Washington, St. Mark's,	1918—
Rupp, U. S. G.,	Baltimore, Reformation,	1897—1910
	Frederick,	1910—

## S

Sackman, M.,	Lovettsville, Va.,	1820—1828
Sadtler, B.,	Licensed,	1844—1845
	Lutherville, Seminary,	1867—1877
Salem, H. C.,	Friendsville,	1905—1907
Salinger, J.,	Washington,	1880—1882
Saltzgeber, W. E.,	Uniontown,	1915—1918
	Fullerton,	1918—
Schaeffer, C. F.,	Frederick,	1829
	Hagerstown,	1834—1840
Schaeffer, D. F.,	Frederick,	1820—1836

<i>Name</i>	<i>Location</i>	<i>Year</i>
Schaeffer, G. F.,	Cumberland,	1863—1864
Schaeffer, W. C.,	Grafton, W. Va.,	1870—1875
Schiedt, F.,	Baltimore,	1850—1851
Schindler, D.,	Lovettsville, Va.,	1888—1890
Schloegel, C. A.,	Accident,	1854—1857
	Frostburg,	1858
	Washington,	1859—1861
	Baltimore,	1862—1874
Schmidt, R.,	Hagerstown, St. Matthew's,	1889—1892
	Baltimore, Church of Peace,	1892—1898
	Washington, Zion,	1912—
Schmitt, K. W.,	Baltimore, Salems,	1916—
Schmogrow, W.,	Licensed,	1851—1852
Schmucker, N.,	Woodstock, Va.,	1820—1829
Schmucker, S. S.,	New Market, Va.,	1821—1826
Schnee, J.,	Middletown,	1822—1827
Schneider, L. H.,	Washington,	1883—1886
Scholl, C. H.,	Bittinger,	1911—1912
Scholl, G.,	Baltimore, Second,	1874—1884
Schroeder, H. B.,	Accident,	1902—1904
Schulz, M. F.,	Hagerstown, St. Matthew's,	1895—1896
Schwartz, E.,	Manchester,	1845—1848
Schwartz, J.,	Baltimore, Second,	1860—1865
Scott, W. D. E.,	Licensed,	1882—1883
Seabrook, W. L.,	Deer Park Road,	1908—
Sechrist, C. W.,	Piedmont, W. Va.,	1885—1886
	Doubs,	1887—1892
Seebach, J.,	Licensed,	1896—1898
Seiss, J. A.,	Cumberland,	1847—1852
	Baltimore, Second,	1852—1859
Sentman, S.,	Taneytown,	1840—1858
Settlemyer, W. H.,	Jefferson,	1878—1886
	Middletown (No Charge),	1902—
Sharp, M. S.,	Funkstown,	1905—1908
Sheeder, P.,	Silver Run,	1884—1887
Shenk, E. A.,	Baltimore, Reformation,	1916—1918
Sherer, J. J.,	Fairmont, W. Va.,	1904—1906
Sherer, L. P.,	Licensed,	1884—1885
	Harpers Ferry, W. Va.,	1886—1888
	Hagerstown,	1889—1890
Sherer, M. G. G.,	Grafton, W. Va.,	1886—1891
Sherer, W. J. D.,	Licensed,	1888—1889
	Burkittsville,	1910
Shilke, C. A.,	Walkersville,	1914—
Shipman, W. A.,	Grafton, W. Va.,	1880—1883
	Frostburg,	1883—1887
Shoup, J. D.,	Accident,	1883—1886
	Bittinger,	1905—1910
Shriver, P. J.,	Berrett,	1901—1904
Sickel, B. F. W.,	Frostburg,	1872—1873
	Baltimore, St. John's,	1873—1877
Sieber, L. L.,	Baltimore, Luther Memorial,	1918—
Sifferd, L. W.,	Clarksburg, W. Va.,	1906—1908
Sill, G.,	Manchester,	1870—1881
Simon, J. S.,	Hagerstown, Trinity,	1903—
Simons, J.,	Licensed,	1840—1842
Slater, S. E.,	Burkittsville,	1891—1896
Slaybaugh, G. H.,	Washington (No Charge),	1895—
Slifer, W. G.,	Licensed,	1893—1895
	Davis, W. Va.,	1896—1898



<i>Name</i>	<i>Location</i>	<i>Year</i>
Sloop, H. E. H.,	Kappa, N. C.,	1893—1897
Smeltzer, J. P.,	Harpers Ferry, W. Va.,	1848—1857
Smith, A. M.,	Myersville,	1883—1896
Smith, D.,	Myersville,	1850—1851
Smith, J. W.,	Grafton, W. Va.,	1891—1893
Smith, S. E.,	Licensed,	1878—1879
Smith, W. H.,	Licensed,	1838—1839
Snyder, H. W.,	Licensed,	1908—1909
Snyder, J. M.,	Lewistown,	1884—1889
	Funkstown,	1891—1894
Snyder, L. T.,	Licensed,	1892—1893
Snyder, S.,	Licensed,	1911—1912
Spangler, W. M.,	Accident,	1888—1892
	Hampstead,	1914—1919
Sprecher, I.,	Waynesboro, Pa.,	1902—1907
Sprecher, S.,	Martinsburg, W. Va.,	1842—1843
Sprecher, S. P.,	Baltimore, Third,	1862—1864
Springer, F.,	Clearspring,	1836—1839
Stall, S.,	Baltimore, Second,	1888—1891
	Philadelphia, Pa.,	1891—1901
Startzman, C.,	Williamsport,	1838—1848
	Lovettsville,	1849—1852
	Clearspring,	1853
	Myersville,	1854—1857
	Clearspring,	1869—1874
	Hagerstown,	1875—1880
Steck, C. F.,	Frederick,	1904—1909
	Washington, Epiphany,	1909—
Steck, D.,	Middletown,	1870—1875
Steinhauer, C.,	Hagerstown,	1873—1874
	Washington,	1874—1877
Sternat, F. C. J.,	Licensed,	1906—1907
Stockslager, P. T. E.,	Licensed,	1899—1900
Stork, T.,	Licensed,	1837—1838
	Baltimore, St. Mark's,	1860—1865
Stork, C. A.,	Baltimore, St. Mark's,	1862—1881
	Gettysburg, Pa., Seminary,	1881—1884
Stoudenmire, W.,	Oakland,	1881—1884
	Baltimore, Emmanuel,	1897—1908
Stouffer, S. S.,	Piedmont, W. Va.,	1880—1882
	Hampstead,	1906—1908
	Accident,	1909—1910
	Somerset, Pa. (No Charge),	1911—
Strauss, A. M.,	Wellersburg, Pa.,	1870—1872
Streamar, C. S.,	Licensed,	1898—1899
Strieb, G. W.,	Hagerstown, St. Matthew's,	1892—1895
Strobel, P. A.,	Westminster,	1868—1869
Stroup, G. W.,	Bittinger,	1903—1904
	Myersville, St. John's,	1904—1910
Studebaker, A. H.,	Baltimore, First,	1886—1899
	Baltimore, Incarnation,	1904—1909
Stumpf, J.,	Frostburg,	1873—1874
Stup, A. C.,	Licensed,	1893—1894
Stup, G. Z.,	Licensed,	1898—1899
Suesserot, B. C.,	Licensed,	1855—1856
Suman, J. J.,	Bruce town, Va.,	1843—1844
	Frederick,	1858—1861
	Baltimore,	1862—1863

<i>Name</i>	<i>Location</i>	<i>Year</i>
	Frederick, . . . . .	1864
	Washington, . . . . .	1865—1868
	Georgetown, . . . . .	1869—1875
	Washington, . . . . .	1876—1884
Summers, J., . . . . .	Thurmont, . . . . .	1871—1879
Sutherland, E., . . . . .	Cumberland, St. John's, . . . . .	1896—1902
	Rahway, N. J. (No Charge), . . . . .	1902—1904
Swope, D., . . . . .	Clearspring, . . . . .	1876—1877

## T

Teufel, C. M., . . . . .	Middletown, . . . . .	1918—
Tholan, S. F., . . . . .	Hampstead, . . . . .	1901—1904
Thomas, C., . . . . .	Washington, . . . . .	1873—1875
	Frederick (No Charge), . . . . .	1895—1906
	Washington, D. C. (No Charge), . . . . .	1907—1910
Thompson, A., . . . . .	Licensed, . . . . .	1863—1864
Titus, T. T., . . . . .	Hagerstown, St. John's, . . . . .	1867—1869
	Hagerstown, Trinity, . . . . .	1869—1871
Traver, S., . . . . .	Westminster, Salem, . . . . .	1917—1920
Treibley, D. B., . . . . .	Elkins, W. Va., . . . . .	1905—1906
Trostle, G., . . . . .	Freedom, . . . . .	1907—1910
Trowbridge, C. R., . . . . .	Licensed, . . . . .	1884—1885
	Baltimore, St. Paul's, . . . . .	1893—1896
	Easton, Pa., . . . . .	1896—1898
Troxell, M. F., . . . . .	Licensed, . . . . .	1882—1883
Trump, C. S., . . . . .	Harpers Ferry, W. Va., . . . . .	1879—1882
	Martinsburg, W. Va., . . . . .	1888—1919
Turner, J. H., . . . . .	Burkittsville, . . . . .	1876—1880
	Lutherville, Seminary, . . . . .	1880—1908
	Lutherville (No Charge), . . . . .	1908—
Twele, J. C., . . . . .	Washington, St. John's, . . . . .	1917—

## U

Uhler, G. I., . . . . .	Oakland, . . . . .	1898—1902
	Sparrow's Point, . . . . .	1902—1912
	Jefferson, . . . . .	1915—
Ulrich, S. J., . . . . .	Brandonville, W. Va., . . . . .	1906—1907
Umberger, J. B., . . . . .	Myersville, St. John's, . . . . .	1915—
Unruh, J., . . . . .	Sharpsburg, . . . . .	1851—1852
	Boonsboro, . . . . .	1852—1857
	Thurmont, . . . . .	1869—1870

## V

Valentine, M., . . . . .	Licensed, . . . . .	1853—1854
	Gettysburg, Pa., . . . . .	1869—1906
Valentine, M. H., . . . . .	Licensed, . . . . .	1886—1888
Veith, H., . . . . .	Baltimore, St. Mark's, German, . . . . .	1870—1873
	Cleveland, Ohio, . . . . .	1873—1876
Vogelbach, J., . . . . .	Philadelphia, Pa., . . . . .	1841—1842
Von Hahmann, E., . . . . .	Baltimore, Brooklyn, . . . . .	1909—1915
Von Hoxar, H., . . . . .	Baltimore, . . . . .	1855

## W

Wachter, M., . . . . .	Woodsboro, . . . . .	1821—1836
	Middletown, Jefferson, . . . . .	1836—1843

<i>Name</i>	<i>Location</i>	<i>Year</i>
	Frederick, .....	1844—1847
	Woodsboro, .....	1847—1850
Wade, J. P., .....	Egdon, W. Va., .....	1908—1912
	Doubs, .....	1912—1917
	Frederick (No Charge), .....	1917—
Wade, W. A., .....	Piedmont, W. Va., .....	1905—1909
	Washington, St. Mark's, .....	1912—1918
	Baltimore, Holy Comforter, .....	1918—
Wadsworth, W. A., .....	Licensed, .....	1841—1843
Wagner, F. R., .....	Frostburg, .....	1901—1910
	Martinsburg, W. Va., .....	1920—
Waltemyer, W. C., .....	Licensed, .....	1910—1911
	Thurmont, .....	1916—
Waring, L. H., .....	Lovettsville, Va., .....	1896—1899
	Georgetown, .....	1906—1916
	Washington (No Charge), .....	1916—
Weaver, F. H., .....	Grafton, W. Va., .....	1876—1877
	U. S. Army Chaplain, .....	1880—1897
	Newry, Pa. (No Charge), .....	1907—
Weber, H. H., .....	Baltimore, Grace, .....	1885—1889
	Home Mission Secretary, .....	1889—
Weddle, A. J., .....	Canton, .....	1843—1844
	Cumberland, .....	1857—1868
Weidley, J., .....	Washington, Reformation, .....	1906—
Weiser, R., .....	Martinsburg, W. Va., .....	1835—1836
	Woodsboro, .....	1837—1840
	Manchester, .....	1869—
Welfley, J., .....	Emmitsburg, .....	1852—1855
Wentz, A. R., .....	Licensed, .....	1906—1909
	Gettysburg, Pa., .....	1909—
Weyl, C. G., .....	Baltimore, .....	1842—1856
Wheeler, W. E., .....	Woodsboro, .....	1899—1904
	Taneytown, .....	1904—1910
Wickey, N. J. G., .....	Georgetown, .....	1916—1917
	Harvard University, .....	1917—
Wiles, C. P., .....	Licensed, .....	1895—1896
	Washington, Keller, .....	1908—1913
	Philadelphia, Pa., .....	1913—
Will, F. L., .....	Boonsboro, .....	1918—
Willard, P., .....	Manchester, .....	1842—1843
	Westminster, .....	1843—1846
	Lovettsville, Va., .....	1846—1850
Williams, J. R., .....	Hagerstown, Trinity, .....	1875—1883
	Uniontown, .....	1891—1894
Williams, L. T., .....	Taneytown, .....	1859—1867
Willis, J., .....	Myersville, .....	1906—
Winecoff, J., .....	Cumberland, .....	1840—1844
	Frostburg, .....	1856—1860
	.....	1863—1864
Winder, L., .....	Washington County, .....	1831—1832
Winter, J., .....	Creagerstown, .....	1822—1824
	Gerrardstown, Va., .....	1824—1826
	Middleway, Va., .....	1826—1828
	Williamsport, .....	1828—1834
	Clearspring, .....	1834—1846
	Martinsburg, W. Va., .....	1846—1847
	Westminster, .....	1848—1853
	Clearspring, .....	1853—1854
Wire, W. C., .....	Burkittsville, .....	1869—1876

<i>Name</i>	<i>Location</i>	<i>Year</i>
	Thurmont, .....	1876—1887
	Brunswick, .....	1893
Wiseman, D. E., .....	Washington, Redeemer, .....	1884—
Wisswaesser, C. L., ....	York, Pa., .....	1903—1904
Witmer, C., .....	Cumberland, .....	1850—1857
Wolf, A. G., .....	Silver Run, .....	1917—
Wolf, E. J., .....	Baltimore, Second, .....	1868—1873
	Gettysburg, Pa., .....	1874—1880
Wolf, M., .....	Licensed, .....	1860—1861
Worman, I. D., .....	Davis, W. Va., .....	1909—1912

## Y

Yeakley, T. B., .....	Davis, W. Va., .....	1901—1904
	Conference Missionary, .....	1904—1907
Yoder, J. O., .....	Silver Run, .....	1905—1912
Yonce, G. V., .....	Licensed, .....	1880—1882
Yost, T. J., .....	Cumberland, St. Paul's, .....	1895—1902
Young, J. J., .....	Grantsville, .....	1876—1880
	Accident, .....	1881—1882
Young, M. L., .....	Middletown, .....	1877—1880
	Gettysburg, Pa., .....	1881—1884
Yugel, A., .....	Bittinger, .....	1908—1910
Yutzy, J., .....	Licensed, .....	1878—1879

## Z

Zerger, J. E., .....	Lewistown, .....	1889—1892
Zimmerman, F., .....	Baltimore, .....	1863
Zimmerman, H. E., ....	Myersville, .....	1891—1893
Zimmerman, L. M., ....	Baltimore, Christ, .....	1886—



## CHAPTER VII.

### MISSIONS: HOME, FOREIGN, AND INNER.

#### *The Home Mission.*

The eleven pastors who in 1820 organized themselves into the Synod of Maryland and Virginia expected the organization to grow in numbers and to expand in territory. They did not have a very definite idea as to the bounds the Synod might some day reach. So they called themselves the "Synod of Maryland, Virginia, *and so forth.*" They were apparently conscious of the fact that all about them, particularly in the frontier regions on the South and West, were growing numbers of Lutherans who needed to be conserved in the faith and brought into the fold of the Church. The founders of the Synod were missionary in spirit from the beginning, and their purpose was not merely mutual edification and strengthening but also aggressive expansion of the Kingdom.

The very first year after the organization of the Synod the number of clerical members was increased by five. One of these new members was "Father" Heyer, who was then laboring at Cumberland, but who for several years had been a travelling missionary in western Pennsylvania, Maryland, southern Ohio, Indiana and Kentucky. The next year, in 1822, the Synod entered actively upon its work of home missions. "It having been stated, that in several districts, a considerable number of Lutherans resided who could not supply themselves with a minister of the Gospel, it was Resolved, That the President appoint one of our brethren a missionary for three months, to such districts of our country, and with such instructions as he may deem expedient." And forthwith \$159.43 was placed in the hands of the Treasurer "for missionary purposes, and to aid indigent students and widows."

The treasurer himself, Abraham Reek, was appointed the synodical missionary. A month after the Synod adjourned he began his work and at the next meeting of Synod, 1823, presented a detailed journal of his travels and transactions. From this journal we learn that "Reek left his home about the 9th of October, 1822, and entered on the mission to which he was ap-

pointed, in some of the most destitute parts of Virginia, and Pennsylvania, and Maryland. The field in which he laboured, embraced the counties of Hampshire, Hardy, Pendleton, Randolph, Harrison, Preston and Monongalia, in Virginia; the counties of Greene and Fayette, in Pennsylvania; and that section of Maryland west of Cumberland. Missionating to and fro throughout this extensive territory, he spent about ninety days, preaching repentance toward God and faith in our Lord Jesus Christ, to all who would hear him, but directing his chief attention to the lost sheep of the Lutheran fold: keeping back nothing that was profitable to them, but teaching then publicly and from house to house. He found numerous Lutherans throughout the whole of this district, and also some regularly organized Lutheran churches, but destitute of stated ministrations. Great desire was manifested by some to have the Gospel regularly preached to them. He baptized 13 children, preached 85 sermons, rode about 1,006 miles, visited all the chief towns in this whole district, as well as also a vast multitude of families and individuals. Generally his audience was as large as the population and short notice could justify him in expecting. Generally also they were very attentive, and on several occasions peculiarly impressed."

That year the Synod appointed its licentiate, Rev. Jacob Medtart, to missionate among the scattered children of the faith, and because he generously declined receiving any money from the treasury to defray his expenses, Rev. N. B. Little, another licentiate, was also appointed synodical missionary for that year. From their reports at the convention of Synod in 1824 we learn that Medtart "left home in the beginning of December, to preach the everlasting gospel in the destitute districts of those southern countries, from which the voice of distress, and of spiritual privation had been poured into our ears. Appointed to labor for three months, he extended both the time and the missionary ground considerably, and returned not until eight months had been consumed, and several of the southern and western states had been passed through." His journal shows that he spent most of his time in the Carolinas under the direction of Pastor Shober, but that a few months were spent also in Ohio (Cincinnati, Lancaster) and the western parts of Pennsylvania. Little also received his specific instructions from Pastor Shober and labored chiefly in Rowan County, North Carolina.

The success of these home missionary efforts was so pronounced and the need they disclosed seemed so great that the Synod determined to undertake the work in a systematic way. A committee was appointed in 1824 "to collect information relative to the

missionary wants of our country, and report at our next session such measures relative to our missionary operations as they may deem best calculated to promote the cause of Christ." This resulted four years later in a synodical Missionary Society. Meanwhile the Synod continued the practice of appointing one of her number each year as synodical missionary.

In 1826 Rev. W. G. Keil missionated for the Synod in Guernsey County, Ohio. His work was regarded as a great success and he received an urgent call to come to Ohio and take permanent charge of some of the congregations he had organized. This was evidently regarded as proper territory to be included in the Synod of Maryland and Virginia, for at the same meeting it was resolved "that hereafter the missionaries of this synod shall confine their labors to the territories of this synod, until otherwise ordered." Keil, however, did not accept the call to Ohio until several years later and when he did remove to Ohio he withdrew from the Maryland and Virginia Synod and became a member of the Ohio Synod.

A decided step forward in the missionary work of the Synod was taken in 1828. A committee consisting of Morris, Reek, Medtart, and two laymen, presented a constitution for the "Parent Domestic Missionary and Education Society of the Evangelical Lutheran Synod of Maryland and Virginia." The objects of the Society were "to assist pious indigent students for the ministry, in completing their studies at the Theological Seminary, to supply our destitute brethren with the means of grace, and to promote the general interests of the Gospel in the Lutheran Church." Membership in the Society involved the annual payment of one dollar, life membership ten dollars, and life directorship twenty dollars. Provision was made for auxiliary societies in individual congregations. The officers and directors of the Parent Society were mostly laymen. Already the first year the treasurer reported receipts of over \$270. Seven auxiliary societies and a large number of individuals were coöperating. The Society reported annually to the Synod until 1835 when the missionary interest was separated from the educational and each became auxiliary to an organization transcending synodical bounds.

The next two years, 1829 and 1830, Rev. H. L. Baugher was the synodical missionary and labored "in the neighborhood of Beaver Creek." In 1831 Rev. N. B. Little was again appointed to travel for three months among the destitute brethren and was requested to direct his attention particularly to Cincinnati, Ohio. He organized several new churches and the following year writes

from Circleville, Ohio, to say that he intends to settle there among his newly organized congregations. That same year, 1831, Rev. F. J. Ruth, a licentiate of the Synod, received permission to missionate in Ohio and to settle there, and in 1832 Rev. E. Greenwald, another licentiate, took up his work in Ohio. All three of these brethren, Ruth, Greenwald, and Little, were afterwards dismissed from the Maryland Synod to unite with the Ohio Synod. These young men at once assumed positions of leadership in Ohio, and in 1840 we find W. G. Keil the President, and F. J. Ruth the Treasurer of the Ohio Synod. Ruth also rendered yeoman missionary service on the wide stretches of the present state of Ohio.

Peter Rizer was sent by the Synod to South Carolina in 1834 and under the appointment of the South Carolina Synod labored in the states of Georgia and Alabama. Then the next year Rev. John Reek, brother of Abraham Reek, was appointed synodical "missionary to the west" for one year. He did not return from his mission field and the president of Synod reported that he had located in Shanesville, Ohio. Another contribution to the home mission field of "the west" was made in the person of Abraham Reek, the first treasurer of the Synod, who left Middletown in 1836 and went to Indiana, thence to Cincinnati in 1841, to Germantown, Ohio, in 1845, and to Tartleton in 1847.

Repeatedly, while these men were travelling to Ohio and Indiana and the Carolinas and the South, the demand arose for "a missionary in our own bounds." Accordingly, in 1837, Rev. Francis Springer, of Clearspring, was appointed the Synod's missionary for seven months and under explicit instructions labored during the summer of 1838 chiefly in Washington and Allegheny Counties. The next spring Mr. Springer removed from Clearspring and located in Springfield, Illinois. In 1839 Rev. Reuben Weiser travelled three months in the western states as the Synod's representative.

The journals of all these missionaries abound in interesting narratives and thrilling experiences. In the modes of travel they employed, in the conditions of living they encountered, in the spiritual destitution that alternated with a genuine thirst for the preaching of the Word, these hardy messengers of the Synod in the accounts of their travels present striking commentaries on the primitive conditions of pioneer life in that day. Like Henry Melchior Muhlenberg in his travels over Pennsylvania and elsewhere from New York to Georgia, like Berkenmeyer in his ministrations along the Hudson, like Stoecker and Kurtz in Pennsylvania, like Bager and Wildbahn in Pennsylvania and Maryland, like Henkel and Stoecker in Virginia, during the Eighteenth Cen-



tury, like Paul Henkel in his travels in Virginia and the South and his striking ox-cart tours over Ohio before the days of the Maryland Synod, so these synodical missionaries whose names we have barely recounted suffered hardship, encountered danger, and actually risked their lives, in order to furnish spiritual reinforcement to the scattered army of bold pioneers who had actively begun the process of "winning the west" for civilization. Over wide stretches of wilderness they travelled, hunting up particularly the Lutherans who were destitute of spiritual ministry, preaching to them, administering the sacraments, organizing them into congregations, or encouraging them in any way possible and wherever they could be found. Not a few of the Synod's travelling missionaries were so deeply impressed with the spiritual need of those regions and the opportunities for genuine service they afforded, that they relinquished their established congregations in the East and took up their abode in those frontier communities.

But the day of larger undertakings was approaching. The General Synod had been organized in 1820 and from the beginning she turned her attention to the harvest field of home missions. Indeed, this was one of the purposes of the organization of the general body. Slowly, very slowly, the home missionary machinery was manufactured, for there was a strong prejudice against centralization. The Maryland Synod stood ready from the beginning to coöperate with the general body in any kind of mission work, and even before Springer and Weiser had acted as synodical missionaries the Synod had begun to merge her home missionary operations with those of the other synods in the organized work of the larger body.

After several preliminary efforts at effecting an organization in the General Synod to prosecute the work of home missions, Dr. Morris of the Maryland Synod presented a resolution to the General Synod in 1835 recommending the holding of a Missionary Convention of Lutheran Ministers. This resulted, October, 1835, in the organizing of what was called the "Central Missionary Society of the Evangelical Lutheran Church in the United States." This society was home missionary in its purpose. It undertook to establish "a system of societies throughout the church." Its membership, however, was not representative of the General Synod but was altogether personal and composed of contributors to its funds. So it failed of wide support and after a brief and uneventful career passed away.

Then the Maryland Synod continued her missionary activity on her own account. In 1842 three of her licentiates were sent to

the West. Rev. J. G. Harris went to Ohio and began a very successful work in and about Mansfield. Rev. William A. Wadsworth settled in the same state and labored with great success at Canton. Rev. William R. McChesney started to build up an English congregation at Louisville, Kentucky. Harris and Wadsworth were dismissed to the English Synod of Ohio, McChesney to the Synod of the West. The Synod also undertook the partial support of McChesney in his mission at Louisville. At the same time the Synod revived her own missionary society and began to agitate the subject among other synods.

The attention of the General Synod was again directed to the subject of home missions in 1843 when Dr. H. L. Baugher, a delegate from the Maryland Synod, in his report on the State of the Church, called emphatic attention to the urgent need and general apathy prevailing throughout the Church on the subject. At the same time the General Synod adopted the suggestion of the Maryland Synod to recommend to all the ministers the use of what was called "The Cent a Week Plan," a device that yielded considerable sums of money for missionary purposes.

This started a sentiment in favor of a definite home missionary organization within the General Synod. That sentiment grew and at the next meeting of the General Synod in 1845 it crystallized in the formation of the "Home Missionary Society of the General Synod." Here again the initiative came from the delegates of the Maryland Synod. Dr. Benjamin Kurtz was chairman of the General Synod's committee to prepare a constitution for the Home Missionary Society and a plan for its operation, and when the organization was formed its president, first vice-president, recording secretary, corresponding secretary, and treasurer, were all from the Maryland Synod. Its constitution is a strong reminder of that of the Maryland Synod's missionary and education society formed in 1828. This Synod was the first to approve the formation of the new Parent Society, to recommend an annual offering for home missions in every congregation, and to transmit all home mission funds to the treasurer of the Parent Society.

For more than twenty years this organization of 1845 carried on the general home missionary operations of the General Synod, receiving and disbursing several thousands of dollars each year and furnishing substantial aid to hundreds of missionaries in many different states. But two difficulties attended its work: First, a want of suitable men, and second, a want of coöperation and the insistence on separate synodical action.

Efforts were made to sustain the Society and enlist wider co-

operation. Through the influence of the Synod of Maryland a convention was called to meet in Baltimore to discuss all the missionary operations of the General Synod. It met in Dr. Morris' Church, April 21, 1852. There were representatives from the Hartwick Synod, New York Ministerium, Pennsylvania, East Pennsylvania, West Pennsylvania, Allegheny, Maryland, Olive Branch, and Virginia Synods. Five committees were appointed to report on Church Extension, Education, Home Missions, Foreign Missions, and Endowment of Church Institutions. But apart from promoting good fellowship the convention does not seem to have produced any practical results.

In 1853 it was reported that only two synods were supporting the Home Missionary Society of the General Synod, namely, Maryland and West Pennsylvania, and the executive committee was thinking of abandoning the work entirely. But just then, perhaps as a result of Dr. Morris' convention in 1852, a healthy reaction set in and several other synods joined in the work. Nevertheless, the feeling continued that the Society should be organically bound up with the life and prestige of the General Synod itself. As to the best way of accomplishing this delicate change the organization of benevolence in some of the district synods themselves furnished a fine analogy.

Already in 1848 the Maryland Synod, on motion of Dr. Harkey, had expressed the conviction that the entire business of missions is the proper work of the Synod itself, had resolved itself as a body into a Missionary Society, had appointed the officers of Synod themselves an executive committee to supervise these benevolences, and had provided for annual reports and addresses and regular and systematic contributions to these objects. Soon this example was followed by other synods: East Pennsylvania, West Pennsylvania, Alleghany, Pittsburgh, and others farther west. All these synodical organizations declared themselves auxiliary to the Society of the General Synod and transmitted their funds without limiting their application. This identification of the mission work with the district synods' own proper life and business suggested the remedy for the weaknesses of the "Home Missionary Society of the General Synod."

Accordingly, in 1866 the constitution of the Society was amended so as to make the Society more representative of the General Synod as a body and to invest it with more authority to command the coöperation of the synods. These changes were made at the suggestion of Dr. Morris who was then chairman of the executive committee of the Society, and they looked towards

making the Home Missionary Society identical with the General Synod itself.

This last step was taken in 1869. The General Synod convention of 1869 was a memorable one, in several respects the most eventful one in the history of the General Synod. A new epoch was inaugurated, not only in regard to liturgy and polity but also in regard to the benevolence of the Church. It closed the era of individualism and synodical independence in prosecuting the benevolent enterprises of the Church, and it inaugurated an era of concentrated resources and coöperative administration. The Home Missionary Society transferred all its funds and all its interests to the General Synod and went into dissolution. The General Synod decided to assume control of its home mission affairs and adopted the plan by which it committed the entire administration of the work to a Board as its representative. This method continued in use throughout the remaining half century of the General Synod's life and it is the method in use to-day in the United Lutheran Church. The Board is the agent of the entire Church not a part of it, it directs the work of Home Missions for the entire Church, it administers funds received from all parts of the Church and applies them to the entire field as the need and opportunity may demand, and without regard to synodical bounds or the measure of synodical contributions.

It will be seen, therefore, to what a large extent the Maryland Synod was instrumental in evolving the method of administering benevolences that has so thoroughly approved itself to the Church and that has operated with such great success through more than half a century. Just before the final step was taken in the direction of complete centralization, from 1866 to 1868, the Maryland Synod had contributed more than six hundred dollars annually for three years towards the support of Dr. Harkey in St. Louis and in 1867 had sent four thousand dollars to buy a lot and erect a building for his mission there. But as soon as the new policy went into effect the Synod gave her fullest coöperation, transferred all her missions and mission funds to the Board, and appointed an advisory committee, as requested, to act in concert with the General Board. Throughout the half century of its existence the Board of Home Missions has always had the undivided loyalty and the ardent support of the Maryland Synod. More than half of its life the Board was located in Baltimore and a large proportion of its members have been men of the Maryland Synod.

Two other home missionary items call for mention here. One is the "Woman's Home and Foreign Missionary Society of the



Maryland Synod." On the initiative of the Synod itself this organization was formed in 1883, and for sixteen years its minutes were published by the Synod in connection with her own minutes. One of the leaders in the splendid work of the women throughout the Church, the Maryland Synodical Society has always had the warmest support and practical coöperation of the Maryland Synod. A brief account of the history and work of the Society will be found later in this chapter.

The other fact demanding notice in this connection is the development of the home mission field in West Virginia. It was in 1903 that the Allegheny Conference of the Maryland Synod called vigorous attention to the urgent need of that field and asked for aggressive action. The Synod at once presented the matter to the general Board of Home Missions but at the same time pledged the funds for the support of a district missionary in that field. Rev. T. B. Yeakley was chosen missionary. He began his work in January, 1904, and that year organized a church at Fairmont and one at Elkins and canvassed a number of other towns and cities. The Synod then committed the promising enterprise to the General Synod's Board of Home Missions but for two years more continued the direct support of the district missionary by pledges taken on the floor of Synod. These direct contributions, which were in addition to the Synod's apportionment for home missions, amounted to more than a thousand dollars annually. The district missionary reported to the Synod each year the details of his work in West Virginia, and the astounding development of the field and the startling rapidity with which he organized congregations, secured pastors for old fields long vacant, led mission churches to self-support, founded new missions and established out stations, makes his narratives read like a romance. In 1910 the Home Mission Board was supplying aid to fifteen missions within the bounds of the Maryland Synod, among them such promising fields as Keyser, Davis, Fairmont, Elkins, Clarksburg, and Huntington. Suffice it to say that in 1912 these flourishing mission churches united with several congregations formerly in the Allegheny Conference of the Maryland Synod and with the churches at Wheeling to organize a new Synod, the West Virginia Synod. And this newest accession to the ranks of the district synods of the General Synod is the direct outgrowth of the home missionary zeal of the Maryland Synod.

### *The Foreign Mission.*

The foreign mission activities of the Maryland Synod can be related in fewer words than the home missionary. Not that the

interest of the Synod in that department of benevolence was less keen nor that her coöperation in the work was less cordial, but because from the nature of the case the individual district synod has less opportunity to be conspicuous in the sphere of foreign missions than in that of home missions.

For some years before the General Synod undertook the work of Foreign Missions the Maryland Synod had become alive to the expansive element in our religion, the propulsive power of the Gospel, and the world-wide mission of the Church. This spirit of aggressive evangelization of the unsaved was fostered in the Synod by the operations and reports of the home missionaries, by the annual sermons on missions, which began as early as 1829, and by the annual reports and circulars, both informational and inspirational, of the Synod's standing committee on missions. When, therefore, the General Synod was ready to distinguish between home missions and foreign missions and to undertake foreign missions as a distinct department of benevolence, the Maryland Synod was thoroughly prepared for the move.

The Central Missionary Society formed in 1835, to which we have already referred, had as one of its objects "ultimately to coöperate in sending it (the Gospel) to the heathen world." But no definite steps in the direction of prosecuting the foreign mission project were taken until the Church heard the strong appeals which came from the celebrated Gutzlaff of China and the indefatigable Rhenius of India. These appeals called the Church to immediate action on the foreign field. Then the General Synod referred the matter to the district synods and on motion of Dr. Morris called on the synods to give "an expression of their sentiments and feelings respecting the establishment of a Foreign Mission by the Evangelical Lutheran Church in the United States."

On this subject the Maryland Synod gave no uncertain sound. She took action in 1836 declaring that "the Synod of Maryland considers it the imperative and immediate duty of the Evangelical Lutheran Church in the United States to establish a Foreign Missionary Society . . . . that our delegates to the General Synod be instructed to sustain any efforts which the General Synod may make for the extension of the Redeemer's kingdom in heathen countries."

At the next meeting of the General Synod, which was at Hagerstown in 1837, a committee of which Dr. Benjamin Kurtz was chairman outlined a policy for the work and planned a convention to organize a Foreign Missionary Society. At this convention, which was held at Hagerstown immediately after the

adjournment of the General Synod, nearly half of the delegates were from the Maryland Synod and Dr. Kurtz was president of the convention and chairman of the committee that drafted the constitution for the Society. It was this Foreign Missionary Society that appointed "Father" Heyer to go to India in 1840 as the first foreign missionary of the American Lutheran Church. When difficulties arose because the Society proposed to operate through the interdenominational American Board, Heyer was sent out by the Pennsylvania Synod in 1841. The first missionary actually sent out by the Foreign Missionary Society of the General Synod was Walter Gunn, who went to India in 1843. It was under this organization also that Morris Officer began our work in Africa in 1860.

With this Society for fostering the foreign missionary enterprise among the Lutherans of our country the Maryland Synod coöperated by contribution, by agitation, and in every way possible. In 1848 the Synod, at a special meeting of the ministerium called for that purpose, ordained Rev. G. J. Martz and solemnly set him apart for the Lutheran mission in India. This was the beginning of a long line of honored names on the ministerial roll of the Synod of men whom she has sent directly to the foreign field.

When the benevolences of the Church entered upon their new era in 1869, precisely the same influences and personalities that we have noted as having led to the formation of a Board of Home Missions were the influences and personalities that led to the formation of a Board of Foreign Missions.

One other distinctive contribution our Synod made to the present efficient organization of the Board of Foreign Missions, and that is the salaried General Secretary. In 1874, on motion of Professor E. J. Wolf, the Synod declared: "WHEREAS, The work of Foreign Missions, under the auspices of the General Synod, is beginning to assume such proportions as indicate the manifest favor of God and a deep and liberal interest on the part of the Church, calling for a careful supervision of the work; therefore, *Resolved*, That our delegates to the General Synod are directed to ask of that body the appointment of a General Superintendent of Foreign Missions with a liberal salary." The following year on motion of Dr. Charles A. Stork this action was reaffirmed. Armed with this resolution the delegates of the Maryland Synod secured from the General Synod in 1877 the resolution that "it is the sense of this body that there should be a paid Secretary of Foreign Missions who shall devote his whole time to the interests of the work." Accordingly as soon as the funds could be secured,

which was not until 1886, the first General Secretary was employed in the person of Rev. Dr. George Scholl.

In 1877, eight years after the Board of Foreign Missions was constituted, its headquarters were transferred from New York to Baltimore where they have remained to the present. For some years after this transfer of the Board's location every member of the Board except one was a member of the Maryland Synod. The presidents of the Board from that day to this have all been from our Synod: Dr. Charles A. Stork, 1877-1884; Dr. J. G. Butler, 1884-1895; Dr. F. Ph. Hennighausen, 1895-1897; Dr. Luther Kuhlman, 1897-1916; Dr. Ezra K. Bell, 1916 to the present. Mr. Oliver F. Lantz, of the First Lutheran Church in Baltimore, was for thirty years, 1877-1907, the efficient treasurer of the Board.

Of her sons and daughters the Maryland Synod has also given liberally to the work of Foreign Missions. On Christmas Day, 1871, at a special meeting of the Ministerium in St. Mark's, Baltimore, Rev. J. H. Harpster, a licentiate of the Synod, was ordained and solemnly consecrated to the work of Foreign Missions. Shortly thereafter Dr. Harpster sailed for India where he took his place alongside of Dr. Unangst who for some time had been the only missionary on the Guntur field. His long period of splendid service on that field is well known. In 1885 Rev. J. Nichols, another licentiate of the Synod, was ordained at a special meeting and at once commissioned to India. Dr. George Albrecht, who had received ad interim license from the Maryland Synod in 1891, was ordained at a special meeting in June, 1892, and sailed at once for India. Rev. A. Pohlman was licensed in 1893 and ordained in 1894 and after a medical course took up his work at Monrovia, Africa. In 1900 the Maryland Synod, on request of Dr. Harpster, empowered the India Conference to ordain Rev. Peravalli Abraham. On the clerical roll of the Synod to-day are found the names of the following missionaries: Victor Macauley, ordained in 1898 and assigned to Guntur, India; Isaac Cannaday, foreign pastor of St. Mark's, Baltimore; E. A. Ayers, of Monrovia, Africa; John E. Graef, licensed by the Maryland Synod in 1914 and ordained by the Guntur Synod in 1916; and Harry Goedeke, ordained 1919 at a special meeting and commissioned to India. Most of the representatives of the Synod on the foreign field were accompanied also by faithful daughters of the Synod.

As in the home missionary work of the Church so in the foreign missionary work the Maryland Synod has indirectly rendered noteworthy service through her synodical Woman's Home and



Foreign Missionary Society. We introduce here a modest narrative of the life and work of that Society as written by Miss Mary Baylies.

*The Woman's Home and Foreign Missionary Society.*

Beginnings: The history of the Woman's Home and Foreign Missionary Society of the Maryland Synod began in 1880, when the Synod appointed a committee consisting of Mrs. M. L. Trowbridge, Baltimore; Miss Olevia McKee, Hagerstown, and Mrs. Mary Strobel Levy, Frederick, to take general oversight of the Woman's Missionary work in Maryland Synod for the purpose of organizing a Synodical Society. The committee undertook the work with fear and trembling. It was so entirely new and the difficulties to be overcome so many, they felt at times they must give it up; but encouraged by the success the movement was making in other sections of the Church, and looking to God for guidance and wisdom, they persevered and at the next meeting of Synod were able to report they had organized seven societies, one each in the following churches: First, Second, St. Mark's, St. Paul's, Baltimore; Trinity, Taneytown; Trinity, Hagerstown; and Water's Store, Howard County.

As the members of this first committee lived in localities too widely separated for frequent consultations, it was found impossible to work together with advantage, and consequently Mrs. Trowbridge, the chairman, suggested to the Synod the appointment of a committee whose members should all live in the same place. This was done and the following committee appointed: Mrs. Emma B. Scholl, Chairman; Miss Josephine Brauns, Secretary, and Mrs. W. H. James, Treasurer, all of whom lived in Baltimore. This committee met once a month seeking counsel of God and of each other, and to that policy, which has been continued to the present day by the synodical committee, Maryland attributes much of her success.

In its first report to the Synod this second committee say "it is with great reluctance and with feeling akin to despair that they undertook the task laid upon them." Their principal difficulty was the indifference of the women themselves, owing to an inadequate conception of missionary work. Then, too, while a large number of the pastors willingly coöperated with the committee and did all in their power to organize societies in their congregations, there were some who seemed to think the chief object of the Woman's Society was raising money, and as these funds could not be counted on the apportionment, no encouragement was given for the organization of a society. The committee very

properly felt that its first work was to educate, and with this object set about the work with zeal and earnestness.

To Mrs. Emma B. Scholl, the Chairman, much credit and praise should be given for untiring and intelligent effort, supplemented by the ready willingness of the consecrated Secretary, Miss Josephine L. Brauns. The women were urged to organize themselves into societies for the purpose of studying missions and praying for the success of the cause, for it was believed that the increased knowledge and broader outlook would bear fruit in larger offerings for the Master's work. Letters were written to the pastors asking coöperation and from most of them came cheering words and promises of support.

Thus encouraged the work grew rapidly and at the first Convention of the Society held in the First Church, Baltimore, October 5, 1883, the Secretary reported the enrollment of twenty-two societies, with 692 members and offerings amounting to \$740.89. At this convention two Vice-Presidents were added to the Synodical Committee, namely, Miss Amy L. Sadtler and Mrs. Ellen D. Hynson. It was at this first Convention that the constitution of the General Synod was adopted and Maryland at once took a prominent place among her sister societies, a place which she has continued to hold with honor and leadership through all the years. The foundations were laid broad and strong, the superstructure has risen year by year, each adding new grace and beauty of development until in amazement we cry "what has God wrought."

Literature Committee: Early in the history of the Society, during Mrs. Hamma's term of office as president, a Bureau of Information was formed. The purpose of this Bureau was to collect sources of information such as tracts, books, newspaper clippings, and so forth, and to send them out to the different societies. The Bureau, or Committee as it was afterward called, was composed of one member from each society in the city of Baltimore. Miss Mary Rice of the Second Church was for many years the efficient Chairlady. Its first publication was a small book called a "Manual of Gospel Services," containing responsive readings, hymns and instructions for conducting meetings. This was primarily intended for our own women, but it was later endorsed by the General Executive Committee and soon found its way throughout the General Society, and also through the societies of the South, who were just newly awakened to an interest in woman's work in missions.

At this time a Mite Box was also prepared by the committee. It was made of blue card board, having appropriate texts and to

make it distinctively Lutheran, the head of Martin Luther was printed on the top. This Mite Box was the fore-runner of the Thank-offering Box, so familiar and so much loved by all Lutheran Missionary Women.

Conferences: Early in her history in an effort to reach the largest proportion of her members, Conferences were organized to meet annually in the Spring of the year. These Conferences cover the same territory as the Conferences of the Maryland Synod. The Eastern and Middle Conferences were organized in 1891, the Western in 1892, and the Allegheny, afterward called the Mountain, in 1903.

Traveling Secretary: Still feeling the work was not as carefully looked after as might be, and with the hope of organizing a society in every congregation, a Traveling Secretary was appointed for this special work. Miss Laura Wade Rice was selected as the first incumbent and retained the office until 1905.

Box Work: One of the most helpful features of our missionary effort has been the Box Work. The packing of boxes with necessary articles for the home missionary and his family began in the early days of our society and has been faithfully continued. Thousands of dollars have gone into this work, carrying aid and happiness to many a home missionary. Later a department for Foreign Box Work was added and every demand for that work was cheerfully met.

Foreign Work: Since 1889 the Maryland Synodical Society has had her special representative in India. The first one to go was Miss Amy L. Sadtler, and for the honor of having one of her own members a Foreign Missionary, she immediately asked permission of the General Executive Committee to undertake Miss Sadtler's support. Consent to this was secured and \$500 was given annually as a Free Will offering. In 1894 Miss Sadtler decided to give her services without salary, and at our request the Executive Committee allowed us to substitute Dr. Mary Baer, who was then ready to sail. The amount of salary was increased to \$600 annually.

Home Work: Mrs. James, when she was president, suggested that as we had our special Foreign Missionary, we should undertake, with the approval of the Executive Committee, one of our Home Missions, contributing to the salary of the pastor the amount given by the General Society, thus having for our special work a missionary in India and a missionary in the Home Field. The new mission at Ann Arbor, Michigan, was assigned to us, and the first year's salary was paid out of a legacy of \$1,000 left us by Miss Annie H. Morris. After that our annual Thank-offering

was given to this object, until 1897 when the Executive Committee decided that all Thank-offering money should be paid into the General Fund. This decision did not deter Maryland from continuing her special home work and she contributed annually to the pastor's salary at Ann Arbor until that Mission became self-supporting. After that the new Home Mission at Clarksburg, West Virginia, was substituted and this continues to be our special Home Mission work.

Thank-offering: At her Tenth Anniversary, Maryland gave a Thank-offering of \$890.59 in grateful acknowledgment of her many blessings, and adopted at this time an annual Thank-offering as a part of her regular work. The Maryland Synodical Society has the honor of being the first in the General Society to adopt the plan of an annual Thank-offering, which has proved so large a factor in the general work.

Maryland has always been most loyal to every call and plan of the Executive Committee and nowhere has this been shown more forcefully than in her contributions to all special work, both at home and abroad, undertaken by the General Society. These claims were her first consideration and she has always calculated that her share of the full amount is one-fifth of the whole. Therefore she has given to all the Home Mission churches built, the schools and hospital in India and the Emma V. Day school in Africa.

Finances: The total contributions amount to \$193,672.63. Included in this are legacies amounting to \$6,660.05 from the following:

Miss Annie H. Morris, .....	\$1,000.00
Miss Elizabeth Oler, .....	85.26
The Misses Engleman and Mrs. Eliza J. Frownfelter, .....	663.18
Mrs. Maria L. Trowbridge, .....	1,000.00
Miss Sarah C. Trump, .....	100.00
Miss Anna Woodworth, .....	868.31
Miss M. E. Werdebaugh, .....	200.00
Miss Mary E. Sauerwein, .....	1,243.30
Miss Mary Hay Morris, .....	1,500.00

Also the following Annuitants of the General Society are credited to Maryland:

Miss Clara V. Sadtler, .....	\$500.00
Miss Maggie Mehring, .....	5,500.00
Mrs. Martha Fringer, .....	500.00
Mrs. Laura J. Doub, .....	400.00
Miss Elizabeth Sheeleigh, .....	100.00
Miss Grace Sheeleigh, .....	100.00
Mrs. Susan Hafer, .....	200.00
Mrs. Elizabeth Hartman, .....	100.00
Miss Flora V. Hayes, .....	100.00

Total, .....	<hr/> \$7,500.00
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**Specials:** Among the special objects to which Maryland has given, in addition to her regular work are the following: \$500 for the furnishing of a room in the Woman's Hospital, India, in memory of Miss Annie H. Morris; \$1,000 for the endowment of a bed in the India Hospital in memory of Miss Josephine L. Brauns; \$9,000 for a Nurses' Home and Training School in connection with the hospital in India; \$4,000 for a Dispensary at Chirala, India, in memory of Mrs. Jane Bennett Heilman, \$200 for a Window to the memory of Miss M. E. Werdebaugh, in the Church at Clarksburg, West Virginia; \$500 to Dr. Kugler's Work in Guntur; \$500 to Dr. Baer's Work in Chirala, and \$500 to Rentachintala.

**Officers:** From the very beginning Maryland has been singularly blessed in her Presidents. Mrs. Emma B. Scholl, Mrs. M. V. Hamma, Mrs. Luther Kuhlman, Mrs. W. H. James, Mrs. P. A. Heilman, Mrs. G. W. Miller, Mrs. C. P. Wiles, and Mrs. G. W. Baughman; all of them women of vision and faith, who planned wisely and had the courage to attempt great things. For Vice-Presidents she has had such women as Miss Mary Hay Morris, Mrs. J. D. Main, Mrs. S. A. Diehl, Mrs. Luther Kuhlman, Miss Maggie Bingham, Mrs. E. L. Forrest, Mrs. D. S. Lentz, Mrs. C. V. Spielman, Mrs. H. H. Bixler, Mrs. G. W. Baughman, Miss Lizzie T. Birely, Mrs. G. W. Roessner, Mrs. G. V. Ruhl, Miss M. E. Kephart, Mrs. C. D. Bell, and Miss Martha Hoener. Miss Emilia Brauns was the first Corresponding Secretary, followed by Miss Mary Baylies, who served for twenty-five years, Mrs. C. B. Roberts, and Mrs. James G. Pugh. The first Recording Secretary was Miss Josephine L. Brauns of blessed memory, followed by Miss Kate Sadtler, Miss Sallie M. Protzman, Miss Clara Genso and for the past nineteen years Mrs. James P. Reese. In all her history Maryland has had but three Treasurers: Mrs. N. H. James, Mrs. E. D. Miller, and Mrs. S. F. Ziegler, who has been in office since 1894. Our faithful Historian was Miss Sarah Trump who served until her death in 1914, when she was succeeded by her sister Miss Elizabeth Trump. With such women as these in office the work has been well organized and wisely administered.

**Missionaries:** From her fold have gone to India: Miss Amy Sadtler, now Mrs. George Albrecht; Miss Kate Sadtler, Dr. Eleanor B. Wolf, Miss Rebekah Hoffman, Miss Tillia Nelson and Mrs. Harry Goedeke; also, one under appointment, Miss Alice Nickel.

**General Officers:** She has also given a number of her daughters to fill prominent positions in the General Society. The mem-

bers of the General Literature Committee from the time that Committee was enlarged in 1897 until the Merger, have always been elected from the Maryland Synodical Society. Mrs. P. A. Heilman, while President of Maryland, was elected President of the General Society; Mrs. E. D. Miller was for many years the General Treasurer; Miss Mary Hay Morris was General Corresponding Secretary; and Mrs. Emma B. Scholl, General Historian. Another of our members is Miss Sallie M. Protzman, the efficient Secretary of Literature and for a number of years the associate editor of *Lutheran Woman's Work*. Miss Laura Wade Rice, one of the editors of *The Children's Missionary* and later of *Lutheran Boys and Girls*, is one of our own. We are glad to claim also Mrs. F. A. Handsche, the Secretary of Foreign Box Work, and Miss Sarah C. Sadtler, whose labor of love in preparing the Bible lessons for our monthly meetings has borne such rich fruitage. And what shall we say of the hundreds of members, unknown perhaps beyond their local societies, and yet without whose loyalty and faithful service Maryland's history would not be what it is? Surely the Master's "well done" will sound just as sweetly to them as to those called to labor in larger fields.

So we see it is a long journey we have come from our First Convention in 1883, when we reported twenty auxiliaries with 692 members and an offering of \$740.58 to our last one when the reports showed 133 auxiliaries, 5,463 members and \$12,422.32 offering for the year. But figures cannot tell all our story. How can we tell of the prayer, of the sacrifice, of the devotion and years of services that have been given to the work? How can we tell of the blessings that have come to our members in a broader vision, a more unselfish purpose, a deeper consecration of life because of membership in our societies? When at the Merger meeting in New York in November, 1918, Maryland gave up her proud old name of "Woman's Home and Foreign Missionary Society of the Maryland Synod" and was given the new name of "The Women's Missionary Society of the Maryland Synod," she took it with the determination to make it just as honorable, just as glorious as the old one; and with firm reliance upon God, to whom she owes all her success, she presses forward to greater achievements in His name.

### *The Inner Mission.*

Another line of mission work directly supported by the Synod is that of the Inner Mission, faith working through love. This is a very recent development. From the nature of the case it is limited largely to the metropolitan City of Baltimore. It began

just in time to render a notable service during the World War of 1914.

This work was initiated and has been prosecuted by the Lutheran Ministers' Association of Baltimore. At a preliminary meeting in October, 1913, attended by about sixty pastors and a number of deaconesses and active lay-workers, a committee was appointed to draft a constitution and take steps for organization. The organization was effected in the First Lutheran Church on November 11, 1913, and the new body took the name "The Inner Mission Society of the Evangelical Lutheran Church of Baltimore City and Vicinity." Its purpose was to apply Christianity to those special needs that grow from life in a large city, to extend the hand of love and mercy to those whose particular spiritual wants are not provided for either by the individual congregations of the city or by the other Boards and agencies of the Church.

The need revealed by a canvass of the situation proved so great and the avenues of usefulness opened so rapidly that the new Society soon saw that the full time of a Superintendent would be required to carry on the work in adequate measure. Rev. Frederick W. Meyer was chosen and installed in the office October 12, 1914. At the same time the Synod officially endorsed the work in cordial terms and promised coöperation in every way possible.

Now the work was broadened. In addition to the work as an information bureau and clearing house for Lutherans moving into the city, and in addition to the regular visitation of hospitals, houses of correction, and homes for the unfortunate, the Board of Directors began to plan a hospice for young ladies. This resulted in the purchase of the large house at 509 Park Avenue, a property valued at \$42,000 which was converted into a comfortable Christian home for non-resident girls.

Then America was drawn into the World War. Camp Meade was established only twenty miles from Baltimore. The call for a Lutheran Service House in Baltimore became imperative. In 1918 the beautiful home at 601 Cathedral Street, a central location, was purchased for \$20,000, and the National Lutheran Commission paid one-third. This house became the headquarters of the Maryland Committee that conducted the two very successful drives among Lutherans of the state for welfare and reconstruction funds. Throughout the period of the war and the time of demobilization the Inner Mission Society rendered splendid service to the men in uniform. When demobilization was completed the Service House was converted into a "Lutheran Home for

Men," and as such it stands to-day, a credit to the Church whose name it bears.

The purchase, equipment, and maintenance of these two large and beautiful homes has meant much sacrifice and much personal service on the part of the Lutherans of Baltimore and vicinity. The days of the Superintendent have been filled with deeds of compassion and love along many different lines. The laymen, the women of the churches, and the pastors have freely given of their time and their means. And the annual reports of the Superintendent show splendid results of the efforts. In fact, the rapid growth of the Inner Mission work in Baltimore, the large volume of service rendered, and the high degree of usefulness attained in these brief years of its history, constitute one of the most remarkable pages in the history of the Lutheran Church in that city.

From the beginning the Maryland Synod has recognized the importance of this work and has supported it morally and financially. Beginning with 1915 the Synod appropriated \$500 annually from its treasury to the Inner Mission Society. In 1918 this appropriation was increased to \$2,000. The Superintendent of the Society in turn has rendered to the Synod full accounts of the work of the Society and they appear on the minutes of the Synod.

The first Superintendent, Rev. Frederick W. Meyer, resigned his office in 1918 in order to become a "Camp Pastor" in the war service. He was succeeded, March 1, 1919, by Rev. Harry D. Newcomer. Sister Zora Heckert is the House Mother. Mr. Carl M. Distler is president of the Society, Mr. Charles G. Reipe, secretary, and Mr. Frederick W. Kakel, treasurer.

### *Special Lines of Benevolence.*

*Ministerial Relief.* As early as 1831 Dr. B. Kurtz and Dr. S. S. Schmucker persuaded the General Synod to begin a system of ministerial relief. Dr. Kurtz drafted the constitution for the management of the fund. The revenue was to be derived from the sale of hymn-books and catechisms. But this plan seems to have proved unsatisfactory, for in 1839 it was repealed and an entirely new organization known as the "Lutheran Pastors' Fund" was formed. This contemplated raising funds by voluntary donations. The fund grew very slowly and in ten years amounted to little more than \$1,300, nearly half of which had been donated by the "Book Company" in Baltimore. The plan was too complicated, hard to understand and harder to carry out, and it embodied some of the features of a mutual insurance so-



ciety. This plan also failed, and it was only within a generation past that the General Synod was able to evolve a satisfactory system of ministerial relief.

Meanwhile the Maryland Synod on her own responsibility had for many years pursued a successful plan of ministerial relief. Its benefits were extended not only to members of the Synod herself but to all Lutheran ministers and their dependents irrespective of synodical territory. This organization also was known as the "Lutheran Pastors' Fund." It was chartered by the legislature of Maryland, and began with an endowment of over \$2,800. It began in 1856. Dr. Joseph A. Seiss was chairman of the committee that prepared the plan and chief of the incorporators. The working capital at first consisted of the \$2,000 received by the Synod from the sale of the *Lutheran Observer* and the \$804 donated by the stockholders of "the Book Company" when that institution was dissolved. By donations of individuals and offerings of congregations the invested capital was increased to more than \$5,000.

For thirty-three years, from 1859 to 1891, the business of the Fund was included in the Synod's order of business. The appropriations were made annually by the Synod and the benefactions extended to disabled or superannuated Lutheran ministers, and to the needy widows and dependent children of deceased Lutheran ministers. More of the beneficiaries of the Fund were outside the bounds of the Maryland Synod than within.

Beginning with 1886 the Synod annually supplemented the work of the Pastors' Fund by laying an apportionment of ten cents per communicant member for "Ministerial Sustentation." But five years later it was reported that the entire assets of the Pastors' Fund had been lost by the defalcation of the treasurer, and at the same time it was resolved that the Sustentation Fund and all moneys in the synodical treasury for similar purposes should be forwarded to the treasurer of the Pastor's Fund Society of the General Synod. Thus after many thousands of dollars had been administered through the Lutheran Pastors' Fund of the Synod, ministering to the dire necessities of many an ambassador of Christ, relieving the wants of many a widow and furnishing sustenance to many an orphan, that benevolent institution passed out of existence and the Maryland Synod devoted all of her relief funds to the work of the general body.

*Lutheran Ministers' Insurance League.* Related to the work of ministerial relief was the work of the Insurance League organized in 1870 at the behest of Dr. John G. Morris. This was not a synodical organization but was fostered chiefly by the min-

isters of the Synod. It was incorporated in the courts of Baltimore and the charter members were Drs. Morris, McCron, Strobel, Stork, and Hennighausen.

The object of the organization was "the exercise of mutual benevolence and the mutual insurance of relief to the families of its deceased members." The rules were few and the plan was very simple: when any member of the League died his widow or family received two dollars from every remaining member of the League. There were no salaried officers, no invested funds, and almost no possibility of defalcation.

The meetings of the League were always held in connection with the convention of the Maryland Synod. The first and only president of the League was Dr. Morris. The first secretary was Dr. Sadtler and then after two years Dr. Hennighausen. The Church papers gave hearty support to the movement and the number of members increased until it nearly reached five hundred. In 1879 the secretary reported that the average aid given to the families of departed members was \$843. Small though this amount may seem, it nevertheless came to many of them as a great help, rescuing them from dependent poverty, enabling some of them to open small stores, purchase a small house in the country, pay debts and funeral expenses, clothe their children, or lay in a stock of winter fuel and provisions.

But this benevolent institution, from some unaccountable reason, encountered severe opposition. The criticism was carried into the Church papers. This persecution of the League, together with the advancing age of its members and the frequency of deaths and consequent frequency of dues, tended to weaken the League in its membership and in its appeal. After 1885 the membership began to decrease. Much credit is due to Dr. Hennighausen for sustaining the League through its perils. But in 1895 when the president, Dr. Morris, passed away and when the membership had dwindled to twenty-four, with no hope of rejuvenation, the League also passed away and by common consent the organization quietly dissolved.

During its brief life of only a quarter of a century the Lutheran Ministers' Insurance League had distributed among needy widows and orphans more than \$80,000.

*Work Among Freedmen.* Another special line of benevolence, prosecuted by the Synod and worth of mention, is the work among the colored people in our own country.

Already in 1824, when the Synod was but four years old, she began to sense the negro problem in our country. Dr. D. F. Schaeffer was then president of the Synod. He was also first

vice-president of the Frederick County Auxiliary Colonization Society. Dr. Schaeffer called the formal attention of the Synod to the subject of colonizing our colored people on the coast of Africa. Then the Synod adopted a lengthy preamble and two resolutions. The preamble affirms that the Synod "conceive it a duty to express their opinion upon any subject of importance to their brethren in the faith, when such expression may promise to be useful" and then argues the case for colonization, to the effect that it "affords the only prospect of saving our country from the horrors of future internal wars and bloodshed." The first resolution reads, "That this synod highly approve of the plan for colonizing our free people of color on the coast of Africa, and that the American Colonization Society merits the most cordial support of the patriot, of the philanthropist, and the Christian."

Only once after that did the Synod as such touch on the question. It was in 1834 when it was resolved "That we highly approve of the views and operations of the Maryland Colonization Society, and cordially recommend its claims to all our ministers and churches."

During the Civil War the question of slavery seems to have been scrupulously avoided by this Synod of the border state. But on the question of preserving the Union the Synod gave no uncertain sound. At Baltimore in 1864 she adopted unanimously a ringing resolution of loyalty, asserting among other things that "whilst we do not think it permitted to the ambassadors of Christ, whose kingdom is not of this world, to introduce into the exercises of the Sanctuary matters purely political, involving no moral issues, yet we do regard it, not only as right but the bounden duty of our Ministers to pray for the preservation of the national existence against a rebellion destructive in its aims at once of the life, the freedom and the honor of our great and good Government, and by both word and deed, as far as is consistent with their spiritual calling, to uphold and defend it."

But after the reconstruction period was over and when the necessity for educating and training the emancipated negro became clear, the Synod began to busy herself with the problem. For several years the Education Committee, of which Dr. John G. Butler, of Washington, was chairman, aided a few Lutheran students at Howard University in Washington. In 1883 a standing committee was appointed on "Education and Mission Work Among Freedmen." Dr. Butler was made chairman of the committee as he was then teaching in the theological department of Howard University. At the next meeting of the Synod the committee reported that they had issued a circular in the interest

of the work and that they had aided at Howard University five candidates for the Lutheran ministry. One of these was Daniel E. Wiseman, a native of West India and a member of St. Matthew's Church of Brooklyn, New York. Mr. Wiseman had just graduated from the theological department of the University and had presented himself for license at that session of the Synod. Licensed in 1884 he began that mission work among his own people in Washington which has flourished so splendidly under his hand.

In 1885 another student was added to the list of beneficiaries preparing for work among freedmen, and the next year another. Most of these men began their mission in North Carolina. But the Maryland Synod continued the work for five years, during which time the committee spent more than \$1,300 and aided seven men in preparing for the Lutheran ministry.

Meanwhile the North Carolina Synod had become impressed with the importance of this kind of work and had begun to train colored ministers and educate candidates for the Lutheran ministry among freedmen. And as North Carolina clearly offered a better field for that kind of work than the territory of the Maryland Synod, it was decided gradually to withdraw from this line of benevolence and leave it entirely to the Southern synods. The last reference to the matter occurs in 1889 when the Maryland Synod promises the North Carolina Synod "to second their efforts from time to time."

*Deaconesses and Aged.* Much might be said also about the part the Maryland Synod has played, as a body and through individual members, in erecting the Deaconess Mother-House at Baltimore and the National Lutheran Home for the Aged at Washington. These edifices are veritable ornaments to the Lutheran Church of our country, and both the erection of the buildings and the direction of the work done in them, owe much to the liberality, enterprise, and energy of Maryland Synod laymen and clergymen.

But after specifying these outstanding characteristics of the benevolence of the Maryland Synod we leaf over the pages of her life-story and we realize that after all, her greatest work has been done through her consistent and loyal support, moral and financial, of all the benevolent agencies of the Church at large constituted by the general body and designed to promote the glory of God.



## CHAPTER VIII.

### EDUCATIONAL ACTIVITY AND LITERARY PRODUCTS

#### *Education.*

More than in any other line of activity the Maryland Synod has promoted the educational interests of the Church. Several of her founders, as we have seen, were men of broad training, nearly all of them were young and active and highly hopeful for the future of the Lutheran Church, and from the earliest period of her history the Synod has had among her membership an unusual number of men who were zealous in advancing the cause of higher education among Lutherans. This exceptional interest of the Synod in promoting higher education was frequently noted by the General Synod and by other district synods. Not only did she foster the cause among her own people and establish institutions on her own territory but she also took the initiative in founding more general institutions, colleges and seminaries, and in inaugurating the general educational movement in the Church. And she has furnished an extraordinary number of founders and principals, of presidents and professors for the colleges and seminaries of the Church.

The first move of the Synod along educational lines was made at the instance of Dr. S. S. Schmucker. It came at the third meeting of the body in 1822. Dr. Schmucker had been ordained by the Synod in 1821. Already at that meeting the Synod placed a catechist and theological student, Mr. Kibler, under his tuition. Young Schmucker's talents and learning pointed him out as a teacher. He had been a student at the University of Pennsylvania, had studied theology under Dr. Helmuth, and as there was no Lutheran Seminary in America had finished his studies at Princeton. Before going to Princeton he had taught in the York County Academy, and when he took up his pastorate at New Market he established in the parsonage there a pro-seminary for ministerial candidates. He was therefore well equipped for the work of teaching and favorably disposed towards it, and he was seriously concerned for the training of the Lutheran ministers of our land. Accordingly, as early as 1822 he proposed that the Synod consider "the expediency of providing funds for the purchase of books to aid indigent students in acquiring

knowledge." And to prove the project practicable he exhibited forty-two dollars that he had already received for that purpose. The Synod approved the idea and appointed the President and Mr. Schmucker a committee to receive and apply the funds.

This was only a beginning. A much larger project was under contemplation by several members of the Synod. This was nothing less than the establishment of a Theological Seminary to serve the entire Lutheran Church of America. In that day there was no Lutheran Theological Seminary in this country except Hartwick, which was far off and poorly organized. Candidates for the Lutheran ministry were under the necessity of attending the theological seminaries of other denominations or else contenting themselves with such private instructions as eminent pastors could find time to give them. For many years Dr. D. F. Schaeffer had instructed theological candidates in Frederick in connection with his work as preacher and pastor.

*The Gettysburg Seminary.* The need for a general theological seminary was keenly felt and the first General Synod, meeting in Hagerstown in 1820, had appointed a committee to draft a plan for founding such a school. But the committee had reported in 1821 that they could not formulate a feasible plan, and the enterprise was virtually abandoned. It was by the Synod of Maryland and Virginia that the subject was revived. In 1823 the ministers of that young synod held monthly conferences, and at these meetings the expediency of establishing a seminary was frequently discussed. Much correspondence on the subject was carried on. Several plans were suggested but none was adopted. The next year the subject was carried beyond the bounds of private conference and brought into public notice. This important step was taken by Dr. S. S. Schmucker.

In a sermon preached before the Synod at Middletown in 1824 Dr. Schmucker described the work of the private theological seminary he had opened at New Market and recommended the enlargement of that school into a general institution of the Church. This called forth a number of suggestions on the subject but no definite action was taken until the next meeting of the Synod at Hagerstown in 1825 when S. S. Schmucker, C. P. Krauth, and B. Kurtz were appointed a committee "to report a plan for the immediate organization of a theological seminary." The plan, drawn up by Schmucker, was presented and adopted the same day the committee was appointed. It outlined the method of founding and maintaining the seminary but provided that the school must "be patronized by the General Synod and be officially put into operation by that body."

The General Synod at its next meeting adopted the plan proposed by the Synod of Maryland and Virginia, appointed the time for the opening of the seminary, elected Dr. Schmucker the professor, chose a Board of Directors, opened a book of subscriptions for the cause, selected agents to canvass the Church in this country, and appointed Dr. Kurtz to go to Europe to secure books for the library and funds for the endowment. Four months later, March 2, 1826, the Directors met at Hagerstown to determine the location of the seminary. They considered two towns in Maryland (Hagerstown and Frederick) and three in Pennsylvania (Carlisle, Chambersburg, and Gettysburg). Chiefly because Gettysburg was regarded as more centrally located for the Lutheran Church as a whole than any of the other places, the seminary was located there, just six miles north of the territory of the Maryland Synod. In 1892 when the subject of removing the seminary from Gettysburg to some large city was being seriously considered the Maryland Synod declared herself emphatically in favor of removing to Washington. Thus the child of the Synod would have come back home. But the seminary was too deeply planted at Gettysburg to be uprooted and transplanted.

The seminary was located within the bounds of the West Pennsylvania Synod but was identified with the whole Church. It opened its classes with ten students, one-half of whom were from Maryland. It began its work on September 5, 1826, and the record of its service to the Church and its long line of distinguished graduates, belongs to the history of the Lutheran Church rather than the history of the Maryland Synod. Suffice it to say here that the seminary has at all times had the whole-hearted support of the Synod within whose bounds it was conceived. Right loyally the Maryland Synod has contributed of her best to the seminary, to its faculty, to its student body, to its treasury, to its library, and to its Board of Directors. Of the five presidents of the seminary three (Schmucker, Valentine, and Stork) came to Gettysburg directly from the Maryland Synod, and a fourth (Brown) had been licensed and ordained by the Maryland Synod and for three years had been pastor of one of her churches in Baltimore. Of the eighteen professors who have served the seminary seven (Schmucker, Hay, Valentine, Wolf, Stork, Kuhlman, and Wentz), aggregating one hundred and forty-three years of service, came to Gettysburg directly from the Maryland Synod, and four others (Krauth, Brown, Schaeffer, and Clutz), with an aggregate of fifty-four years of service, had been prominently identified with the life of the Synod as pastors of her churches. The other seven professors have rendered eighty-nine years of

service. Moreover, the cordial and energetic support of the seminary through nearly seventy years by J. G. Morris, as a student, as a member of the Board of Directors, and as a lecturer to the student body, must be noted as a distinct contribution of the Synod to the life of the institution.

From the time that Dr. Kurtz returned from Europe with \$10,000 for the endowment of the seminary and six thousand volumes for the library, the Synod has always been ready to contribute to funds to the support of the institution, through individuals, through congregations and through the synodical treasury. But the most notable undertaking along this line is the Synod's project of raising a Centennial Jubilee Fund of \$50,000 to endow a "Maryland Synod Professorship" for the seminary.

*Pennsylvania College.* The college at Gettysburg grew out of the necessity of preparing men for the seminary. Its chief founder was Dr. Schmucker. Shortly after taking charge of the seminary in 1826 Dr. Schmucker established a classical school at Gettysburg. In 1829 a scientific department was added and it was called the Gettysburg Gymnasium. This was in charge of the Jacobs brothers, who had been brought up in Jacobs Church of the Maryland Synod. In 1831, after David Jacobs had died, Rev. H. L. Baugher was called from the Maryland Synod to take charge of the classical department of the gymnasium. The next year Schmucker with the assistance of Baugher and Michael Jacobs changed the gymnasium into a college, obtained a charter from the Pennsylvania legislature and organized the new institution under the title of Pennsylvania College of Gettysburg.

For two years, until better arrangements could be made, Dr. Schmucker presided over both the college and the seminary. Dr. J. G. Morris was secretary of the first Board of Trustees, and of the twenty-five men constituting the incorporators in 1832, a majority were members of the Maryland Synod either at that time or before that time. Charles Philip Krauth, who had been one of the founders of the Maryland Synod in 1820 and her president in 1826, became the first regular president of the college in 1834 and for one-third of a century was identified with the life of the institutions at Gettysburg. Of the seven men who have presided over the college in the course of her history five (Schmucker, Baugher, Valentine, McKnight, and Hefelbower,) came to Gettysburg directly from the Maryland Synod and one (Krauth) indirectly after a six years' pastorate in Philadelphia.

The Synod has always acknowledged the claims of the college, has annually appointed a committee to report on its catalogue, has heard its representatives in her conventions, and has gener-



ously welcomed its agents to her pulpits and to her congregations. But it is interesting to note the several efforts that have been made by the Synod as a whole to help in the financial maintenance of the college. In 1854 the Board of Trustees proposed to the Maryland Synod that they would educate all her beneficiaries gratuitously and forever in the college, provided the Synod would collect and pay into the treasury of the college the sum of \$10,000. The Synod considered the proposal for a year, then decided to accept it and appointed a committee to carry out its provisions. But just then the Synod became so absorbed in other matters that the committee never reported and the remarkable offer was forfeited. Ten years later when a special effort was launched to complete the endowment of the college a formidable synodical committee of ten clergymen and seven laymen was appointed to go to Harrisburg to participate in a convention for the purpose, and the committee was instructed to withstand any effort to remove the college from Gettysburg. After another ten years the Synod heartily endorsed the project of securing one hundred thousand dollars additional endowment for the college and undertook to raise through the endowment committee of the college at least one-fourth of that amount.

*Beneficiary Education.* For a round score of years the Maryland Synod fostered the cause of education through a synodical education society. This was organized in 1828. At first this organization was combined with the home missionary society. The work of ministering to the spiritual wants of the unchurched was identical with the work of securing and training more men for the ministry. The name of the combined organization formed in 1828 was "The Parent Domestic Missionary and Education Society." It was the first synodical organization of that kind in this country. One of the expressed objects of the society was "to assist pious indigent students for the ministry."

The society received substantial coöperation from individuals and congregations throughout the Synod. Several auxiliary societies were formed in the larger congregations. Scholarships were established. The ladies of the churches, particularly those at Hagerstown, Baltimore, and Taneytown, manifested great zeal in preparing articles of needle-work to be sold for the benefit of the organization. The result was that already in 1829 the society was able to assume the support of four "pious and promising young men" at Gettysburg. These were Samuel Rothrock and Jesse Vogler of North Carolina, and Francis Springer and Abraham Shuman from the Synod's own territory. In 1832 the society was aiding five students for the ministry and thereafter

two each year until 1835. The funds were secured by individual subscriptions and through auxiliary societies, but several times the synodical treasury was drawn on, as in 1834 for \$75 and in 1835 for \$50. The minutes of the society were regularly printed with those of the Synod. In 1834 the missionary cause was separated from that of education and we have "The Missionary Society of the Maryland Synod" and "The Education Society of the Maryland Synod."

When the General Synod took up the cause of education in 1835 it was at the suggestion and instigation of the delegates from the Maryland Synod. "The Parent Education Society of the Evangelical Lutheran Church" was organized at York, Pennsylvania, immediately after the adjournment of the General Synod in 1835. Dr. Benjamin Kurtz of Baltimore was chairman of the meeting that organized the society. He was appointed chairman of the committee that drafted the constitution for the organization, and he was elected the first president of the body. Dr. H. L. Baugher was elected secretary. In these offices Dr. Kurtz and Dr. Baugher, both of them members of the Maryland Synod, directed the splendid work of the Parent Education Society for more than twenty-seven years. In fact the Maryland Synod seems to have been regarded by the other synods as the special sponsor for the Parent Education Society, for in 1842 when the Synod of South Carolina had some complaints to register and some questions to ask concerning the practice of the society they addressed themselves to the Maryland Synod on the subject and from that source received information and satisfaction.

Immediately upon the organization of the Parent Society of the General Synod the Maryland Synod's Education Society declared itself auxiliary to the Parent Society and transferred its funds and beneficiaries to the general organization. For several years after that the synodical society had a mere nominal existence. But in 1838 a new constitution was adopted and this revived the arrangement by which the synodical society supported beneficiaries on its own account. Thus in 1844 we find the Education Society of the Maryland Synod aiding thirteen beneficiaries with one hundred dollars each and pledging \$1,465 to the cause for the following year besides helping the Parent Society to support forty-four beneficiaries in that biennium.

However, under the increased independent activity of synodical societies the work of the Parent Society languished and in 1848 Dr. Baugher as secretary of the Parent Society addressed a communication to the Maryland Synod setting forth "the propriety of dissolving the synodical Educational Society and again

uniting with the Parent Education Society" in supporting beneficiaries. This appeal met a favorable response, the synodical society was dissolved, and forthwith the Maryland Synod herself made beneficiary education a part of her regular order of business at each annual session. So it continues to the present. Beginning with 1849 the Synod has had a special committee on education, and this through its annual reports has always kept the subject before the eyes of that body. For many years the committee was known as the Beneficiary Education Committee; to-day it is called the Committee on Ministerial Education.

After the committee had been organized about six years it began to undertake the support of designated students assigned to it by the Parent Education Society. This led directly to the practice of having the Synod support the ministerial students from her own territory and transmitting any surplus education funds to the general society. As the number of beneficiaries from the Synod's own territory increased the demands on the treasury became so great that the synodical support of the Parent Society was withdrawn. The beneficiary work of other district synods took a similar course and the Parent Education Society has long since been left with nothing but twelve scholarships yielding thirty dollars each, while the committee of the Maryland Synod alone disburses several thousand dollars annually.

The Synod has several times been called on to aid in educating ministerial candidates from beyond her own bounds. Thus for several years beginning in 1880 substantial aid was sent to the Synods of Virginia and South-West Virginia. For about eight years, 1880-1888, hundreds of dollars were appropriated annually for the aid of Lutheran colored students at Howard University, nearly all of whom belonged to the North Carolina Synod. From 1906 to 1915 one hundred dollars was sent annually to Breklum Seminary in Germany. Until the West Virginia Synod was able to organize its work of beneficiary education the Maryland Synod supported her students for the ministry. And in 1917, at the urgent request of the West Pennsylvania Synod, the Maryland Synod undertook the support for three years of four of her men in the seminary at Gettysburg, and this has involved the expenditure of more than two thousand dollars. Altogether the Synod has been supporting needy ministerial students for sixty-four years and in that time has spent for the immediate purpose of beneficiary education the astounding sum of \$115,087.99.

In the early days the annual conventions of the synodical Education Society and more recently the annual reports of the Min-

isterial Education Committee have furnished the occasion for eloquent pleas for men to enter the ministry, and it would be impossible to estimate how many men have been influenced either directly or indirectly through this means to dedicate their lives to the ministry of the Word.

*Education of Women.* The Maryland Synod gave much encouragement also to institutions of higher education for women. At one time she boasted three "Female Seminaries" on her territory, each presided over by a clerical member of the Synod and each claiming to serve the Lutheran Church. But all of these were in reality private undertakings. With none of them was the Synod as such officially connected. She encouraged their beginnings, she endorsed their work, and she annually appointed visitors who reported the progress of the institutions and the facilities they offered to the daughters of the Lutheran Church. But the Synod had no direct voice in the management of these schools and did not support them from her treasury.

As early as 1845 the Synod through Charles Porterfield Krauth passed a resolution of encouragement to Professor Haupt in the work of his Gettysburg Female Seminary, and in that connection observed that "female education can hardly have too high an estimate put upon it."

In that period the whole Christian Church was beginning to see the importance of higher education for women and the Maryland Synod took official notice of the matter. In 1848, probably on motion of Dr. Morris, the Synod expressed herself as highly favorable to the establishment of a Female Seminary under the auspices of the Church, and adopted the resolutions of the East Pennsylvania Synod relating to this subject. But as nothing came of this project to establish an institution under the auspices of the Church at large, the Synod began the next year to contemplate a seminary under synodical auspices. She adopted the following preamble and resolution presented by Rev. D. F. Bittle, afterwards president of Roanoke College:

"WHEREAS, The great importance of Female Education is beginning to awaken the especial attention of the church, and we believe the superior intelligence of the daughters of Christian families is identified with the prosperity of Christ's kingdom, in consequence of the part which females are capable of taking in the movements and benevolent enterprises of the church; and WHEREAS, The Synod of Maryland has in its connection a large part of the Christian population of this State, and has no institution in which its daughters can receive a superior education



under the immediate care of their own church; and WHEREAS, We think the time has now arrived when immediate action is called for upon this subject; therefore,

“1. *Resolved*, That this Synod now take the matter in consideration, and that a committee of nine gentlemen, four ministers and five laymen, be appointed to devise a plan by which the sum of \$20,000 can be raised forthwith to be invested in the establishment of a Female Seminary within the bounds of this Synod, in any location that the stockholders may deem the most advantageous, to be conducted under the supervision of the Synod of Maryland.”

A committee was accordingly appointed but the question of a suitable location for the school seems to have delayed the project. In 1850 a new committee was appointed to “select a site at a suitable place and adopt measures for the speedy erection of a seminary” and report at the next meeting of the Synod. But this new committee never reported. The enterprise was undertaken by private parties or stock companies, and the next year the Synod expressed her pleasure at learning “that efforts are making to erect Lutheran Female Seminaries at Hagerstown and Baltimore” and recommended both of the contemplated institutions to the confidence and encouragement of all the churches.

The Hagerstown Female Seminary opened its first scholastic year on September 21, 1853, with Rev. C. C. Baughman of the Maryland Synod as principal. Every year thereafter the Synod appointed a visitor to the institution and adopted his glowing reports of its flourishing condition. Rev. C. C. Baughman was succeeded as principal in 1863 by Rev. W. F. Eyster. After three years Rev. Eyster was succeeded by Rev. Charles Martin who was principal from 1866 to 1869. Then Mr. Eyster served another term of three years and was succeeded by Rev. John McCron, D.D., of Baltimore. In 1875 Rev. C. L. Keedy, M. D., took charge of the institution and three years later became the sole owner and proprietor. All these men were members of the Maryland Synod. In 1865 a committee of the Synod was authorized to form a company of Lutherans to purchase the seminary in order to prevent it from falling into non-Lutheran hands. But the next year it was reported that the school had been purchased by “two good Lutherans” and that it was continuing to run to the satisfaction of the Lutherans who were patronizing it. Thus the Synod never officially shared the responsibility of its ownership or control. The two Lutherans who had purchased the school were Mr. C. W. Humrickhouse and Mr. J. C. Bridges. Mr. Humrickhouse soon became sole owner and it was he who sold it

to Dr. Keedy in 1878. Some idea of the rapid growth of the institution may be gathered from the fact that in 1868 it was reported to have a corps of ten teachers and one hundred and thirty-two students.

The Lutherville Female Seminary was begun at about the same time as that in Hagerstown and received the same kind of endorsement and encouragement from the Synod. Chief among its founders was Dr. J. G. Morris. The Synod's official visitor to the school for a number of years was Dr. J. G. Butler. As principal of the school Dr. Benjamin Sadtler, a native of Baltimore, was called from Easton, Pennsylvania, in 1862. He then became a member of the Maryland Synod and so continued until he became the president of Muhlenberg College in 1875. Then Dr. J. R. Dimm was the principal until 1880, when Dr. J. H. Turner took charge of the institution. Lutherville Seminary, before it passed out of the hands of Lutherans, was a faithful servant of the Church and received from time to time very high commendation from the Synod within whose bounds it was located.

Meanwhile a third school for the higher education of the daughters of the Lutheran Church sprang up on the territory of the Maryland Synod. This was the Burkittsville Female Seminary. It was begun in 1866 and in three years its catalogue showed a list of eight teachers and fifty-four students. The fourth year it paid \$1,200 to its trustees. Rev. W. C. Wire of the Maryland Synod was the founder and the first principal, and the school was recommended to the confidence and support of the Church. Mr. Wire presided over the institution for twelve years and was succeeded by Rev. J. H. Turner. In 1880 Rev. M. L. Heisler became principal. Shortly thereafter the school ceased to be visited by an official representative of the Synod.

*Missionary Institute at Selingsgrove.* The institutions that now constitute Susquehanna University were founded by a committee of the Maryland Synod. The project was fathered by Dr. Benjamin Kurtz. In the columns of the *Observer* he had advocated the establishment of a "Missionary Institute," and on the floor of the Synod in 1856 he presented the copious report of a committee on the subject. The plan grew out of a burning zeal for the souls of men. In order to increase the supply of ministers and thus in some measure to answer the crying need for home missionaries it was proposed to found a school in which the Church could "instruct for six months, or twelve, or eighteen, or two years, or longer if necessary," "young men, middle-aged men, and even elderly men, who can speak of Christ from their

own experience." Practical and elementary education was all that was contemplated, and competition with institutions of higher education was specifically disclaimed.

The proposal was adopted by the Synod with a divided vote of twenty-one to nine, and five clergymen and five laymen were appointed to constitute the first Board of Trustees of the proposed institute. The board determined first upon a location in Baltimore County, Maryland, then upon Loysville, Pennsylvania, but finally upon Selinsgrove. Accordingly in 1857, because it was evident that the institute would be located outside of Maryland and would thus fall under the special auspices and fostering care of another Synod, the Board of Trustees requested the Maryland Synod to constitute them a self-perpetuating body. This was done and it was resolved "That this Synod hereby abolish its existing relations to said institute, and dissolve its present special connection with it." At the same time Dr. Kurtz, who had been chosen superintendent of the institute, was given a letter of honorable dismissal from the Synod.

After the return of the Melanethon Synod in 1869 the Maryland Synod in taking charge of the educational interests of the Melanethon Synod officially recognized the importance and usefulness of the Missionary Institute, with its eight students in the theological department and its one hundred and twenty-six in the collegiate department, and resolved "That so long as said institute shall continue to carry out in good faith the original idea which professedly led to its establishment, we will be willing to render it our patronage." In recent years the Synod has been receiving annual reports on the catalogue of Susquehanna University. Dr. David Bittle Floyd was called from the pulpit at Georgetown to become professor in the theological department of the institution in 1905.

*Founders, Presidents, and Professors.* In addition to the institutions at Gettysburg and Selinsgrove a number of other worthy colleges and seminaries owe their beginnings to men who came from the bosom of the Maryland Synod. Limited space forbids us to set forth any details and we can barely enumerate the personalities.

Wittenberg College, founded in 1845 on the initiative of the English Synod of Ohio, had as its founder and first president Dr. Ezra Keller. Dr. Keller was a native of the Middletown Valley and had served but two pastorates, one at Taneytown and one at Hagerstown, when he was called to establish the college in Ohio. The second president of the college was also a son of the

Maryland Synod, Dr. Samuel Sprecher, who was a native of Washington County and who had been pastor at Martinsburg. For twenty-five years he was president of the college and for ten years more the professor of theology there. In this connection also it should be noted that the present Dean of Hamma Divinity School, Dr. D. H. Bauslin, is a son of the Maryland Synod. For five years also (1850-1855) this school had the services of Dr. Frederick W. Conrad, who had been at St. John's in Hagerstown.

Roanoke College grew out of "Virginia College Institute" established in 1842 by Rev. David F. Bittle, D.D. Dr. Bittle was born near Middletown, was pastor of the Middletown Church from 1845 to 1852, founded the Hagerstown Female Seminary in 1853, and that same year organized Roanoke College at Salem, Virginia, and became its first president. This institution also had the services of Dr. Daniel H. Bittle, brother of the first president, after he had presided over North Carolina College from 1858 to 1861 and over Colorado College at Columbus, Texas.

Midland College was founded by the Board of Education in 1887 but was without a regular president until 1889 when Dr. Jacob A. Clutz took charge of the struggling institution. Dr. Clutz was a son of the Maryland Synod and for sixteen years he had been pastor of St. Paul's Church in Baltimore, when he went to the Middle West to start our Lutheran College there on its career of prosperity. It was under his presidency that the Western Theological Seminary was established in connection with Midland in 1894. Rev. Robert L. Patterson, D.D., now on the faculty of that seminary, was ordained by the Maryland Synod in 1894.

Illinois State University, which was the forerunner both of Carthage College and of the Praetical Seminary of the Synodical Conference, was founded by Rev. Francis Springer, D.D., and Rev. Simeon W. Harkey, D.D. Dr. Springer was licensed and ordained by the Maryland Synod in 1836 and 1837 respectively, and his attention had been directed to the Lutheran field in Illinois by his work as home missionary for the Synod. Dr. Harkey was also a son of the Synod, licensed in 1834 and ordained in 1836, and having served short pastorates at Williamsport and Woodsboro and fourteen years at Frederick, from which place he was called to the new institution in Illinois.

North Carolina College was founded in 1858 and its first president was Rev. Daniel H. Bittle, D.D., of the Maryland Synod. The college was closed during the Civil War but after the war it was revived by Dr. L. A. Bikle, another son of the Maryland Synod, who continued to be president of the institution for many



years. His brother, Dr. Philip M. Bikle, was for a time a professor in the institution.

A number of other institutions at various times called men from the Maryland Synod to become their presidents or professors on their faculties. Thus the Theological Seminary at Columbus, Ohio, called Dr. Schaeffer from Hagerstown in 1839 and thus started him upon his career as a teacher of theology. Muhlenberg College called Dr. Benjamin Sadtler from the ranks of the Maryland Synod to become its president in 1875. Hartwick Seminary in 1871 called Dr. T. T. Titus from his pastorate with Trinity Church, Hagerstown, to become its principal.

### *Literature.*

Closely related to theological and religious education is theological and religious literature. In the production of English theological literature for the Lutheran Church the Maryland Synod was the pioneer. She took the initiative both in calling forth periodical literature and in establishing a publishing house. By her official action and support was produced the first English Lutheran periodical ever published, and at her instigation and by her support was formed the first association of men for the publication of English Lutheran books.

*The Lutheran Intelligencer.* We have observed that at the very first meeting of the Synod in 1820 it was resolved that the propriety of a religious publication devoted to the interests of our Church should be seriously considered at the next meeting of the Synod. But no further mention was made of the matter until 1824 when the attention of the Synod was again directed to the expediency of publishing a periodical magazine for the promotion of piety and religious knowledge in the Church, and a committee was appointed with power to act provided a majority of the brethren individually approved the plan. The committee consisted of the president, D. F. Schaeffer, and the secretary, S. S. Schmucker, together with Benjamin Kurtz and Charles Philip Krauth.

Ten years had passed since the last number of *Das Evangelische Magazin* had appeared. This was a German Lutheran magazine edited by Drs. Helmuth, Schmidt, and others, begun in Philadelphia in 1811, appearing in octavo form at irregular intervals, and discontinued in 1814. There was a genuine need for a Lutheran periodical in the English language.

But another year and a half passed before the committee of the Synod launched its enterprise. In March, 1826, the first number of the *Lutheran Intelligencer* was issued in Frederick, Maryland,

under the editorship of Drs. Schaeffer and Krauth. It was a monthly publication, octavo size, and each number contained about twenty-six pages. The nature and general content of the paper may be gathered from the title which reads: "*The Evangelical Lutheran Intelligencer*, containing historical, biographical, and religious memoirs: with essays on the doctrines of Luther: and practical remarks and anecdotes for the edification of pious persons of all denominations. Edited by a Committee of Clergymen, appointed by the Synod of Maryland and Virginia."

The introductory address sketches the plan of the periodical and says among other things:

"Though it will never be our ambition to appear in the controversial attitude, yet we shall feel ourselves sacredly pledged, whenever circumstances may require it, 'to contend for the faith once delivered to the saints.'" The necessity of assuming such a character, a character not congenial with our feelings, will be followed by a vindication of those articles that are contained in the creeds, confessions of the Lutheran Church..... We shall be disposed to direct our polemic artillery, mainly, against the enemies of the Cross, those disguised advocates of revelation who would despoil it of its glory. For Socinianism in every form, we have but one feeling, and it is of abhorrence..... Our Church, numbering at present in her ministerial rank upwards of two hundred, and reduced into one thousand organized communities, recently bound together in a general synod and at this moment putting forth her strength for the establishment of a Theological Seminary in which her pious youth are to be trained for the office that "preaches the atonement" will furnish every day occurrences with which our pages will be enriched, and our friends edified."

These principles were adhered to and through the five years of its existence the *Intelligencer* was a most interesting repository of the incidents and documents of contemporaneous history. In 1827 Dr. Krauth removed from the Synod and the full burden of the editorship devolved upon Dr. Schaeffer. Though the active pastor of a large parish and the instructor of theological candidates, Dr. Schaeffer gave much time to the work of his periodical. He received no compensation except the repeated thanks of the Synod and the warm commendation of his journal.

The *Intelligencer* was not highly valued during the last few years of its life. It failed of general support and so in February, 1831, the last number was issued and the paper was "discontinued for want of support, notwithstanding the pledges that had been given to the editor." At the close of its career the mag-

azine had less than five hundred subscribers and more than \$800 of debt. The debt was assumed by the Synod. The *Intelligencer* was a sturdy pioneer and had performed good service. Its chief merit lies in the fact that it pointed the way for more popular periodicals in the English tongue.

*The Lutheran Observer.* The next undertaking in English periodical literature for the Lutheran Church was the *Observer*. This began just six months after the *Intelligencer* was discontinued, and it was regarded by the Synod as the agent that would "carry on the operations commenced by the *Intelligencer*." But the *Observer* in the beginning was not so strictly a synodical undertaking as the *Intelligencer* had been.

It was originally intended that the *Observer* should be published at Gettysburg and edited by Drs. Schmucker and Hazelius. The prospectus was issued at Gettysburg over the names of the two professors, but before the first number appeared the enterprise was transferred to Baltimore. The reason for this transfer is given by Dr. Morris thus: "In those days of extreme undenominational liberality it was feared that a paper issued at Gettysburg, with the name Lutheran as significant of its character, would give offence to the Presbyterians in that place, and hence it was brought to Baltimore, where no such apprehension existed." But in the first number of the paper it is explained that the precarious state of Dr. Schmucker's health and the consequent increase in the duties devolving on Dr. Hazelius made it necessary to seek another editor and therefore a different place of publication. At any rate, the paper came to be issued from the territory of the Maryland Synod, a Maryland Synod man became the first editor, and for more than thirty-five years the editorial berth was occupied by pastors of the Maryland Synod.

Dr. J. G. Morris was the first editor of the *Observer* and under his wise direction for two years it made its way into large usefulness and wide popularity. When the editorial work became too burdensome for Dr. Morris in connection with his duties as pastor of the First Lutheran Church of Baltimore he persuaded Dr. Benjamin Kurtz to come to Baltimore and take charge of the paper. And Dr. Kurtz, one of the founders of the Maryland Synod and prominently identified with all her work for more than a generation, continued to be the editor of the *Observer* for nearly thirty years.

Under Dr. Kurtz's management the paper grew. From a struggling semi-monthly with a subscription list of seven or eight hundred it became a large and handsome weekly rejoicing in a

subscription list of over seven thousand. Several times during this period the Synod officially encouraged the paper and urged her members "to use their utmost exertions to extend its circulation."

But Dr. Kurtz did not conduct the paper in the spirit in which Dr. Morris had begun it. He made it a medium for the flaming advocacy of the "new measures" movement and "American Lutheranism." Consequently in course of time other periodicals were established to present the more conservative Lutheran positions. The first of these was the *Missionary*, begun by Dr. Passavant in Pittsburgh in 1848. But for seventeen years the *Lutheran Observer* in Baltimore was alone in the field of English Lutheran weeklies.

For a short while the Maryland Synod legally owned the *Observer*. In 1840 the Lutheran Book Company had been organized in Baltimore with Dr. Kurtz as superintendent. To this company Dr. Kurtz donated the *Observer* with all its assets. In 1852 the book company proposed to transfer the *Observer* to the Synod, because it was thought better for the Church at large that a Synod should have charge of the paper and receive the revenues arising from its publication, and the Maryland Synod was the only one that was incorporated at that time. The Synod accepted the offer and at a special session of the body in March, 1853, legally received the paper together with net assets estimated at about five thousand dollars. The only conditions attached to the transfer were that the Synod should continue Dr. Kurtz as editor of the paper and that the proceeds of the publication should be devoted to "benevolent, religious and literary purposes."

Thus the Synod came to own the *Observer*. An elaborate set of principles was adopted for the management of the paper. The main import of these principles was that the paper should continue to be sacredly devoted "to the general interests and wants of the Church at large." But the Synod at once abandoned the idea of making the paper a source of financial gain and the subscription price was greatly reduced. Accordingly it soon became evident that the main purpose of purchasing the paper would not be realized and that there would be no profits for distribution to benevolent purposes, and in 1854 it was decided to offer the paper for sale. Two bids were received, one from Dr. Kurtz and one from Dr. Passavant. The bid of Dr. Kurtz, though somewhat lower than that of Dr. Passavant, the Synod accepted rather than see the paper removed from her territory.

The two thousand dollars which the Synod realized from the



sale of the *Observer* was used to establish a "Pastors' Fund" as we have seen. In January, 1856, less than a month after Dr. Kurtz had bought the paper from the Synod, he sold it on the same terms to F. R. Anspach, George Diehl, and T. Newton Kurtz. Six years later Dr. Kurtz ceased to be connected with the paper and Dr. F. W. Conrad became joint owner and editor. At the meeting of the General Synod in 1866 Diehl and Conrad presented the question of the General Synod's ownership of the paper, and on recommendation of the General Synod the "Lutheran Observer Association" was formed of Lutheran clergymen and laymen. This was a stock company with capital stock valued at \$10,000 held by more than fifty persons. Thereupon the *Observer* ceased to be the special interest of the Maryland Synod and became the advocate of the General Synod, and in 1867 the paper was moved from Baltimore to Philadelphia.

*Lutheran Church Work.* The first official periodical publication of the General Synod was the monthly called *Lutheran Church Work*. This began in January, 1908. All three members of the Editorial Committee were members of the Maryland Synod, Drs. Dunbar, Studebaker and Albert. This paper was mainly an official presentation of the work of the various boards and committees of the General Synod. It continued to be published for four years, when it was merged in the new-born weekly published by the General Synod.

It was at the meeting of the General Synod in Washington in 1911 that the action was taken to establish an official weekly. A standing committee of four clergymen and three laymen was appointed to launch the paper and supervise its publication. Three of the four clergymen were members of the Maryland Synod. Dr. W. H. Dunbar of Baltimore was chairman of the entire committee. Dr. J. C. Bowers, at that time president of the Maryland Synod, and Dr. J. S. Simon of Hagerstown, were also members of the committee. Under the supervision and editorial management of this committee the new paper started its career in March, 1912. It was known as the *Lutheran Church Work*, absorbing the monthly magazine by that name and the *Lutheran World*, and it soon commended itself to its constituency. Two years later, after the paper had been thoroughly established, the committee of the General Synod selected Dr. F. G. Gotwald to be the editor and manager, and the editorial headquarters were removed from Baltimore to York.

Besides these periodicals in whose history the Maryland Synod or her pastors figured so largely, the Synod frequently called at-

tention to other publications and commended them to her membership. Such was *The Evangelical Lutheran Preacher and Pastoral Messenger*, a publication presenting a series of Lutheran sermons, issued by Rev. Lewis Eichelberger at Winchester, Virginia, and receiving the public notice of the Synod first in 1833. Such also were Weyl's *Hirtenstimme*, Reynold's *Evangelical Review*, and the *Lutheran Quarterly*. In 1871 the Synod donated one hundred dollars to help pay the debt on the General Synod's German paper, the *Kirchenfreund*.

*Lutheran Tract Society.* As early as 1832 the Synod formed a Lutheran Tract Society whose object was "the publication of doctrinal and practical tracts for distribution in the Lutheran Church." This was regarded as essential in "preserving genuine evangelical Lutheranism." The officers of the society were Drs. Kurtz and Morris. But the laudable purpose did not meet with general favor and in a few years the society was dissolved.

*Lutheran Book Company.* Until the Lutheran Publication Society was organized to serve the interests of the Church at large, the Maryland Synod interested herself in the production of books that would be useful in her churches. In 1830 she recommended to the General Synod the translation of Arndt's "True Christianity" from the German. This translation was produced by Rev. J. N. Hoffman, one of the Synod's own members, and was completed in 1833. For several years beginning in 1836 the Synod had a committee charged with the duty of producing a book on baptism. The work finally appeared in 1840. It came from the pen of Dr. B. Kurtz and received very high approbation. In 1839 the Synod issued a call for a work of not more than two hundred pages that would comprise the following parts: (1) A historical sketch of the Evangelical Lutheran Church in Europe and America; (2) the first five parts and the seventh and eighth parts of Luther's smaller catechism, published by the General Synod; (3) the Augsburg Confession; (4) the Formula for the government and discipline of the Evangelical Lutheran Church; (5) a collection of hymns suitable for catechetical lectures. These specifications are interesting as showing what needs the Synod felt, but the work was never produced.

As men came to see more clearly the need for specific books in English that would minister to the Lutheran pastor and his congregation, the suggestion was made that a Lutheran "Book Establishment" be organized to produce such books. The suggestion was laid before the Synod in 1836 by Dr. Kurtz, editor of

the *Observer*. The Synod endorsed the project very enthusiastically and pledged most cheerful coöperation. Accordingly the Lutheran Book Company, as it was called, was organized in Baltimore in 1840 with a capital of \$8,000. It was a stock company and the Synod at once purchased ten shares of the stock. Dr. Kurtz was chosen the superintendent of the company, with a yearly salary of \$1,200.

The book company continued thirteen years and proved itself very useful. Books, pamphlets, and periodicals were printed, from which a revenue of \$9,000 was derived. This was contributed to the religious and benevolent operations of the Church. To this organization Dr. Kurtz donated the *Observer* establishment and when in 1853 the Maryland Synod purchased the *Observer* the book company redeemed all its stock and went into dissolution.

It is worthy of mention that for nearly a third of a century the Maryland Synod has furnished the editors of the Augsburg Sunday school literature in the persons of Dr. Charles S. Albert and Dr. Charles P. Wiles.

In these many and varied forms has the Maryland Synod contributed to the educational and literary work of the Lutheran Church. Through the Synod as a whole, through individuals among her membership, through groups and organizations and institutions within her bounds, through suggestion to the General Synod, in college and in seminary, in popular religious periodical and in stately theological volume, at home and abroad, for men and for women, she has distinguished herself by her constant fidelity to the didactic mission of the Church.

"Built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone."—*Ephesians 2: 20.*

"The Lord is good; his mercy is everlasting; and his truth endureth to all generations."—*Psalms 100: 5.*



## CHAPTER IX.

### DOCTRINAL AND LITURGICAL DEVELOPMENT.

#### *Doctrinal.*

The confessional history of the Maryland Synod is a faithful reflection of the confessional history of the General Synod. A recent historian has referred to the Maryland Synod as "always prominent and liberal." This summary characterization, in its reflection on the orthodoxy of the Synod, shows a lack of historical perspective. It is true that for a number of years the Maryland Synod contained ardent advocates of the "new measures," but it must not be overlooked that at the same time she contained eminent "symbolists" and ardent advocates of "conservative" measures. And in this the Synod was only a miniature of the General Synod and of the Lutheran Church at large. It was just because the Maryland Synod was "always prominent" and embraced such a large number of representative men, that she pictured so accurately the doctrinal status of the Church in general.

Moreover, it must be remembered that throughout the period of confessional agitation in the Church and in the Synod the conservative element in the Synod was stronger than the radical element and made it impossible for them to carry any extreme measure. Repeatedly liberal and un-Lutheran measures were proposed in the Synod but always firmly rejected. For these proposals the Synod as such cannot fairly be held accountable. Herein also the history of the Synod parallels that of the General Synod. The story of the doctrinal development both of the district Synod of Maryland and of the General Synod, as indicated by their authoritative deliverances rather than the views of certain individuals or groups within them, is one of steady progress to the firm positions of the present day. At many points along the line of development the Maryland Synod was farther along the road of conservation than some other synods later distinguished for their conservative positions. The comparative isolation of the Maryland Synod from other general bodies antagonizing the General Synod and her comparative freedom from friction with other synods on the same territory, permitted uninterrupted growth and development along doctrinal lines.

It is not claimed that the Maryland Synod was from the beginning doctrinally complete or confessionally sound when judged by the confessional standards of the United Lutheran Church of to-day. Under such standards no synod was sound in 1820. The religious life of the country and the status of confessional thought at the time made such a thing virtually impossible. It is only claimed that the Maryland Synod reflects with a high degree of faithfulness the general movement of the Lutheran Church along confessional lines. This was a forward movement, attended it is true by agitation and sometimes disturbances, but marked by successive stages of progress. In this progressive movement of conservation within the General Synod the Maryland Synod was always one of the leaders.

When the General Synod was formed in 1820 its constitution made no mention of the Confessions of the Lutheran Church. But neither did any of the constituent synods recognize the Lutheran symbols. The Church had receded from the confessional position of Muhlenberg. In 1792 the Pennsylvania Ministerium had adopted a new constitution, omitting all reference even to the Augsburg Confession. The other synods as they were organized had followed this pattern. It was a time of great confessional laxity and, except in the little Synod of Tennessee with three Henkels and three other ministers, there was the greatest neglect of the Lutheran Confession. This expressed itself either in rationalism or unionism. But in spite of the adverse spirit of the times the General Synod soon found its way to the saving recognition of the Confessions. In this process the Maryland Synod had a leading part.

When the Maryland Synod was organized in 1820, her constitution, like those of other synods at that time, contained no mention of the Augsburg Confession. But with the advent of S. S. Schmucker to the ranks of her ministers in 1821 a confessional element was injected into the body. It was young Schmucker's conviction, clearly expressed in a letter to his father while he was yet a student at Princeton, "that the Augsburg Confession should again be brought up out of the dust, and everyone must subscribe to the twenty-one articles, and declare before God, by his subscription, that it corresponds with the Bible, not *quantum*, but *quid*."

On this conviction Dr. Schmucker acted more than once in the Maryland Synod. Already in 1824 when the Tennessee Synod addressed a memorial to the Maryland Synod asking for certain information concerning the General Synod, Schmucker and Abraham Reck were appointed to draft a reply. The reply was

framed by Schmucker and says among other things: "The unaltered Augsburg Confession is the only Confession which this Synod receive, or which has been received by our Church in this country; and the General Synod has no power to make any alterations in the doctrines hitherto received in our Church. As to the excommunication of such brethren as might abandon some of the views of the Augsburg Confession, all the General Synod can do is, if they should observe any such deviation, to give their *advice* to the individual synod, and the nature of the advice which they would give is best expressed in their own words 'that a man that is an heretic, who denies a fundamental doctrine, a doctrine essential to the Christian scheme, we are bound after the first and second admonition to reject.'"

This statement was adopted by the Synod and it is significant as indicating not only the growing confessional consciousness of the Maryland Synod but also that Synod's conviction that the General Synod's constitution *implied* the acceptance of the Augsburg Confession. It may be of significance also that at this same meeting of the Synod (1824) a committee was appointed to revise the synodical constitution, though the nature of the changes made cannot now be ascertained.

The next year the movement was started in the Maryland Synod for the establishment of a Theological Seminary by the General Synod. This, as we have seen, was instigated by Dr. Schmucker. A few weeks later, when the General Synod adopted the proposal of the Maryland Synod and appointed a committee to prepare a plan for establishing the seminary, Schmucker was a member of the committee and the very first resolution of the committee specified "that in this seminary shall be taught the fundamental doctrines of the Sacred Scriptures as contained in the Augsburg Confession." This indicated a favorable attitude of the General Synod towards the Augsburg Confession and opened the way for its direct recognition. The professors of the seminary were required from the first to subscribe to the Augsburg Confession and the Catechisms of Luther "as a summary and just exhibition of the fundamental doctrines of the Word of God."

Not until four years later, 1829, was the revision of the Maryland Synod's constitution completed. It is highly probable that this new instrument made explicit mention of the Confession. For in that same year the General Synod adopted a form of constitution for the government of district synods, in which candidates for ordination were pledged to the conviction "that the fundamental doctrines of the Word of God are taught in a man-

ner substantially correct in the doctrinal articles of the Augsburg Confession." This form of constitution was framed by Dr. Schmucker and the qualified assent it gives to the Augsburg Confession marks the beginning of the revival of the confessional consciousness of the Church.

For thirty-five years thereafter no change was made in the General Synod's statement of doctrinal basis. During this period various factors served to strengthen the denominational consciousness of the Lutherans in America. The Church rapidly arrived at clearer views of its doctrinal and other distinctive features. But a strong and influential minority stoutly resisted this tendency. Party spirit ran high, in Church as in State. On the one hand, many sought to place the General Synod uncompromisingly upon the confessional basis of all the Symbolical Books. On the other hand, some took great liberty with the words "substantially correct" adopted in 1829, and tried to gain recognition for an American recension of the Augsburg Confession. Proscriptive intolerance was the spirit of the age. Echoes of the great confessional controversy were distinctively heard in the Maryland Synod and some of the battles were fought in her sessions. For her clerical roll included eminent representatives of both sides of the conflict. Dr. Schmucker had not been able to follow the very rapid confessional development of his Church. He was one of the leading protagonists of "American Lutheranism," and while he was no longer a member of the Maryland Synod his spirit was ably reflected there by men like Benjamin Kurtz and Simeon W. Harkey. On the other hand, the party in favor of a stricter adherence to the Confessions was represented in the Maryland Synod by men like H. L. Baugher, John G. Morris, F. W. Conrad, and J. A. Siess.

During this period between 1829 when the General Synod gave indirect and qualified recognition to the Augsburg Confession and 1864 when that recognition became direct and unqualified, several unsuccessful efforts were made in the Maryland Synod to stem the tide of denominational consciousness and to commit the Synod to a modified Lutheranism.

At the meeting of 1843 Dr. Harkey proposed that the Synod publish a monthly periodical to be styled "The Revivalist" and to be devoted to the history and defence of genuine revivals, and the best means of promoting and conducting revivals. But on motion of Professor Baugher this proposition was declared "inexpedient."

At the same meeting Dr. Benjamin Kurtz, editor of the *Observer*, proposed that a committee be appointed to draft a min-



ute expressive of the views of the Synod in regard to "New Measures." Dr. Ezra Keller was then president of the body and he appointed on the committee Drs. Kurtz, Morris, and Harkey. Their report was debated for two days and then on motion of Dr. Conrad was referred back to the committee. At the next meeting of the Synod the committee asked to be excused from further consideration of the subject. This was granted, the committee was discharged, and the Synod as a body was never committed to the "New Measures."

Then in 1844, on motion of Professor Baugher, a committee was appointed to prepare a "summary of the doctrines and usages of the Church within the limits of the Synod." The avowed purpose of this was to correct "various and repeated misrepresentations concerning the doctrines and practices of the Lutheran Church in the United States." Its aim really was to give definiteness to the pledge of the General Synod by enumerating the doctrines and aspects of doctrine which must be regarded as "fundamental." Dr. Harkey was then president and the committee he appointed consisted of Drs. Baugher, Kurtz, and Harkey. The report of the committee presented the following year is known as the "Abstract of Doctrines and Practice of the Evangelical Lutheran Synod of Maryland." This document consisted of fourteen doctrinal articles which represent a modified or "American" Lutheranism rather than the symbolism that was rapidly growing in favor with the Church at large.

But the Maryland Synod did not adopt this "Abstract." The discussion that attended the report of the committee in 1845 revealed that the committee was sharply divided on the subject. After prolonged and "very animated discussion" the report was referred back to the committee with instructions to embody suggestions from the various members of the Synod and report at the next meeting. Thereupon Dr. Harkey withdrew from the committee and Dr. Conrad was elected to supply his place. The result was that at the next meeting of the Synod the entire report was laid on the table and indefinitely postponed. Dr. Kurtz stoutly advocated the "Abstract" in his *Lutheran Observer*, but the Synod steadfastly refused to adopt a doctrinal statement that avoided the distinctive features of the Lutheran Confession.

Meanwhile the Church in general continued to move in the direction of a stricter confessional basis. In 1853 the Pennsylvania Ministerium applied for readmission to the General Synod after an absence of thirty years, and was admitted. Evidently the General Synod and the Pennsylvania Ministerium were each satisfied with the confessional position of the other. But the Penn-

sylvania Ministerium had made very rapid progress along doctrinal lines since 1823 and had adopted a resolution "acknowledging the collective body of Symbolical Books, as the historical and confessional writings of the Evangelical Lutheran Church," and ascribing "to the Unaltered Augsburg Confession and Luther's Small Catechism an especial importance among our Symbolical Books generally." In asking for readmission into the General Synod the Pennsylvania Ministerium placed on record the opinion that the General Synod was "entertaining the same views of the fundamental doctrine of the gospel as those set forth in the Confessional writings of the Evangelical Church, and especially in the Unaltered Augsburg Confession." Now the General Synod as such had made no official declaration going beyond that of 1829. Her cordial welcome of the Pennsylvania Ministerium in 1853 therefore indicates that her constituency as a whole was making considerable progress towards more advanced confessional ground.

It was probably this general awakening of Lutheran consciousness that precipitated the publication of the "Definite Platform" in 1855. The "Definite Platform" was essentially an attempted revision of the Augsburg Confession correcting the alleged errors of that symbol. It was an effort to stem the tide of symbolism. The authors of the document were S. S. Schmucker, B. Kurtz, and S. Sprecher. Copies of the platform were sent anonymously to the district synods with the suggestion that it be endorsed by them with the resolution "that we will not receive into our Synod any minister who will not adopt this platform." The district synods of the General Synod emphatically rejected the platform. Only three small synods adopted it temporarily. The East Pennsylvania Synod expressed "unqualified disapprobation of the dangerous attempt" to change the doctrinal basis of the General Synod and sent solemn warning to sister synods against "this dangerous proposition."

In this way the "Definite Platform" came before the Maryland Synod. A committee of seven clergymen was appointed October, 1855, on the "communication from the East Pennsylvania Synod." Of this committee Dr. Morris was chairman and both Dr. Baugher and Dr. Kurtz were members. The committee first reported "that as said platform is not officially before us, no action is required." But two days later the committee presented the following report which was adopted by the Synod: "*Resolved*, That we protest against any attempt by Synod or individuals, of old or new school sentiments, to introduce among us any new confessions of faith, or tests of synodical membership,

but hereby renew our declaration of adherence to that contained in our ordination service, which embraces the fundamental doctrines of the Word of God, as correctly taught in the doctrinal articles of the Augsburg Confession." Thus the "Definite Platform" was definitely rejected by the Synod.

When Dr. Kurtz found himself unable to resist the conservative doctrinal tendency of the Synod he had helped to organize in 1820, he withdrew from that body in 1857 and together with several kindred spirits formed the Melancthon Synod. The same motive is said to have been active in his founding of the Missionary Institute at Selinsgrove in 1858. Dr. Harkey had left the Synod in 1850.

On two other occasions during this critical period in the doctrinal development of our Church, the Maryland Synod placed herself on record as unequivocally endorsing the confessional position of the General Synod. Once in 1856 at Frederick the Synod in order to allay agitation and secure harmony adopted this paragraph:

"We reaffirm our adherence to the doctrinal basis of the General Synod, receiving the Old and New Testaments as the Word of God, and the only infallible rule of faith and practice, and at the same time endorse the sentiment that the fundamental doctrines of the Word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession."

And again at the same meeting, in order to avoid differences among the brethren of the Synod it was unanimously resolved "to allow to each other full liberty of judgment upon these disputed points. . . . provided, however, that this covenant shall not be interpreted so as to reject the divine institution of the Sabbath or to conflict with the doctrinal basis of the General Synod." These actions show that the Maryland Synod as a body was keeping peace with the doctrinal development of the General Synod.

When the forces of the General Synod were split at York in 1864 over the question of admitting the Franckean Synod, two of the delegates from the Maryland Synod voted with the solid delegation of the Pennsylvania Ministerium and others against admitting the new synod, and later joined in the formal protest against that action. But the formation of the General Council two years later caused no rupture in the ranks of the Maryland Synod and made no appreciable impress on that body. The Maryland Synod remained thoroughly loyal to the general body to whose origin and development she had made such large contributions.

At the memorable meeting of the General Synod in 1866 at Fort Wayne, where the rupture in the ranks of the body was made permanent, the delegation of the Maryland Synod, in company with a large majority of the other delegates present, voted to sustain the ruling of the president in excluding the Pennsylvania Ministerium delegation until the convention should be organized. The Maryland Synod delegation then reported to their body: "None could regret more than the Delegates of the Synod of Maryland, should the action of the large majority of the convention produce the threatened schism in the Church of the Redeemer. But as guardians of the truth, loving the Church, seeking the things that make for peace, and responsible to the Divine Head, after the most solemn, earnest and prayerful deliberation, we could not do otherwise."

Forthwith and without a dissenting vote the Synod adopted the following:

"WHEREAS: Several Synods have withdrawn from the General Synod, and invited all other Synods to combine with them; therefore,

"*Resolved*, That as a Synod we re-affirm our unabated confidence in the General Synod, as the great bond of union and conservator of the spiritual life of the Church.

"*Resolved*, That we deprecate the movement of those Synods that have withdrawn from the General Synod.

"*Resolved*, That we cordially approve of her doctrinal basis, and that we will pledge our continued support of her publications and institutions."

The doctrinal amendments to the constitution of the General Synod that were submitted to the district synods in 1864 were promptly ratified by the Maryland Synod. When these amendments were incorporated in the constitution of the General Synod they made that instrument express the doctrinal advance that had been made by the Church in general since 1829. No longer is it held merely that "the fundamental doctrines of the Word of God are taught in a manner *substantially correct* in the *doctrinal articles* of the Augsburg Confession," but it is now clearly specified that the district synods of the General Synod receive and hold "with the Evangelical Lutheran Church of our fathers the Word of God as contained in the canonical scriptures of the Old and New Testaments as the only infallible rule of faith and practice, and the Augsburg Confession as a *correct exhibition* of the fundamental doctrines of the Divine Word, and of the faith of our Church founded on that Word." From this unequivocal subscription to the Augsburg Confession the General Synod has



never made any material changes. Verbal changes and explanations were made from time to time in order to avoid misunderstanding and to correct misrepresentation. These were codified and incorporated in the constitution in 1913. But essentially the doctrinal position remained constant after 1866.

Now this doctrinal position of the General Synod describes very accurately the position of the Maryland Synod during the second half-century of her life. She takes firm stand upon the Bible as the Word of God and the only infallible rule of faith and practice. She subscribes to the Augustana unequivocally. She holds the unaltered Augsburg Confession to be a true exhibition of Bible doctrine and a correct setting forth of the inner faith and the objective doctrine of our Church, which is founded on the Word.

The principles of the Lutheran Reformation, both formal and material, received frequent emphasis in the conventions and among the congregations of the Maryland Synod. Dr. J. G. Morris was a thorough-going student of Luther and the Reformation, and he lost no opportunity to bring the subject to the attention of the Synod. Already in 1832, when the denominational consciousness of our Church was still at a low ebb and when unionism was still rampant, a synodical committee of which Dr. Morris was chairman presented a resolution pledging the members of the Synod to the observance of the Reformation festival on October 31st each year or on the Sunday nearest the date. This action was renewed from time to time, notably in 1848 when the example of the Missouri Synod impelled the Maryland Synod to a more intensive celebration of the Reformation.

For a number of years it was a rule of the Synod to hear a Reformation Sermon at one of the sessions of her annual convention. This began in 1837 and Dr. C. F. Schaeffer was the first man to fill the appointment. Doubtless these regular observances of the Reformation, both in the congregations and in the synodical conventions, had much to do with the growing sense of appreciation for our Lutheran heritage and the steady doctrinal development of the Synod.

Moreover, beyond her own bounds the Maryland Synod did much to stimulate positive Lutheran convictions. One instance of this is found in the general celebration of the centenary of Lutheranism in this country. The celebration took place in 1842, one hundred years after Muhlenberg's arrival in America. It was an important factor in helping the Lutheran Church in America to return to the confessional position of Muhlenberg and his associates. The observance of the centenary was sug-

gested to the General Synod by the Maryland Synod delegation acting under instructions from their body. The suggestion was cordially received by the Church and the result was a widespread effort for the support of the benevolent operations and institutions of the Church and a concerted study of the life and labors of Muhlenberg.

Again in 1867, the seventh semi-centennial anniversary of the Reformation was ordered to be observed among the congregations of the Synod by Reformation sermons, special services, jubilee meetings, and special efforts for benevolences. The plans for the General Synod's celebration of this jubilee were not laid until 1868.

Of special importance was the celebration in 1883 of the four hundredth anniversary of Luther's birth. This celebration also was observed by the General Synod on the initiative of the Maryland Synod. In 1882 Dr. Morris presented a series of resolutions to the Maryland Synod setting forth the possibilities of the anniversary and embodying plans for its observance. The next year Dr. Morris was elected president of the General Synod and, apparently on his own initiative, appointed a "committee on Luther Commemoration." Dr. Diehl of the Maryland Synod was chairman of this committee and its report was practically identical with the resolutions that had been adopted by the Maryland Synod the previous year.

The celebration itself followed the lines laid down by Dr. Morris. It produced his translation of Koestlin's Luther and led to a general review of Luther's life and doctrine. In this way it effected a higher appreciation of the distinctive features of Luther's work. Many Lutherans were surprised to learn how much respect Luther commanded among the best men of other communions. Vast assemblages gathered to celebrate. The Luther Monument was erected in Washington. A permanent stimulus was given to the production of Luther literature. In short, the celebration of 1883 marked an epoch in the history of the Lutheran Church in America because it taught Lutherans the possibilities of working together, showed them the wisdom of emphasizing the things they have in common, and deepened their appreciation for their common doctrine and faith. In this way it helped to pave the way for the memorable events of 1917 and 1918.

In the Quadricentennial Celebration of the Reformation in 1917 the Maryland Synod coöperated most cordially. Through the labors of her members in the work of the Joint Committee of the general bodies, through her own synodical committee, through

the special efforts of her Conferences, through the series of celebrations at the synodical convention in Washington, and particularly through the preaching of Reformation sermons in her pulpits and the holding of special services in her congregations during the Jubilee year, she received her full share of the inspiration growing out of the special observance of that memorable year and it was with peculiar satisfaction that she witnessed the consummation of the Merger and participated in the formation of the United Lutheran Church.

Several unrelated incidents in the life of the Synod are worthy of record here because they throw interesting side-lights on the doctrinal history of the body.

From the beginning the Synod embraced a number of union churches in which Lutherans and Reformed worshipped. But this was not unionism of organization or teaching, and the Maryland Synod never countenanced the unionistic tendencies that for a long time were so prevalent in other parts of the Lutheran Church. Thus when Nicholas Schmucker, one of the founders of the Synod, was charged in 1828 with having caused disaffection between the Lutheran and Reformed congregations worshipping in one of his churches by refusing to give a general invitation to the Lord's Supper, the Synod resolved "That the Rev. N. Schmucker, in not giving a general invitation to partake of the Lord's Supper did not transgress the discretionary power vested in every individual Minister of our Church."

In approving the design of the Evangelical Alliance in 1846 the Synod expressly guarded against any kind of unionism by declaring that she "does not in any sense regard it as an alliance of denominations or branches of the Church, but of individual Christians, each acting on his own responsibility," and that "it is distinctly understood by the Synod that no compromise of the views of any member of the Alliance on the points wherein he may differ from others, is either required or expected."

A number of times the Synod made deliverances on subjects pertaining to church polity. For example, the parity of the ministry is clearly and firmly maintained in a resolution adopted unanimously in 1838, "*Resolved*, That as in the view of the Evangelical Lutheran Church the incumbents of the ministerial office are by divine appointment of equal rank, we regard all ordained ministers of the gospel as *Bishops*, in the primary and Scriptural sense of the term, and therefore fully entitled to that appellation."

"The Maryland Synod Question" is the name that has been given to a discussion on a question of church polity that took place in the Maryland Synod but excited general interest. The whole question was one concerning synodical authority. It arose in 1853 when Dr. J. A. Seiss, then president of the Synod, gave a certificate of honorable dismissal to Rev. John Winter at his own request when he had no intention of uniting with another synod or of becoming pastor of a congregation. The Synod refused to confirm the act of the president, and so the debate began.

The question was whether one ceased to be a minister by ceasing to be a member of a synod or a pastor of a congregation. The chief disputants for the affirmative were Drs. Baugher and Diehl, for the negative Drs. Seiss and Kurtz. The debate extended over three conventions of Synod, into the columns of the *Observer*, and on the pages of the *Evangelical Review*. The discussion was lively and interesting but not acrimonious. The arguments were far too lengthy to be reproduced here. Suffice it to say that the debate made progress and finally led to a conclusion that was mutually satisfactory.

The conclusion of the whole matter was embodied in a number of resolutions prepared by both Dr. Baugher and Dr. Seiss and adopted by the Synod in 1855, as follows:

"1. That we view Synodical organizations not as of absolute divine institution, but as early and wisely introduced into the Christian Church for the more satisfactory and efficient administration of its general affairs, but possessing no specific divine powers beyond or above those resident in the ministers and churches of which they are composed.

"2. That as fraternal association for mutual consultation and advice, and for the joint exercise of God's gifts to His individual ministers and churches, Synods are vital to the operations of the church as it exists in this country; and that the wisdom of our Lutheran fathers in adopting and incorporating them into the government and discipline of our Church claims our highest commendation.

"3. That it is rightfully expected of all who claim to be accredited ministers of our Church, as constituted in this country, that they seek connection with some one of our District Synods.

"4. That a minister in good standing in the Synod may withdraw from his connection with it, and may receive testimonials of his good standing up to the moment of his withdrawal; but that after he has thus withdrawn he will no longer be regarded by us as an accredited minister of the Lutheran Church until he has again secured membership in some one of our regular Synods.



“5. That the power of giving the testimonials above alluded to shall not lie with the President *ad interim*, but the Synod itself in regular session assembled.”

Thus the action of the Synod has always been in harmony with the two fundamental principles of Lutheran Church polity, namely, that the primary exercise of all Church authority belongs to the congregations (including their ministers), and that *per se* all ministers are of equal rank. All resolutions and proposals contrary to these principles she has consistently rejected.

### *Liturgical.*

In the liturgical history of the Church the Maryland Synod has been less conspicuous than in the doctrinal history and the development of benevolences. Nevertheless, she has made contributions in that sphere that are at least worthy of brief mention.

The General Synod was formed in 1820 for several purposes, one of them being “to introduce new books for general use in the public Church Service as well as to make improvements in the Liturgy.” But this particular purpose was overlooked until 1825. Then it was brought to the attention of the general body by the Maryland Synod through her request for a hymn-book in English. The General Synod answered this request by appointing a committee “to prepare a Hymn-Book, Liturgy, and a Collection of Prayers in the English language, for the use of our Church.” Of the five members on this initial committee two, Dr. S. S. Schmucker and Dr. C. P. Krauth, were from the Maryland Synod. This was the beginning of Dr. Schmucker’s long period of conspicuous service in the liturgical development of the General Synod.

The first liturgy published by order of the General Synod appeared in 1832. It was prepared by the Rev. Mr. Lintner of New York. It proved as unsatisfactory to the Maryland Synod as to any of the others. For in that year it was resolved “that this Synod earnestly recommend to the General Synod to make such improvements in the new liturgy as will make it satisfactory, or suppress it entirely.” The General Synod therefore appointed a standing committee to revise and amend the liturgy of 1832. Of this committee David F. Schaeffer was the first chairman, then J. G. Morris, and then Ezra Keller. All of these were members of the Maryland Synod, but none of them accomplished a satisfactory revision of the liturgy.

Not until 1847 was another liturgy adopted by the General Synod. This was prepared by a committee of which C. P. Krauth was chairman, and it was largely the work of Professor H. I.

Schmidt. It was a decided improvement on the liturgy of 1832, but it did not entirely satisfy the growing liturgical sense of the Church. Accordingly in 1850 the Maryland Synod started a movement that long afterwards resulted in an Order of Service more nearly Lutheran than anything that had yet been attained. Through her delegation as a special committee, consisting of Morris, Sentman, Seiss, and Conrad, the Maryland Synod presented to the General Synod a carefully prepared report embodying ten definite suggestions for the improvement of the liturgy. These included the observance of the Church Year and pointed in the direction of the historical Lutheran liturgies. The suggestions came from the growing conviction, as Professor Reynolds expressed it, "that our Church is liturgical, that such forms ought to constitute a part of our public worship, and that there should be uniformity in their use."

This report of the Maryland Synod delegation was referred to the Standing Committee on Liturgy, and so failed to produce immediate fruit. The liturgy adopted in 1856 differed only in minor points from that of 1847. Efforts at improvement continued. The influence of Beale M. Schmucker and J. G. Morris began to be felt. Dr. S. S. Schmucker's "provisional liturgy" of 1864 was a decided improvement on all former ones but it was not adopted by the General Synod. The liturgical appetite was rapidly growing keener just as the denominational consciousness was growing deeper, and liturgical matters were more chaotic than confessional affairs.

But a large step forward was taken in 1869 when the General Synod met at Washington. A committee of three, L. E. Albert, T. Stork, and J. G. Butler, had been appointed the previous year to revise the liturgy. Their report was adopted at Washington and is commonly known as the "Washington Service." This service was the first definite approach to any historical Lutheran Order of Service since the General Synod had been organized. The largest contribution to the work of the committee was made by Dr. Butler, who was a member of the Maryland Synod. His advocacy of such a service appears repeatedly in the issues of the *Observer* preceeding the meeting of 1869.

The new service was subjected to severe criticism. It was amended and revised and adopted again in 1881. But meanwhile the movement for a Common Service had begun. In the preparation of the "Common Service" and most recently of the "Common Service Book" the Maryland Synod has not been particularly prominent but has coöperated through her representatives on the Committees preparing them and by loyally urging their introduction into her congregations.

## CHAPTER X.

### SYNODICAL RELATIONS.

The relations of the Maryland Synod with other Synods contiguous to her territory and with other members of the General Synod have always been friendly and cordial.

The separation from the Ministerium of Pennsylvania was accomplished, as we have seen, with unusual grace and peace. Early in her history the Synod passed resolutions looking towards the maintenance of inter-synodical comity in receiving and dismissing ministers and congregations, in establishing the bounds of Synod, in exchanging fraternal delegates, in occupying the home mission field, and in adjusting the relations among the congregations. The result has been that through her century of history she has never had a single serious quarrel with any of her neighbors. There have been mild protests from time to time, both from the Synod and to the Synod. But they have been few in number and trivial in nature. The geographical isolation and the relative homogeneity of the Maryland Synod have permitted her to carry on her work in comparative peace. Not strife and contention but harmony and a willingness to coöperate have characterized her relations both internally and externally. Even the short-lived efforts at schism within her own ranks were treated with such a spirit of forbearance that they did not deeply disturb her synodical equanimity.

We need only consider here the relations of our Synod to the General Synod, the Virginia Synod, the Melancthon Synod, and the German Synod of Maryland.

*The General Synod.*—The Maryland Synod enjoys the distinction of being the only District Synod that was in continuous union with the General Synod from its formation in 1820 until its merging into the United Lutheran Church in 1918. What the Maryland Synod contributed to the life of the General Synod may best be gathered from the three chapters in this volume immediately preceding this chapter. But one more incident in the life of the General Synod calls for record in this connection. It shows how the Maryland Synod saved the very life of the General Synod.

It was in 1823. The first regular business convention of the General Synod had been held in 1821. The mother Synod of Pennsylvania determined in 1823 to withdraw from the general body and not to attend the meeting announced for that fall. By nearly every one this was considered the death-blow of the General Synod. So general was this impression that the pastors west of the Susquehanna appointed their conference on the very day that had been fixed for the meeting of the General Synod. The cause of the General Synod seemed indeed hopeless. Only two small Synods, that of Maryland and Virginia and that of North Carolina, remained after Pennsylvania withdrew.

But several of the brethren in the Maryland Synod sensed the crisis and saved the cause. Chief among these was young S. S. Schmucker, then secretary of the Synod. All through the summer of 1823 he put forth herculean efforts to inspire resolution in the hearts of the brethren in other parts of the Church to save the infant organization from destruction. In these efforts he was ably seconded by D. F. Schaeffer of Frederick. Letters were written. Journeys were made. Appeals were sent. Arguments and reasonings were piled one on the other. The result was that the life of the General Synod was sustained. The meeting in October, 1823, was held according to schedule, but without the large and influential Pennsylvania Ministerium. The West Pennsylvania Conference sent a delegation to attend. The Synod of North Carolina sent four delegates. Of course the Synod of Maryland and Virginia had a full delegation in attendance. And even the Synod of Ohio sent two commissioners to attend.

The crisis was passed. The prompt and vigorous action of Maryland Synod men had saved the General Synod from dissolution. This carried tremendous consequences for the future prosperity of the Lutheran Church in this country. For from that hour she became more pronounced in her Lutheranism and was saved from her former lifeless and distracted condition.

Under such circumstances it was to be expected that the Maryland Synod would for many years play a leading part in the activities of the General Synod. Such proved to be the case, as we have seen. Of the first thirteen conventions of that body ten were held on the territory of the Maryland Synod. Of the first eight presidents of that body six were members of the Maryland Synod. And throughout the hundred years of the history of the General Synod more than one-third of her presiding officers were elected from among the delegates of the Maryland Synod. There was every reason why the relations between the Maryland Synod



and the General Synod should have been so uniformly happy and cordial as they always were.

When the question of a larger union among Lutheran bodies arose in 1917 the men of the Maryland Synod were among those who hailed the proposal with joy and who helped to consummate the movement. And as the oldest constituent Synod of the General Synod her delegation at the merger convention in New York in 1918 was proud to be the very first to answer the call of the roll and signify her cordial assent to the new age with a magnificent "All present!"

*The Virginia Synod.*—The Lutheran pastors of northern Virginia had organized and conducted the Special Conferences that preceded the organization of the Synod. In 1820 some of them united with the Maryland pastors in organizing the Synod itself under the name of the "Evangelical Lutheran Synod of Maryland, Virginia, and so forth." The organization took place on Virginia soil and for thirteen years, except one, the Synod carried the name of Virginia in her title.

But in 1829 the Evangelical Lutheran Synod of Virginia was formed. The same motives and considerations that in 1820 had led to the separation of the Maryland and Virginia pastors from the Pennsylvania Ministerium, nine years later led to the separation of the Virginia pastors from the Maryland Synod. They had found that the churches of the Shenandoah Valley were not so naturally and intimately connected with the churches in Maryland as with the other churches in Virginia. They were becoming mere appendages to the Maryland congregations. Thus there had come to be a compelling conviction that the Virginia pastors and congregations could do much more towards establishing the Kingdom of God and advancing the interests of the Lutheran Church by concentrating their means and efforts on the territory they were occupying. Accordingly, eight pastors—six from the Synod of Maryland and Virginia and two from the Synod of North Carolina—organized the Virginia Synod at Woodstock in 1829.

The separation was accomplished in a most friendly spirit. The new Synod of Virginia at once adopted a resolution expressing the highest regard for their brethren of the neighboring Synods coupled with the assurance that nothing had induced the separation from them except a desire to promote the interests of the Church. Both the Maryland Synod and the North Carolina Synod approved the organization of the Virginia Synod and for many years exchanged minutes and synodical delegates annually with the new body.

The name of Virginia was therefore omitted from the title of the Maryland Synod in 1830. But that same year, at the second convention of the Virginia Synod, a bare majority of the members decided that the new Synod should not unite with the General Synod. Thereupon four of the pastors, together with their congregations, withdrew from the Virginia Synod and reunited with the organization in Maryland. Consequently for two years more we find the Synod calling herself the "Synod of Maryland and Virginia." In 1833 the name was changed to the "Synod of Maryland" although two of the Virginia pastors still continued to be members of the body.

This raised the question of synodical bounds, a question which engaged the attention of Synod at various times for a period of fifteen years. It first arose in connection with the status of congregations just south of the Potomac, but it was also discussed in connection with a few congregations just north of the Mason and Dixon. The action of the Synod on this subject was always courteous to her neighbors, always self-consistent, and always in accordance with Lutheran principles of church polity. Already in 1834 she took action clearly implying that in general the boundaries of the State should be the bounds of the Synod but allowing for exceptions in order to accommodate the convenience of the brethren and their congregations. This action was reiterated on various occasions and in various forms until 1848, when the resolution still in force on this subject was adopted as follows: "*Resolved*, That recognizing the State boundaries as the boundaries of the Synod of Maryland, the churches on the borders shall be permitted to retain what they regard as their ecclesiastical relations, and if in future they wish to change them, they be permitted to connect themselves with the Synod which is most convenient to them, with the understanding that the intention to do so be first communicated to the Synod in whose bounds they are."

It is worthy of note in this connection that when the Synod was about to meet in Martinsburg, Virginia, in 1847, the president, Dr. F. W. Conrad, received from the secretary of the Virginia Synod a courteous resolution adopted by that body and desiring the Maryland Synod to change its purpose to hold its next session within the bounds of the Virginia Synod. But Dr. Conrad, after diligent inquiry as to the actual synodical relationship of Martinsburg, felt convinced that the resolution of the Virginia Synod was based on a misapprehension of the facts in the case, and so he did not change the place of meeting. At that meeting Dr. J. A. Seiss was the fraternal delegate from the Virginia

Synod. The subject of the boundary between the two Synods received frank and friendly discussion and the result was the action noted above. Thus the friendly relations between the two bodies continued unbroken.

Under this principle of congregational self-determination the church at Martinsburg associated herself with the Virginia Synod for nearly twenty years. But during the Civil War it found itself within the Union lines and afterwards in the State of West Virginia, and so it asked to be received with its pastor into the Maryland Synod. The Virginia Synod protested, but under the action mutually agreed upon the Maryland Synod accepted the congregation, and in this relationship it has continued to the present.

In 1860 and 1861 committees were appointed and negotiations were begun looking towards the reunion of the Synod of Virginia with the Synod of Maryland. But these negotiations were severed by the war. Then after the war had closed, in 1870, the Maryland Synod, regarding herself as best fitted to open the subject because of her location and because of her moderate attitude during the war, again appointed a committee of conference with the Synods of Virginia and took other steps to bring about a reunion of the southern Synods with the General Synod. But beyond the interchange of fraternal delegates with the Virginia Synod nothing was accomplished.

*The Melancthon Synod.*—This was a schism in the ranks of the Maryland Synod. It was not a deep schism nor one of long duration. Neither did it seriously disturb the peace of the Maryland Synod. It was chiefly an effort on the part of Dr. Benjamin Kurtz and a few others to resist the swelling confessional tide in the Lutheran Church in general and in the Maryland Synod in particular. As such it was a conspicuous failure.

The Maryland Synod had flatly refused to publish Dr. Harkey's proposed "Revivalist." She had definitely declined Dr. Kurtz's avowal of the "New Measures." She had tabled and indefinitely postponed the "Abstract of Doctrines" that avoided the distinctive features of the Lutheran Confession. And she had squarely rejected the "Definite Platform." All hope of moving the Synod from her conservative doctrinal trend was gone. It was therefore resolved to try the expedient of organizing a new Synod.

We are not concerned here about the detailed history of the Melancthon Synod but only about the relations of the Maryland Synod with that body. It was in 1857 that eight pastors (Kurtz, Unruh, Campbell, Baughman, Hunt, Startzman, Klink, and

Beckley) petitioned the Maryland Synod for dismissal from that body in order to organize themselves into "a new Lutheran Synod in Western Maryland." The congregations involved were Myersville, Middletown, Creagerstown, Boonsboro, Waynesboro, and Leitersburg. After lengthy discussion the petition was granted. A few weeks later the *Lutheran Observer* issued the "Call to the Convention" and the Melancthon Synod was organized. It had no fixed boundaries but placed itself upon the basis of "Elective Affinity" and evidently aimed to spread over the entire territory of the Maryland Synod. Its "Declaration of Faith" embodied the articles of the Evangelical Alliance with a few changes and represented an advanced "American Lutheranism."

The very next year the Maryland Synod repented of her action in allowing the eight brethren and the six congregations to withdraw. When Rev. Christian Startzman applied for admission as a fraternal delegate from the Melancthon Synod, it was refused, and the Synod's attitude towards the new body was clearly defined. The Synod deplored "the error committed at the last meeting, in permitting these brethren to withdraw and establish a Synod, when no adequate motives existed to justify a new organization." To organize a new synod purely on the basis of "elective affinity" was declared to be "subservive of all synodical order and harmony." The conviction was recorded that "under no circumstances are two synods either necessary or desirable in the State of Maryland, even if divided by a fixed geographical boundary." And the brethren of the Melancthon Synod were "affectionately invited to a prayerful conference with the brethren of this Synod" in the hope of restoring the unity of the ancient body and thus serving the cause of Christ and the Lutheran Church in the State of Maryland.

When the General Synod met at Pittsburgh in 1859 the Melancthon Synod applied for admission. There were serious doubts both as to the regularity of its formation and as to its acceptance of the faith of the Church. The discussion concerning its admission extended over four sessions. Finally, on a resolution of Charles Porterfield Krauth, warning the new synod against "schism" and mildly requesting it to withdraw its implied charges against the Augsburg Confession, it was admitted to the general body. The vote admitting it stood ninety-eight to twenty-six. The Maryland Synod delegation was divided on the question, five of the delegates voting in favor of admission, Dr. Baugher alone voting in the negative. This admission of the Melancthon Synod to the General Synod was one of the fruitful



causes of the rupture in the ranks of the General Synod a few years later.

For four successive years, beginning in 1858, the Maryland Synod made overtures to the Melancthon Synod for reunion. But all in vain. Not until the twelfth convention of the Melancthon Synod in 1868, three years after Dr. Kurtz's death, did that body accept the long-standing invitation to a friendly conference with the Maryland Synod with a view to reunion. The preamble of the action accepting the invitation states: "The causes which legitimately led to the organization of the Melancthon Synod have in our judgment expired, and with them the necessity of continuing a separate organization, the Melancthon Synod having accomplished its special business."

Accordingly a joint convention of the two bodies was held in Frederick, November 9, 1868, and a basis of reunion was adopted. Several of the articles of this basis of reunion are interesting. Articles One and Two show how completely the Melancthon Synod had failed of its purpose: "The Maryland Synod retains its name and all its chartered rights, and its Constitution remains unimpaired and unaltered as the fundamental law of the United Body. The Melancthon Synod relinquishes its name and organization, and its ministers and churches become integral parts of the Maryland Synod." Article Six suggests a possible motive that may have operated in conjunction with the doctrinal motive in perpetuating the life of the young Synod: "The Institutions at Gettysburg shall continue to be, as heretofore, the principal Educational agency of the United Synod, and receive its support and encouragement. The Missionary Institute at Selinsgrove, in its *original design* is also recognized as a Subordinate Educational Agency, and in that capacity we will give it our support."

At the next regular convention of the Maryland Synod, therefore, after due preliminaries the two bodies were merged. This was done without any action on the part of the congregations. For Rev. Reuben Weiser, in his report as the last president of the Melancthon Synod, had said: "All seem to favor such a union. The congregations were not consulted when the separation took place, so we think they need not be consulted when they are about to be brought together again after a separation of twelve years. The separation threw our churches into an abnormal condition, our union will make us a natural body again." The act of union consisted simply in adding to the roll of the Maryland Synod the names of the twelve pastors (Weiser, Startzman, Bowers, Richardson, Unruh, Buhrman, Knodle, Wire,

Owen, Grabill, Fair, and Beckley) and the eleven congregations (Manchester, Clearspring, Jefferson, Lovettsville, Thurmont, Waynesboro, Myersville, Burkittsville, Woodsboro, Funkstown, and Boonsboro) which constituted the last roll of the Melancthon Synod. The president of the Melancthon Synod gave official notice of the dissolution of that body, and the schism of "elective affinity" had ceased. That the breach was completely healed is evidenced by the fact that the Melancthon Synod men were admitted before the Synod's convention was organized by the election of officers, although this was acknowledged at the time to be "somewhat irregular," and by the further fact that one of their number, Rev. X. J. Richardson, was immediately elected president of the Maryland Synod.

*The German Synod of Maryland and the South.*—This was another schismatic venture within the ranks of the Maryland Synod. Its career was even shorter and more inglorious than that of the Melancthon Synod. It was a sincere but ill-advised effort on the part of a small group to conserve the spiritual interests of the German brethren and to develop the piety and power of the German churches. In no case was it charged that the German pastors or congregations received unfair or discourteous treatment from the Maryland Synod.

In general it should be said that the Maryland Synod's congregations made the transition from German to English with much greater ease and far less disturbance than was the case among the Synods in Pennsylvania and those farther west. The movement to form a German Synod proceeded not from the original element in the Church but from the German element that came to this country, chiefly from North Germany, with those strong waves of German immigration about the middle of the Nineteenth Century.

On the whole subject of the German element in the Maryland Synod, Rev. Richard Schmidt has prepared the following for these pages:

The whole early history of the Maryland Synod might well be written in the German language. German was the language of the leading pastors and churches, at Hagerstown, Frederick, Middletown, Baltimore, Washington, and other places. Pastors and churches using the English language, if they were not to rely wholly on Presbyterian and other non-Lutheran literature, had to use or even produce translations and compilations, from the rich treasure of German catechetical, devotional, hymnological, and theological literature. The Synod was not in a position to undertake these publications, so that was left to the private en-

terprise of individual pastors, the Henckels of Virginia, Pastor S. K. Brobst of Allentown, and Rev. Peter Anstadt of York, being notable examples.

The Germans on the territory of the Maryland Synod were never so numerous as in the North or in the West, but they were numerous enough to have exerted a much greater influence upon events and developments of both the Maryland and the General Synods. However, they were seldom of one mind as to policy and action, as they differed greatly in their classical and theological training and in their understanding of the mission of the Lutheran Church in America. The ultra-conservative from Saxony and Hanover found himself in company with the Pietist from Halle, the Unionist from Prussia, the Reformed from Hessia and the Palatinate, and even the Rationalist from Heidelberg or Jena. Then, too, they furnished no exception to the rule concerning the proverbial differences of opinion among Germans.

But the chief difference among the German brethren of the Maryland Synod, and of other sections as well, was concerning the best method by which they might exercise their influence and perpetuate their German traditions and practices over against those of the English brethren. Some contended that these ends were best served by remaining in close association with the English brethren and thus trying to be a saving salt against the elements which thwarted developments along genuine Lutheran lines. The other faction, fearing that by close contact with English and American ideals and ideas they would lose their German individuality and be completely swallowed up by the prevailing un-Lutheran and lax tendencies, saw their only safety in a separate German Conference or Synod. This is analogous to the two currents in the political life of the Germans of the United States. While one faction sought to be a Germanizing leaven in American life by throwing itself, even to the extent of being absorbed, into the general national life, the other sought to prevent its own Americanization by what might be called German colonization here and there, often using church and pastor as means to that end. The history of the country and of the Maryland Synod have conclusively shown the wisdom of the first party and the untenableness of the latter position.

A regular German Conference, which the Maryland Synod itself had organized in the early seventies, did not long satisfy some of the German pastors. They wanted greater freedom of action with regard to the disposition of Home Mission funds, but especially in the examination and ordination of young German candidates of whom there appeared quite a number and some of

whom the English brethren were not ready to induct into the Lutheran ministry.

So at a meeting of the Maryland Synod at Martinsburg, West Virginia, in 1874 Pastors G. W. Ebeling, Ph.D., Catonsville; John H. Mengert, Jerusalem Church, Gardenville; L. D. Maier, St. Matthew's, Baltimore; C. A. S. Schloegel, St. Peter's, Baltimore; J. P. Conradi, Cumberland; Jacob Stumpf, Frostburg; and J. G. Reitz, Hagerstown, petitioned the Synod for an honorable dismissal for the purpose of forming the German Synod of Maryland and the South. The petition was granted. The new synod was launched and had as members, besides those just named, Pastors Sichel, St. John's (Biddle Street), Baltimore; Rev. Beer, St. Jacobus, Baltimore; Dr. A. Schwartz, Canton, Baltimore; and A. Eisenhauer, Zion, Washington.

The program was to gather into the new organization all German pastors south of Philadelphia, who were not Missourians or of the Joint Synod of Ohio, and yet were not satisfied with the confessional indifference of the Evangelical Synod of North America, which was then invading the East with its systematic efforts to capture German Lutheran congregations. The new little German Synod was officially admitted into the General Synod at its twenty-seventh meeting in Baltimore, May, 1875. However, at the next meeting of the General Synod two years later, it had already disbanded.

If we inquire into the causes for its failure, we might name three. The first of these was the refusal of the most influential German pastors in the Maryland Synod to join the new body. Pastors F. Ph. Henninghausen and George Grandau, Baltimore; Gustave Rietz and Dr. S. Finckel, Washington; Ernst Ch. Ide, Annapolis, Maryland, and J. J. Young, Accident, Maryland, preferred to remain with the English brethren. Rev. F. Ph. Henninghausen was then the editor of the *Kirchenfreund*, the organ of all the Germans in the General Synod, which paper the leaders of the new Synod seized by force, but soon relinquished when the arm of the law threatened. The second cause of failure is best expressed by the old saying: "United we stand, divided we fall." But the chief cause was the aggression of the Evangelical Synod of the West, which seemed to put forth its best men as candidates for the German Lutheran Churches in Maryland and thus captured one after another of the congregations of the little German body. These invaders did not hesitate to employ questionable methods. If a congregation was bound by its constitution to admit only Lutheran pastors as candidates, ways were found to circumvent the clause. Instead of a trial sermon at the regular



hour of worship, an address or lecture on a Sunday afternoon brought the Evangelical candidate before the people with his best effort; and the protests of the officers of the Lutheran synods did not prevent the election.

One instance is related where a congregation of the Maryland Synod after the retirement of the old pastor, assembled and voted to disband donating the little church building to one man. Then they proceeded to the front of the church and tarried awhile, and then reentered the church and organized as an Evangelical congregation, and the one member donated the church building to the new congregation, and a pastor of the Evangelical Synod was on the field. It must be admitted that some of these congregations had never officially united with either the English or the German Maryland Synod. Some are to this day opposed to any synodical connection, leaving their pastor free to join any synod he prefers.

But these churches were Lutheran by constitution and conviction, and should never have been anything else, and pastors of the Evangelical Synod, with Lutheran training and conviction should have felt in honor bound, if called to these churches, to transfer their membership from the Evangelical Synod of North America to one of the two Synods of Maryland. St. Matthew's Church, and the two St. John's (Biddle Street and Frederick Road), Baltimore, Christus at Locust Point, Concordia at Washington and the German churches of Annapolis and Frostburg and some others ought to be this day in the Maryland Synod.

However, the blame for the defection of these churches cannot entirely be placed upon the German brethren. The leading English pastors of the Maryland Synod at times exhibited a lamentable lack of understanding and appreciation of the position and problems of their German colleagues and their congregations, and failed to detect the un-Lutheran character of the Evangelical Synod of North America. For years the Maryland Synod welcomed at each meeting a delegate from the Atlantic district of said synod, and sent one of its German pastors to that body as fraternal delegate. The Evangelical delegate was always the same person, the Rev. Edward Huber of St. Matthew's, Baltimore, individually one of the most talented and congenial men, though by birth and training more Reformed than Lutheran. His representation of his synod's confessional position would so captivate the English brethren, that they saw no great difference between the two general bodies and seriously suggested that vacant German congregations of the Maryland Synod should seek pastors from the Evangelical Synod, a thing that both factions

of the German brethren, the loyalists as well as the seceders, consistently and strenuously opposed as disloyalty to the Lutheran Church.

This attitude of the English brethren might in a measure explain the sad fact that the members of the short-lived German Maryland Synod, after the collapse of their organization, with one or two exceptions, did not find their way back to the mother Synod but scattered in different directions. They either remained independent, being marked "N. S." in the Lutheran Almanac, or went to the Evangelical Synod which they had formerly fought so bitterly, and some sought Episcopal connection and even aspired to have one of their number ordained a bishop. Dr. J. G. Morris names Pastors A. Eisenhauer and Weissgerber as the leaders in this latter move.

The German pastors and congregations who never left the Maryland Synod continued to do the Master's work faithfully, introducing English services to hold their young people, and bringing their people gradually into a better understanding of the privileges as well as the responsibilities of membership with Synod. Most of them regularly brought lay delegates to the meetings of Conferences and Synod. The English brethren began to appreciate the Germans more and more and showed keen interest in their process of Americanization and their development in all lines of blessed church activity.

In the great church questions that were agitated a generation or more ago the German pastors and their delegates evinced a lively interest, some took leading parts as Dr. E. F. Giese, then at Cumberland; Dr. Homrighaus, Zion, Washington; Rev. George Brandau, St. Matthew's, Hagerstown; and Dr. Henninghausen at St. Stephen's, Baltimore. The latter enjoys the great distinction of having been elected president of the Maryland Synod at Martinsburg, West Virginia, in 1889 as an aftermath to the glorious celebration of his Silver Jubilee in the pastorate of St. Stephen's, Baltimore; and never was the Maryland Synod presided over more ably and gracefully and courteously, and the good doctor not only doubled the twenty-five years in the same pastorate, but brought his active service to fifty-three years and is still the pastor emeritus of that large and influential congregation now served by Rev. Christian Pieper.

Other long pastorates of German brethren were Rev. Dr. Finckel, Concordia, Washington, twenty-five years; Homrighaus, Zion, Washington, twenty; Brandau, twenty years at St. John's, Baltimore, and ten at St. Matthew's, Hagerstown. This last named congregation showed its loyalty to the Synod when, owing

to death and departure of most of its members, it decided to disband, and divided the proceeds of the sale of its property (over \$3,000) among various synodical benevolences.

In conclusion we give the present 1919 roster of German pastors of the Maryland Synod: Rev. C. F. Bergner, St. Luke's, Cumberland; Dr. P. C. Burgdorf, Jerusalem, Baltimore; Rev. C. M. Eyster, United Evangelical, Baltimore; Rev. C. Freudenreich, Cordova; Dr. F. Ph. Henninghausen, pastor emeritus, and Rev. Christian Pieper, active pastor, of St. Stephen's, Baltimore; Rev. K. W. Schmitt, Salem, Baltimore; Rev. J. C. Twele, St. John's, and Rev. Richard Schmidt, Zion, Washington. These might, if they wanted to, make quite a respectable German Conference or Synod of Maryland, but they know better. They are thoroughly at home with the English brethren, doing their work increasingly in the English tongue, some of them assuming an extra sermon for Sunday morning to satisfy both their old and their young members, accepting the condition of decline of their specific German activity with the philosophy of John the Baptist: "He must increase, but I must decrease."

As they become more efficient in the use of the English language and modern methods in Church and Sunday school work, while they remain true to their traditional conservatism and sound Lutheranism, and withal having proved themselves loyal and sincere Americans during the late war, they are striving to merit the encomium with which English brethren used to flatter the German delegates at General Synod: "The Germans are the salt of the General Synod."

“Behold, how good and how pleasant it is  
for brethren to dwell together in unity.”—  
*Psalm 133: 1.*



# CHAPTER XI. CONVENTIONS AND OFFICERS.

Year.	DATE.	PLACE.	PRESIDENT.	SECRETARY.	TREASURER.
1 1820 Oct.	11	Winchester, Va.	Rev. J. Daniel Kurtz, D.D.	Rev. D. F. Schaeffer, D.D.	Rev. A. Reek.
2 1821 Sept.	2	Frederick	Rev. J. Daniel Kurtz, D.D.	Rev. D. F. Schaeffer, D.D.	Rev. A. Reek.
3 1822 Aug.	31	Cumberland	Rev. J. Daniel Kurtz, D.D.	Rev. D. F. Schaeffer, D.D.	Rev. A. Reek.
4 1823 Nov.	2	Shepherdstown, Va.	Rev. J. Daniel Kurtz, D.D.	Rev. S. S. Schmucker, D.D.	Rev. B. Kurtz, D.D.
5 1824 Oct.	17	Middletown	Rev. D. F. Schaeffer, D.D.	Rev. S. S. Schmucker, D.D.	Rev. C. P. Krauth, D.D.
6 1825 Oct.	23	Hagerstown	Rev. D. F. Schaeffer, D.D.	Rev. S. S. Schmucker, D.D.	Rev. C. P. Krauth, D.D.
7 1826 Oct.	15	Winchester, Va.	Rev. C. P. Krauth, D.D.	Rev. D. F. Schaeffer, D.D.	Rev. F. Ruthrauff.
8 1827 Oct.	20	Frederick	Rev. B. Kurtz, D.D.	Rev. D. F. Schaeffer, D.D.	Rev. A. Reek.
9 1828 Oct.	18	Shepherdstown, Va.	Rev. B. Kurtz, D.D.	Rev. D. F. Schaeffer, D.D.	Rev. A. Reek.
10 1829 Oct.	17	Williamsport	Rev. J. D. Kurtz, D.D.	Rev. A. Reek	Rev. D. F. Schaeffer, D.D.
11 1830 Oct.	16	Taneytown	Rev. D. F. Schaeffer, D.D.	Rev. A. Reek	Rev. M. Wachter.
12 1831 Oct.	17	Cumberland	Rev. D. F. Schaeffer, D.D.	Rev. J. Medtart	Rev. M. Wachter.
13 1832 Oct.	23	Baltimore	Rev. D. F. Schaeffer, D.D.	Rev. J. Medtart	Rev. M. Wachter.
14 1833 Oct.	19	Marlinsburg, Va.	Rev. M. Wachter	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.
15 1834 Oct.	13	Clear Spring	Rev. M. Wachter	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.
16 1835 Oct.	19	Woodshoro	Rev. M. Wachter	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.
17 1836 Oct.	17	Boonsboro	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.
18 1837 Oct.	15	Emmitsburg	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.
19 1838 Oct.	18	Cumberland	Rev. B. Kurtz, D.D.	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.
20 1839 Oct.	16	Waynesboro, Pa.	Rev. B. Kurtz, D.D.	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.
21 1840 Oct.	17	Mandeville	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.
22 1841 Oct.	16	Hagerstown	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.
23 1842 Oct.	15	Frederick	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.	Rev. J. G. Morris, D.D.
24 1843 Oct.	13	Westminster	Rev. E. Keller, D.D.	Rev. S. Sentman	Rev. J. P. Cline.
25 1844 Oct.	18	Middletown	Rev. S. W. Harkey, D.D.	Rev. F. W. Conrad, D.D.	Rev. J. P. Cline.
26 1845 Oct.	16	Washington, D. C.	Rev. J. G. Morris, D.D.	Rev. C. Lepley	Rev. J. P. Cline.
27 1846 Oct.	17	Emmitsburg	Rev. F. W. Conrad, D.D.	Rev. J. G. Morris, D.D.	Rev. S. Sentman.
28 1847 Oct.	14	Marlinsburg, Va.	Rev. H. L. Baugher, D.D.	Rev. C. A. Hay, D.D.	Rev. P. Willard.
29 1848 Oct.	12	Cumberland	Rev. B. Kurtz, D.D.	Rev. C. Startzman	Rev. D. F. Bittle.

## CONVENTIONS AND OFFICERS—Continued.

No.	DATE.	PLACE.	PRESIDENT.	SECRETARY.	TREASURER.
30	1849 Oct.	18 Hagerstown	Rev. S. Sentman	Rev. J. A. Seiss, D.D., LL.D.	Rev. D. F. Bittle
31	1850 Oct.	17 Washington, D. C.	Rev. J. G. Heck	Rev. J. P. Remondy, D.D.	Rev. J. P. Anstadt, D.D.
32	1851 Oct.	16 Williamsport	Rev. J. A. Seiss, D.D., LL.D.	Rev. J. P. Smeltzer	Rev. William Hunt
33	1852 Oct.	14 Frostburg	Rev. F. R. Anspach, D.D.	Rev. J. G. Butler, D.D.	Rev. C. J. Weyl
34	1853 Oct.	20 Baltimore	Rev. D. J. Hauer, D.D.	Rev. A. W. Lilly, D.D.	Rev. C. Startzman
35	1854 Oct.	12 Clear Spring	Rev. G. Diehl, D.D.	Rev. H. Bishop	Rev. J. Caruth
36	1855 Oct.	18 Washington, D. C.	Rev. J. McCron, D.D.	Rev. P. Rizer	Rev. C. Lepley
37	1856 Oct.	16 Frederick	Rev. C. Lepley	Rev. Wineoff	Rev. H. G. Bowers
38	1857 Oct.	15 Emmitsburg	Rev. H. Bishop	Rev. S. Henry	Rev. G. H. Brandau
39	1858 Oct.	14 Cumberland	Rev. J. G. Butler, D.D.	Rev. J. Heck	Rev. G. H. Brandau
40	1859 Oct.	14 Cumberland	Rev. A. J. Weidell, D.D.	Rev. C. Lepley	Rev. G. H. Brandau
41	1860 Oct.	19 Frederick	Rev. G. Diehl, D.D.	Rev. H. Bishop	Rev. G. H. Brandau
42	1861 Oct.	17 Baltimore	Rev. J. G. Morris, D.D., LL.D.	Rev. L. T. Williams	Rev. G. H. Brandau
43	1862 Aug.	29 Washington, D. C.	Rev. J. G. Butler, D.D.	Rev. W. F. Eyster	Rev. L. D. Maier
44	1863 Aug.	14 Taneytown (Special)	Rev. J. G. Butler, D.D.	Rev. W. F. Eyster	Rev. L. D. Maier
45	1864 June	14 Baltimore	Rev. T. Stork, D.D.	Rev. I. Evans	Rev. G. H. Brandau
46	1865 Oct.	5 Hagerstown	Rev. J. Evans	Rev. H. C. Holloway, D.D.	Rev. G. H. Brandau
47	1866 Oct.	16 Frostburg	Rev. J. G. Butler, D.D.	Rev. J. Suman	Rev. G. H. Brandau
48	1867 Nov.	10 Washington, D. C.	Rev. J. G. Morris, D.D., LL.D.	Rev. J. Maggs, D.D.	W. M. Kemp, M.D.
49	1868 Oct.	8 Westminster	Rev. G. Diehl, D.D.	Rev. P. Bergstresser, D.D.	Mr. David Martin
50	1869 Oct.	14 Williamsport	Rev. X. J. Richardson	Rev. E. J. Wolf, D.D.	Mr. A. S. Pratt
51	1870 Oct.	3 Baltimore	Rev. T. Titus, D.D.	Rev. H. C. Holloway, D.D.	Mr. S. D. Schmucker
52	1871 Oct.	4 Emmitsburg	Rev. R. Sadler, D.D.	Rev. P. Bergstresser, D.D.	Mr. David Martin
53	1872 Oct.	1 Hagerstown	Rev. W. D. Strobel, D.D.	Rev. J. A. Earnest, D.D.	Mr. S. D. Schmucker
54	1873 Oct.	7 Frederick	Rev. D. Steck, D.D.	Rev. J. L. Culler, D.D.	Mr. J. G. Hart
55	1874 Oct.	6 Martinsburg, W. Va.	Rev. G. Diehl, D.D.	Rev. P. M. Bickle, Ph.D.	Mr. William H. James
56	1875 Oct.	6 Grafton, W. Va.	Rev. S. W. Owen, D.D.	Rev. J. A. Clutz, D.D.	Mr. William H. James
57	1876 Oct.	3 Washington, D. C.	Rev. J. G. Morris, D.D., LL.D.	Rev. P. M. Bickle, Ph.D.	Mr. William H. James
58	1877 Oct.	2 Jefferson	Rev. E. S. Johnson, D.D.	Rev. P. M. Bickle, Ph.D.	Mr. William H. James
59	1878 Oct.	1 Cumberland	Rev. P. Bergstresser, D.D.	Rev. P. M. Bickle, Ph.D.	Mr. William H. James
60	1879 Oct.	2 Westminster	Rev. G. Scholl, D.D.	Rev. P. M. Bickle, Ph.D.	Mr. William H. James
61	1880 Oct.	4 Hagerstown	Rev. L. A. Mann, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James
62	1881 Oct.	5 Westminster	Rev. S. Dornor, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James
63	1882 Oct.	4 Emmitsburg	Rev. H. W. Kuhns, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James
64	1883 Oct.	3 Baltimore	Rev. M. Valentine, D.D., LL.D.	Rev. Victor Miller, D.D.	Mr. William H. James
65	1884 Oct.	2 Taneytown	Rev. J. B. Keller	Rev. Victor Miller, D.D.	Mr. William H. James

No.	Year.	DATE.	PLACE.	PRESIDENT.	SECRETARY.	TREASURER.
66	1885	Oct.	1 Baltimore	Rev. C. S. Albert, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James.
67	1886	Oct.	7 Waynesboro, Pa.	Rev. P. H. Miller, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James.
68	1887	Oct.	6 Williamsport	Rev. R. C. Holland, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James.
69	1888	Oct.	4 Cumberland	Rev. P. M. Finkle, Ph.D.	Rev. Victor Miller, D.D.	Mr. William H. James.
70	1889	Oct.	2 Martinsburg, W. Va.	Rev. F. Ph. Hennighausen, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James.
71	1890	Oct.	7 Washington, D. C.	Rev. A. H. Studebaker, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James.
72	1891	Oct.	6 Hagerstown	Rev. W. E. Parson, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James.
73	1892	Oct.	4 Frederick	Rev. L. Kuhlman, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James.
74	1893	Oct.	3 Baltimore	Rev. G. W. Miller, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James.
75	1894	Oct.	9 Frostburg	Rev. E. H. Delk, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James.
76	1895	Oct.	10 Baltimore	Rev. O. C. Roth, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James.
77	1896	Oct.	8 Cumberland	Rev. C. S. Trump, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James.
78	1897	Oct.	12 Washington, D. C.	Rev. J. G. Butler, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James.
79	1898	Oct.	20 Taneytown	Rev. D. F. Garland, D.D.	Rev. Victor Miller, D.D.	Mr. William H. James.
80	1899	Oct.	19 Westminster	Rev. P. H. Miller, D.D.	Rev. Geo. S. Bowers, D.D.	Mr. William H. James.
81	1900	Oct.	18 Middletown	Rev. L. M. Zimmerman, D.D.	Rev. Geo. S. Bowers, D.D.	Cornelius Eckhardt, A.M.
82	1901	Oct.	17 Boonsboro	Rev. J. E. Maurer, D.D.	Rev. Geo. S. Bowers, D.D.	Cornelius Eckhardt, A.M.
83	1902	Oct.	23 Hagerstown	Rev. S. W. Owen, D.D.	Rev. Stanley Billheimer, D.D.	Cornelius Eckhardt, A.M.
84	1903	Oct.	22 Williamsport	Rev. M. D. Gaver, D.D.	Rev. John C. Bowers, D.D.	Cornelius Eckhardt, A.M.
85	1904	Oct.	27 Martinsburg, W. Va.	Rev. W. H. Dunbar, D.D.	Rev. John C. Bowers, D.D.	Cornelius Eckhardt, A.M.
86	1905	Oct.	19 Cumberland	Rev. Charles Reinwald, D.D.	Rev. John C. Bowers, D.D.	Cornelius Eckhardt, A.M.
87	1906	Oct.	18 Waynesboro, Pa.	Rev. Charles Reinwald, D.D.	Rev. John C. Bowers, D.D.	Cornelius Eckhardt, A.M.
88	1907	Oct.	17 Emmitsburg	Rev. C. F. Steck, D.D.	Rev. John C. Bowers, D.D.	Cornelius Eckhardt, A.M.
89	1908	Oct.	29 Frederick	Rev. C. F. Steck, D.D.	Rev. John C. Bowers, D.D.	Cornelius Eckhardt, A.M.
90	1909	Oct.	19 Baltimore	Rev. C. F. Steck, D.D.	Rev. John C. Bowers, D.D.	Cornelius Eckhardt, A.M.
91	1910	Oct.	20 Smithsburg	Rev. J. C. Bowers, D.D.	Rev. John F. Crigler	Mr. L. Russell Alden.
92	1911	Oct.	18 Taneytown	Rev. J. C. Bowers, D.D.	Rev. John F. Crigler	Mr. L. Russell Alden.
93	1912	Oct.	21 Williamsport	Rev. J. C. Bowers, D.D.	Rev. John F. Crigler	Mr. L. Russell Alden.
94	1913	Oct.	20 Hagerstown	Rev. J. C. Bowers, D.D.	Rev. John C. Bowers, D.D.	Mr. L. Russell Alden.
95	1914	Oct.	26 Woodsboro	Rev. Ezra K. Bell, D.D.	Rev. John C. Bowers, D.D.	Mr. L. Russell Alden.
96	1915	Oct.	24 Middletown	Rev. Ezra K. Bell, D.D.	Rev. John C. Bowers, D.D.	Mr. L. Russell Alden.
97	1916	Oct.	30 Baltimore	Rev. U. S. G. Rupp, D.D.	Rev. William A. Wade	Mr. L. Russell Alden.
98	1917	Oct.	15 Washington, D. C.	Rev. U. S. G. Rupp, D.D.	Rev. William A. Wade	Mr. L. Russell Alden.
99	1918	Dec.	23 Frostburg	Rev. U. S. G. Rupp, D.D.	Rev. William A. Wade	Mr. L. Russell Alden.
100	1919	Oct.	20 Boonsboro	Rev. U. S. G. Rupp, D.D.	Rev. William A. Wade	Mr. L. Russell Alden.

"The Lord gave the word; great was the  
company of those that published it."—*Psalm*  
*68: 11.*



## CHAPTER XII.

### CLERICAL ROLL FOR THE CENTENNIAL YEAR TO- GETHER WITH ALL THE PASTORATES OF EACH MEMBER.

The present clerical roll of the Synod numbers 121. The list of former pastorates of each member of the Synod is intended to serve as a sort of index to his past ministerial career.

<i>Name</i>	<i>Entered Ministry</i>	<i>Pastorate</i>	<i>Year</i>
Ayers, E. A.,	1912...	Muhlenberg, Africa,	1912—1917
Bare, W. F.,	1895...	Steelton, Pa.,	1895—1897
		Dallastown, Pa.,	1898—1902
		Conshohocken, Pa.,	1902—1912
		Laymen's Missionary Movement,	1912—1917
		Sparrow's Point, Md.,	1917—
Barry, F. W.,	1907...	Bellefonte, Pa.,	1907—1912
		Penn's Valley, Pa.,	1912—1914
		Cumberland, St. John's,	1914—1918
		Baltimore, St. Luke's,	1918—
Baughman, G. W.,	1885...	Everett, Pa.,	1886—1893
		Uniontown, Md.,	1893—1914
		Woodbine, Md.,	1915—1919
Beidleman, H. H.,	1914...	Frostburg, Md.,	1915—
Bell, E. K., D.D.,	1878...	Bucyrus, O.,	1879—1882
		Pindlay, O.,	1882—1884
		Cincinnati, O.,	1884—1899
		Baltimore, First,	1899—
Bergner, C. F.,	1891...	Upper Sandusky, O.,	1891—1895
		Nashville, Tenn.,	1895—1904
		Washington, Zion,	1904—1912
		Cumberland, St. Luke's,	1912—1920
Bikle, P. M., Ph.D.,			
D.D.,	1869...	N. C. College,	1869—1870
		Lutherville Seminary,	1870—1873
		Pa. College, Gettysburg,	1874—
Bloomhardt, P. F.,			
Ph.D.,	1912...	Lutherville, St. Paul's,	1915—1918
		Chaplain, U. S. N.,	1918—1920
Botsford, C. R.,	1898...	Northumberland, Pa.,	1898—1906
		Berwick, Pa.,	1906—1915
		Secretary Susquehanna Univ.,	1915—1918
		Cumberland, St. John's,	1918—
Bowers, G. S., D.D.,	1882...	Grafton, W. Va.,	1884—1885
		Bloersville, Pa.,	1885—1888
		York, Pa., St. Luke's,	1888—1893
		Winchester, Va.,	1902—1919
		Baltimore, Incarnation,	1919—
Bowers, J. C., D.D.,	1895...	Washington, St. Mark's,	1896—1902
		Baltimore, Calvary,	1902—1910
		Catonsville,	1910—

<i>Name</i>	<i>Entered Ministry</i>	<i>Pastorate</i>	<i>Year</i>
Boyer, H. D.,	1911...	Ambler, Pa.,	1914
		Retired, Washington,	1914—
Burgdorf, P. C., Ph.D.,	1905...	Pittsburg, Kansas,	1905—1907
		Little Falls, N. Y.,	1908—1912
		Gardenville, Md.,	1912—
		Baltimore, Brooklyn,	1917—
Butler, C. H.,	1887...	Frostburg, Md.,	1887.
		Washington, Luther Memorial,	1889—1891
		Washington, Keller Memorial,	1891—1907
		Washington, Luther Memorial,	1907—1909
		Washington, Columbia Heights,	1910—
Byers, J. E.,	1898...	Penbrook, Pa.,	1898—1903
		Bloomsburg, Pa.,	1903—1916
		Baltimore, Grace,	1916—
Cannaday, L.,	1901...	Guntur, India,	1902—
Clare, R. D., D.D.,	1902...	York, Pa., St. Matthew's,	1903—1911
		Johnstown, Pa., First,	1911—1917
		Baltimore, St. Mark's,	1917—
Clarke, G. D.,	1908...	McClure, Pa.,	1908—1909
		Lititz, Pa.,	1909—1917
		Georgetown, D. C.,	1918—
Derr, S. J.,	1885...	Hampstead, Md.,	1886—1902
		Arcadia, Md.,	1903—1911
		Berrysburg, Pa.,	1913—1916
Diehl, W. K.,	1888...	Center Co., Pa.,	1889—1901
		Middleburg, Pa.,	1901—1907
		Clearspring, Md.,	1908—
Diffenderfer, G. M.,			
D.D.,	1895...	Newport, Pa.,	1895—1900
		Carlisle, Pa., First,	1900—1914
		Secretary Pastors' Fund,	1914—1918
		Camp Chaplain,	1918—1919
		Washington, Luther Memorial,	1919—
Dunbar, W. H., D.D.,	1873...	Easton, St. Peter's,	1874—1880
		Lebanon, Pa., Zion,	1880—1894
		Baltimore, St. Mark's,	1894—
Enders, M. L.,	1902...	Catonsville, Md.,	1902—1910
		Cumberland, St. Paul's,	1910—
English, J. S.,	1898...	Saxton, Pa.,	1898—1904
		Watsonstown, Pa.,	1904—1905
		Stoyestown, Pa.,	1905—1919
		Williamsport, Md.,	1919—
Erdman, H. C.,	1902...	Freeport, Pa.,	1902—1904
		Pittsburgh, Pa., Temple,	1904—1906
		Swissvale, Pa.,	1906—1915
		Burkittsville, Md.,	1915—
Eyster, C. M.,	1883...	Seven Valley, Pa.,	1884—1885
		Manchester, Md.,	1885—1900
		Baltimore, German Evan.,	1900—
Fleck, J. G.,	1914...	Baltimore, St. John's,	1915—
Floyd, D. B., D.D.,	1875...	Uniontown, Md.,	1876—1882
		Boonsboro, Md.,	1882—1885
		Newville, Pa.,	1885—1899
		Funkstown, Md.,	1900—1904
		Georgetown, D. C.,	1905.
		Susquehanna University,	1905—
Folk, E. L.,	1884...	Botetourt Co., Va.,	1884—1885
		Addison, Pa.,	1885—1889

<i>Name</i>	<i>Entered Ministry</i>	<i>Pastorate</i>	<i>Year</i>
Folk, E. L.,	.....1884...	Mt. Jackson, Va.,	1890—1900
		Winston Salem, N. C.,	1901—1902
		Mt. Jackson, Va.,	1902—1906
		Middlebrook, Va.,	1906—1911
		Harrisonburg, Va.,	1911—1915
		Greensboro, N. C.,	1916—1917
Francis, J. M., D.D.,	..1891...	Manor Doubs, Md.,	1918—
		Louisville, Ky.,	1891—1893
		Columbia City, Ind.,	1893—1900
		Springfield, Ill.,	1900—1908
		Sunbury, Pa.,	1908—1916
		Waynesboro, Pa.,	1916—
Frank, H. M., Ph.D.,	..1895...	Brooklyn, N. Y.,	1895—1908
		New York, N. Y.,	1908—1910
		Lauraville, Md.,	1916—1918
		Cleveland, O.,	1918—
Freudenreich, C.,	.....1887...	Chicago, Ill.,	1887.
		Detroit, Mich.,	1887—1892
		Grunock, Pa.,	1892—1896
		Erie, Pa.,	1896—1900
		Batesville, Ind.,	1900—1905
		Howells, Neb.,	1905—1907
		Smyrna, Ind.,	1907—1913
		Cordova, Md.,	1913—
Gift, F. U., D.D.,	.....1895...	Scranton, Pa.,	1895—1899
		Williamsport, Pa.,	1899—1904
		Philadelphia, Pa., Calvary,	1904—1910
		Baltimore, Calvary,	1910—
Goedeke, Harry,	.....1919...	Guntur, India,	1919—
Gotwald, W. H., D.D.,	.....1867...	Logansville, Pa.,	1868—1873
		Milton, Pa.,	1873—1889
		Washington, D. C., St. Mark's,	1889—1896
Graef, J. E.,	.....1915...	Guntur, India,	1915—
Grubb, J. E.,	.....1908...	New Kingston, Pa.,	1908—1912
		Gloversville, N. Y.,	1912—1916
		Baltimore, Second,	1916—
		Fort Washington, Pa.,	1897—1899
Hafer, L. B.,	.....1896...	Friesburg, N. J.,	1899—1902
		Philadelphia, Pa., Bethel,	1902—1911
		Taneytown, Md.,	1911—
		Mercersburg, Pa.,	1908—1911
		York, Pa., St. Matthew's,	1911—1914
Harms, J. E., D.D.,	...1908...	Dayton, O.,	1914—1917
		Hagerstown, Md., St. John's,	1917—
		Bridgeport, Conn.,	1904—1908
Hartman, H. H.,	.....1903...	Newville, Pa.,	1908—1910
		Baltimore, Augsburg,	1910—
		New Bloomfield, Pa.,	1869—1872
		York Springs, Pa.,	1872—1877
		Utica, Md.,	1877—1883
		Newville, Pa.,	1883—1886
		Jefferson, Md.,	1886—1900
Hedges, S. A.,	.....1867...	Utica, Md.,	1900—1912
		Pleasant Hill, Md.,	1912—
		Lock Haven, Pa.,	1889—1884
		Denver, Colo.,	1884—1889
Heilman, P. A., D.D.,	..1877...		

<i>Name</i>	<i>Entered Ministry</i>	<i>Pastorate</i>	<i>Year</i>
Heilman, P. A., D.D.,	1877...	Bloomsburg, Pa.,	1889—1896
		Baltimore, St. Paul's,	1897—
Hennighausen, F. Ph., D.D.,	1861...	Washington, St. John's,	1861—1864
		Baltimore, St. Stephens',	1864—
Hess, C. W.,	1900...	Brunswick, Md.,	1902—
Hesse, F.,	1894...	New Oxford, Pa.,	1894—1903
		Philadelphia, Grace,	1903—1907
		Smithsburg, Md.,	1907—
Hetrick, W. H.,	1903...	Brooklyn, N. Y.,	1904—1907
		Philadelphia, Immanuel,	1907—1911
		Westminster, Grace,	1911—1920
Hightman, F. A.,	1904...	Avonmore, Pa.,	1905—1908
		Baltimore, Park Heights,	1908—1909
		Baltimore, Powellmaron,	1909—
Hines, C. J.,	1906...	Huntington, W. Va.,	1908—1910
		Burkittsville, Md.,	1910—1914
		Baltimore, Emmanuel,	1914—
Hoffman, J. L.,	1901...	Tremont, Pa.,	1902—1903
		Scranton, Pa.,	1903—1912
		Silver Run, Md.,	1912—1917
		Baltimore, Reformation,	1917—
Howe, J. A.,	1912...	Strongstown, Pa.,	1912—1914
		Sligo, Pa.,	1914—1919
		Hampstead, Md.,	1919—
Huddle, J. T., D.D.,	1895...	Germantown, Trinity,	1896—1904
		Washington, St. Paul's,	1904—
Ibach, W. O.,	1896...	Lemoynce, Pa.,	1898—1900
		Chicora, Pa.,	1900—1901
		Philadelphia, Pa.,	1901—1903
		Glasgow, Pa.,	1903—
		West Sunbury, Pa.,	1903—1913
		Pittsburgh, Pa., St. James',	1913—1916
		Union Bridge, Md.,	1916—
Ide, E. E., D.D.,	1890...	Edgemont, Md.,	1891—1892
		Baltimore, Trinity,	1893—
Kerlin, A. A.,	1874...	Stone Valley, Pa.,	1874—1881
		Water Street, Pa.,	1881—1894
		Glasgow, Pa.,	1894—1896
		Sharpsburg, Md.,	1896—
Koser, J. G.,	1904...	Eglen, W. Va.,	1905—1907
		Freeport, Pa.,	1907—1911
		West Carnegie, Pa.,	1912—1914
		Leitersburg, Md.,	1914—
Kuhlman, Luther, D.D.,	1881...	Jennerstown, Pa.,	1882—1884
		Baltimore, Second,	1884—1888
		Frederick, Md.,	1888—1903
		Gettysburg Seminary,	1903—1916
		Foreign Mission Board,	1916—1919
Lau, J. B.,	1894...	Blain, Pa.,	1894—1902
		Dallastown, Pa.,	1902—1904
		Philadelphia, Reformation,	1904—1910
		Manchester, Md.,	1910—1915
		New York City, Good Shepherd,	1916—
		Baltimore, Atonement,	1917—1920
Leatherman, C. G.,	1902...	Lemoynce, Pa.,	1903—1906
		New Castle, Pa.,	1906—1911



<i>Name</i>	<i>Entered Ministry</i>	<i>Pastorate</i>	<i>Year</i>
Leatherman, C. G.,	1902...	Vandergrift, Pa.,	1911—1916
		Manchester, Md.,	1916—
Leddin, P. D.,	1900...	Ellenville, N. Y.,	
		New River, Va.,	
		Herkimer, N. Y.,	
		Washington, St. John's,	
Manken, H., Jr.,	1902...	Oneonta, N. Y.,	1903—1908
		Baltimore, St. Luke's,	1908—1918
		Washington, Incarnation,	1918—
McCauley, V.,	1898...	Guntur, India,	1898—
McDowell, S. J.,	1891...	Friesburg, N. J.,	1892—1898
		Sharpsburg, Pa.,	1898—1900
		Miss. Supt., Pitt. Synod,	1900—1902
		Home Mission Secretary,	1902—1915
		Baltimore, Third,	1915—
McLinn, M. E.,	1886...	Union Bridge, Md.,	1886—1890
		Lovettsville, Va.,	1890—1896
		Bloomsburg, Pa.,	1896—1903
		Apollo, Pa.,	1903—1910
		Crafton, Pa.,	1910—1919
		Woodbine, Md.,	1919—
Meyer, F. W.,	1897...	Ravenswood, Chicago, Ill.,	1897—1903
		No. Ill. Syn. Missionary,	1903—1904
		Williamsport, Pa.,	1904—1908
		Baltimore, Emmanuel,	1908—
		Inner Mission Society,	1908—1918
		Lovettsville, Va.,	1919—
Miller, L. F.,	1897...	Piedmont, W. Va.,	1898—1904
		Baltimore, Bethany,	1906—
Miller, P. H., D. D.,	1874...	Aurora, W. Va.,	1874—1875
		Grafton, W. Va.,	1875—1876
		Lovettsville, Va.,	1876—1887
		Westminster, Md.,	1887—1911
		Lilly, Pa.,	1911—1912
		Baltimore, Concordia,	1912—
Miller, S. J.,	1899...	Sparrow's Point,	1900—1902
		Baltimore, Our Saviour,	1902—
Miller, V., D.D.,	1861...	Fayetteville, Pa.,	1862—1871
		Clearspring, Md.,	1877—
		Leitersburg, Md.,	1881—1914
Minnick, W. G.,	1892...	Mount Joy, Pa.,	1893—1907
		Baltimore, Concordia,	1907—1909
		Cumberland, St. John's,	1910—1914
		Lauraville, Md.,	1918—
Moser, J. S.,	1878...	Mount Jackson, Va.,	1878—1883
		Selwood, S. C.,	1884—
		Madison County, Va.,	1885—1888
		Richmond, Va.,	1888—1891
		San Francisco, Cal.,	1892—1893
		Riverside, Cal.,	1893—1896
Mumford, Carl,	1905...	Trenton, N. J.,	1906—1907
		Littlestown, Pa.,	1907—1910
		Mount Union, Pa.,	1910—1916
		Baltimore, Messiah,	1916—
Newcomer, H. D.,	1897...	Allentown, Pa.,	1898—1904
		Silver Run,	1904—1905
		Baltimore, Grace,	1905—1916

<i>Name</i>	<i>Entered Ministry</i>	<i>Pastorate</i>	<i>Year</i>
Newcomer, H. D.,	1897	Van Wert, Ohio, . . . . .	1916—1919
		Inner Mission Society, . . . . .	1919—
Nicholas, S. T., D.D.,	1892	Pittsburgh, Pa., . . . . .	1893—1905
		Middletown, Pa., . . . . .	1905—1913
		Washington, D. C., Keller, . . . . .	1913—
Null, A. G.,	1904	Pikeland, Pa., . . . . .	1905—1907
		Fairmont, W. Va., . . . . .	1907—1908
		Jefferson, Md., . . . . .	1908—1914
		Petersburg, Pa., . . . . .	1914—1917
		Ellicott City, Md., . . . . .	1917—
Ott, J. W., D.D.,	1900	Grand Rapids, Mich., . . . . .	1900—1907
		Hagerstown, St. Mark's, . . . . .	1907—
Patterson, R. S., D.D.,	1891	Woodsboro, Md., . . . . .	1892—1900
		Berlin, Pa., . . . . .	1900—1907
		Philadelphia, Pa., . . . . .	1907—1908
		Coatesville, Pa., . . . . .	1908—1913
		Charlotte, N. C., . . . . .	1913—1917
		Woodsboro, Md., . . . . .	1917—
Petrea, B. E.,	1913	Wytheville, Va., . . . . .	1913—1919
		Uniontown, Md., . . . . .	1919—
Pieper, C.,	1910	Aurora, Ind., . . . . .	1910—1912
		Cullman, Ala., . . . . .	1912—1917
		Baltimore, St. Stephens', . . . . .	1917—
Poffenberger, R. S.,	1904	Woodsboro, Md., . . . . .	1905—1917
Quay, P. W.,	1916	Reisterstown, Md., . . . . .	1917—
Reinewald, C., D.D.,	1887	Braddock, Pa., . . . . .	1888—1892
		Emmitsburg, Md., . . . . .	1892—
Remsberg, W. L.,	1877	Princeton, Ill., . . . . .	1877—1882
		Oregon, Ill., . . . . .	1882—1886
		South Dixon, Ill., . . . . .	1886—1888
		Beatrice, Neb., . . . . .	1889—1894
		Omaha, Neb., . . . . .	1894—1896
		Myersville, Md., . . . . .	1896—1902
		Shanksville, Pa., . . . . .	1902—1903
		Santa Barbara, Cal., . . . . .	1903—1908
		Funkstown, Md., . . . . .	1908—
Rudisill, M. L.,	1904	New Paris, Pa., . . . . .	1906—1908
		Sabillasville, Md., . . . . .	1908—1910
		Gerrardstown, W. Va., . . . . .	1917—
Rupley, J. B.,	1915	Boonsboro, Md., . . . . .	1916—1918
		Washington, D. C., St. Mark's, . . . . .	1918—
Rupp, U. S. G., D.D.,	1892	Fort Washington, Pa., . . . . .	1893—1896
		Baltimore, Reformation, . . . . .	1896—1910
		Frederick, Md., . . . . .	1910—
Saltzgeber, W. E.,	1914	Uniontown, Md., . . . . .	1915—1918
		Fullerton, Md., . . . . .	1918—
Seabrook, W. L.,	1889	Wichita, Kan., . . . . .	1889—1890
		Abilene, Kan., . . . . .	1890—1895
		Winchester, Va., . . . . .	1895—1902
		Newberry, S. C., . . . . .	1902—1907
		Deer Park Road, Md., . . . . .	1907—
Schmidt, R.,	1889	Hagerstown, St. Matthew's, . . . . .	1889—1892
		Baltimore, Friedens, . . . . .	1892—1898
		Beardstown, Ill., . . . . .	1898—1904
		Syracuse, N. Y., . . . . .	1904—1912
		Washington, D. C., Zion, . . . . .	1912—
Schmitt, K. W.,	1906	Home Missionary, . . . . .	1907—1916
		Baltimore, Salems, . . . . .	1916—

<i>Name</i>	<i>Entered Ministry</i>	<i>Pastorate</i>	<i>Year</i>
Settlemeier, W. H., ...	1869...	North Liberty, Iowa, .....	1870—1873
		Wilmore, Iowa, .....	1874—1878
		Jefferson, Md., .....	1878—1886
		Staunton, Va., .....	1886—1888
		Rockwood, Pa., .....	1888—1893
		Friend's Cove, Pa., .....	1893—1896
		Idaville, Pa., .....	1896—1899
Shilke, C. A., .....	1914...	Walkersville, Md., .....	1915—
Sieber, L. L., D.D., ...	1876...	Lavansville, Pa., .....	1876—1882
		Polo, Ill., .....	1882—1885
		Connellsville, Pa., .....	1885—1890
		Lewisburg, Pa., .....	1890—1895
		Gettysburg, Pa., .....	1895—1918
		Baltimore, Luther Memorial, ...	1918—
Simon, J. S., D.D., ....	1889...	Urbana, Ohio, .....	1889—1891
		New Philadelphia, Ohio, .....	1891—1893
		San Francisco, Cal., .....	1893—1895
		Cleveland, Ohio, .....	1895—1896
		Cincinnati, Ohio, .....	1896—1902
		Hagerstown, Trinity, .....	1902—
Slaybaugh, G. W., ....	1874...	Mount Zion, Ohio, .....	1874—1877
		New Kingston, Pa., .....	1877—1881
Spangler, W. M., ....	1876...	Jennerstown, Pa., .....	1876—1882
		Pleasant Valley, .....	1882—1888
		Accident, Md., .....	1888—1891
		Glasgow, Pa., .....	1891—1896
		Salona, Pa., .....	1896—1900
		Williamsburg, Pa., .....	1900—1903
		Beaver Springs, Pa., .....	1903—1907
		Seven Valleys, Pa., .....	1907—1911
		New Florence, Pa., .....	1911—1913
		Kimberton, Pa., .....	1913—1914
		Hampstead, Md., .....	1914—1919
Stouffer, S. S., ....	1869...	Luthersburg, Pa., .....	1871—1872
		Clarion County, Pa., .....	1872—1873
		Centerville, Pa., .....	1873—1876
		Bedford County, Pa., .....	1876—1880
		Piedmont, W. Va., .....	1880—1882
		Jenners, Pa., .....	1883—1887
		Donegal, Pa., .....	1887—1893
		Fayette County, Pa., .....	1893—1902
		Unionville, Ontario, .....	1902—1906
		Hampstead, Md., .....	1906—1908
		Accident, Md., .....	1909—1910
Steck, C. F., D.D., ....	1889...	Muncie, Ind., .....	1889—1891
		Louisville, Ky., .....	1892—1898
		Springfield, Ohio, .....	1899—1903
		Frederick, Md., .....	1903—1910
		Washington, D. C., Epiphany, ..	1910—
Teufel, C. M., ....	1905...	East Pittsburgh, Pa., .....	1907—1909
		Pittsburgh, Pa., .....	1909—1918
		Middletown, Md., .....	1918—
Traver, S., ....	1892...	Westminster, Salem, .....	1917—1920
Turner, J. H., D.D., ..	1869...	Blacksburg, Va., .....	1872—1876
		Burkittsville, Md., .....	1876—1880
		Lutherville Seminary, .....	1880—1908
Twele, J. C., ....	1897...	Harford Co., Md., .....	
		Baltimore, Frieden's, .....	

<i>Name</i>	<i>Entered Ministry</i>	<i>Pastorate</i>	<i>Year</i>
Twele, J. C., . . . . .	1897 . . .	Frostburg, Evangelical, . . . . . Brazil, Ind., . . . . . Plymouth, Pa., . . . . . Jonesboro, Ill., . . . . . New Memphis, Iowa, . . . . .	1898—1902 1916—1917 1917—
Uhler, G. I., . . . . .	1897 . . .	Washington, D. C., St. John's, . . . . . Oakland, Md., . . . . . Sparrow's Point, Md., . . . . . Wilmington, Del., . . . . . Jefferson, Md., . . . . .	1898—1902 1902—1912 1912—1915 1915—
Umberger, J. B., . . . . .	1889 . . .	Oberlin, Kansas, . . . . . New Cambria, Kansas, . . . . . Edlingham, Kansas, . . . . . Ottawa, Kansas, . . . . . Harshman, O., . . . . . Leetonia, O., . . . . . Osnaburg, O., . . . . . Williamsburg, Pa., . . . . . Walhalla, S. C., . . . . . Myersville, St. John's, . . . . .	1889—1891 1891—1893 1893—1895 1895—1898 1899—1900 1900—1902 1902—1905 1905—1911 1911—1915 1915—
Wade, J. P., . . . . .	1891 . . .	Capon, Va., . . . . . Floyd, Va., . . . . . Davidson, N. C., . . . . . Capon, Va., . . . . . Egdon, W. Va., . . . . . Doubs, Md., . . . . .	1890—1895 1895—1898 1898—1905 1905—1908 1908—1912 1912—1917
Wade, W. A., . . . . .	1904 . . .	Piedmont, W. Va., . . . . . Lionville, Pa., . . . . . Washington, St. Mark's, . . . . . Baltimore, Holy Comforter, . . . . .	1905—1909 1909—1912 1912—1918 1918—
Wagner, F. R., . . . . .	1900 . . .	Frostburg, Md., . . . . . Huntingdon, Pa., . . . . . Martinsburg, W. Va., . . . . .	1901—1910 1910—1920 1920—
Waltemyer, W. C., . . . . .	1910 . . .	Landisville, Pa., . . . . . Butler, Pa., . . . . . Thurmont, Md., . . . . .	1911—1913 1913—1916 1916—
Waring, L. H., Ph.D., . . . . .	1895 . . .	Lovettsville, Va., . . . . . Scranton, Pa., . . . . . Georgetown, D. C., . . . . .	1896—1899 1899—1902 1906—1916
Weaver, F. H., . . . . .	1875 . . .	Grafton, W. Va., . . . . . U. S. A. Chaplain, . . . . .	1876—1877 1880—1897
Weber, H. H., D.D., . . . . .	1884 . . .	Baltimore, Grace, . . . . . Home Mission Secretary, . . . . .	1885—1889 1889—
Weidley, J., D.D., . . . . .	1890 . . .	Pittsburgh, Pa., . . . . . Washington, Reformation, . . . . .	1891—1906 1906—
Wentz, A. R., Ph.D., . . . . .	1906 . . .	Gettysburg, Pa., College, . . . . . Gettysburg, Pa., Seminary, . . . . .	1909—1916 1916—
Wickey, N. J. G., . . . . .	1914 . . .	Georgetown, D. C., . . . . .	1916—1917
Wiles, C. P., D.D., . . . . .	1895 . . .	Rossville, Pa., . . . . . Pittsburgh, Pa., . . . . . Washington, Keller, . . . . . Editor S. S. Lit., . . . . .	1896—1901 1901—1908 1908—1913 1913—
Will, F. L., . . . . .	1912 . . .	Wilmerding, Pa., . . . . . Cleveland, Ohio, . . . . . Derry, Pa., . . . . . Boonsboro, Md., . . . . .	1913—1916 1916—1917 1917—1918 1918—



<i>Name</i>	<i>Entered Ministry</i>	<i>Pastorate</i>	<i>Year</i>
Willis, J.,	1876...	Strasburg, Va.,	1877—1882
		Staunton Seminary, Va.,	1882—1895
		Myersville, Md.,	1906—
Wiseman, D. E., D.D.,	1884...	Washington, Redeemer,	1884—
Wolf, A. G.,	1889...	Aaronsburg, Pa.,	1890—1899
		McConnellsburg, Pa.,	1900—1906
		West Fairview, Pa.,	1906—1917
		Silver Run, Md.,	1917—
Zimmerman, L. M.,			
D.D.,	1886...	Baltimore, Christ,	1887—

The next five chapters (XIII-XVII) present historical sketches of the congregations of the Synod. These sketches are grouped according to Conferences, beginning with the Eastern Conference, continuing with the Middle and Western Conferences, and concluding with the Mountain Conference.

The Eastern Conference, because of its size, is spread over two chapters, one embracing the churches of Baltimore and vicinity, including all of Baltimore County except Arcadia, the other embracing the churches of Washington and vicinity. The chapter on the Middle Conference embraces the churches of Carroll and Frederick Counties, and includes Lovettsville, Virginia. The chapter of the Western Conference sets forth the churches in Washington County and also includes Waynesboro, Martinsburg, and Garrardstown. The chapter on the Mountain Conference embraces the churches of Cumberland and Frostburg.

Within the separate Conferences the congregations and charges are arranged in alphabetical order. Where more than one church is located in the same city, as in Baltimore, Washington, Hagerstown, and Cumberland, the churches appear in the order of their age.

A means of ready reference to individual congregations is found in the indexes at the end of the volume.

## CHAPTER XIII.

### THE CHURCHES OF BALTIMORE AND VICINITY.

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#### THE FIRST LUTHERAN CHURCH OF BALTIMORE, MD.

*Rev. Ezra K. Bell, D.D., Pastor*

The early Lutheran Churches in Baltimore City were German, and all services for a period of nearly 100 years were conducted exclusively in the German language. That an English Church should be founded to meet the changing conditions was most likely the opinion of Dr. J. D. Kurtz, pastor of Zion German, then a Lutheran Church whose members were instrumental in organizing the First English Church. Dr. Kurtz was pastor of Zion Church for fifty years—took part in the organization of the Maryland Synod, assisted in the organization of the General Synod, presided at the preliminary meeting, and was the second president of that body. While he could not openly advocate in that day the use of the English language, yet he undoubtedly gave much private encouragement to the new enterprise. When he retired from the pastorate of Zion, he became a communicant member of the First Church.

On October 27, 1823, a meeting was held in the house of David Bixler, on Howard Street, when the matter of organizing an English Lutheran Church was considered. The men present at that meeting were David Bixler, John Reese, Thomas Henning, Michael Klinefelter, George Stonebraker, Joshua Medtart, Jacob Deems and Frederick Seyler. Subscriptions were taken and the Synod was informed of their action. A letter was sent to the German Lutheran Church soliciting aid in the erection of a house of worship. It does not appear that any public preaching services were held until in August, 1824, when the Rev. Charles Philip Krauth, of Martinsburg, at their urgent request, spent several days with them. A committee was appointed to rent a



COUNCIL OF FIRST LUTHERAN CHURCH, BALTIMORE.

*First Row*—H. R. HAGERTY, W. H. PEASTER, C. E. KEEDY, J. W. STYNE, L. T. LEUDERKING, T. A. WONDER, W. A. LEISTER, W. H. SMITH, J. S. WATERS, AND JOHN J. BURN. *Second Row*—H. M. MILLER, G. E. S. LANSLOWNE, S. F. ZIEGLER, EZRA K. BELL, D. J. JUVENAL, AND OTTO BREGENZER.



room in which to hold religious services and secure a lot on which to erect a permanent house of worship. Following this, during a period of about seven months the little flock enjoyed the pastoral services of the Rev. Jacob Medtart.

During the erection of a church building which was dedicated on May 28, 1826, the congregation had no settled pastor. On December 17, 1826, the Rev. John G. Morris, then a student at Gettysburg, preached his first sermon and became pastor. A Sunday school was organized and within a few years the church was enlarged to accommodate the growing congregation. The following were present at the first communion on June 3, 1827: Andrew Walter, David Bixler, John Reese, Anthony Groverman, Erasmus Euler, Frederick Seiler, John Brown, Joseph Clark, David Martin, William Ross, John Schrimmer, Abel D. Chase, T. Sederberg, Jesse Reifsnyder, John S. Bridges, Augustus Hack, William Hack, Garrett Altvater, Magdalena Bixler, Elizabeth Wehrley, Catharine Uhler, Ellen Brown, Catharine Martin, Rochena Utz, Ann Wampler, Margaret Bauer, Rachel Waltemyer, Elizabeth Bruner, Mrs. Moal, Mrs. Deems, Elizabeth Brien, Mary Deems, Mary Bixler, Ann Simpson, and Isabella Altvater.

For more than 33 years Dr. Morris ministered to the congregation. He was one of the most widely known and influential ministers in the city. Under his ministry and with his coöperation, a mission was very early started at Canton, a colony established the Second Church on Lombard Street, and a Sunday school was organized on Monument Street, out of which the Third Church grew. The former was projected in January, 1841, the latter during the same year. The General Synod was entertained by the First Church twice during the pastorate of Dr. Morris, in May, 1841, and June, 1843.

Upon the retirement of Dr. Morris in 1860, two candidates were considered for his successor. One was the amiable and scholarly Dr. Theophilus Stork, and the other the "silver-tongued orator," Dr. John McCron, then pastor of the Third Church. Many meetings were held, and votes were cast for these two candidates. More than seventy ballots were cast without an election. The advocates of Dr. McCron were much in the majority, but were not quite able to muster the two-thirds vote required. Finally it was moved that Dr. McCron be engaged to supply the pulpit indefinitely, which was carried by a majority vote.

Dr. McCron accepted, and became in this irregular way the pastor of the church. The friends of Dr. Stork to the number of 96, withdrew and organized St. Mark's Church and Dr. Theophilus Stork became pastor. All of the Sunday school officers and teachers with one exception withdrew under the leadership of the superintendent, Dr. W. W. Kemp. But the congregation soon rallied and then began that generous rivalry and mutual emulation that made for the development and strength of two of the largest and most influential congregations in the Lutheran Church in this country, the First and St. Mark's.

Located in the heart of the city, the First Church, under Drs. Morris and McCron, attained a position of prominence. The classic Colonial Building on Lexington Street was one of the notable structures of the city. Under the eloquent preaching of Dr. McCron, large congregations were attracted to the services. The personnel of the membership included many of the best families in the city.

After a pastorate of nearly twelve years, Dr. McCron was succeeded by the Rev. Joseph H. Barelay, D.D., who was installed by Dr. Morris, July 29, 1872. During his first year, the Book of Worship and full service were introduced. Extensive improvements were undertaken but before these improvements were completed the entire church building and adjoining parsonage were completely destroyed by fire. The church records contain the following brief minute of the calamity which befell the congregation:

"Baltimore, July 25, 1873—A disastrous fire broke out this day at about 10 o'clock a. m., in an establishment in the rear of the First Church, Baltimore, which spread with great rapidity, consuming the church and parsonage, together with the greater part of the adjoining property.

"Our holy and our beautiful house where our fathers praised Thee is burned up with fire and all our pleasant things are laid waste."—O. F. Lantz.

The pastor's sermon at the first service held after the fire was preached from this very suggestive and appropriate text.

A committee was immediately appointed to select a lot in a more residential section of the city. This committee consisted of L. Z. Coll, E. D. Miller, Samuel Appold, Jacob Ehrman, Charles R. Colladay and Oliver F. Lantz. Six weeks later the present

site was selected, the purchase price being \$12,000, under a ground rent. The old lot was sold for \$29,500.

It is regretted by many that the old site in the center of the city was not retained. A central church, within easy reach of the hotels and for use on general occasions would now be a distinct gain in many ways. Perhaps a new site would not have been chosen had it not been that St. Mark's was then located on Eutaw Street, only a few squares away.

The corner stone was laid on Easter Monday, 1874, Dr. Charles A. Stork, pastor of St. Mark's, delivering the address. On January 3, 1875, the first service was held in the lecture room of the new church, and on September 19, the edifice was dedicated, the sermon being preached by the Rev. Dr. A. C. Wedekind, of New York. The money expended was more than \$100,000. The church building is of beautiful white marble and the audience and Sunday school rooms are exceptional in their proportions and arrangement. The church auditorium in its graceful Gothic architecture with its well-nigh perfect acoustics and its distinctly Lutheran appointments has been pronounced one of the most attractive to be found anywhere. During Dr. Barclay's pastorate, on October 4, 1875, the first young people's society was organized, and in May, 1880, the Woman's Home and Foreign Missionary Society was organized.

Dr. Barclay resigned December 19, 1881, and the Rev. Dr. M. W. Hamma, of Brooklyn, New York, was elected pastor. He was installed on November 19, 1882, Drs. Morris, Scholl, and Clutz officiating. During Dr. Hamma's pastorate a number of excellent families were received into the membership. The constitution was revised and up-to-date financial methods were introduced, those for benevolence being especially effective. Missionary interest was quickened, while a Home and Foreign Mission Band was organized.

Failing health of both Dr. Hamma and his wife led to his resignation after a pastorate of four years. On October 11, 1886, the Rev. A. H. Stuebaker, of Harrisburg, was elected pastor, and he was installed on December 12. Dr. Stuebaker's ministry was characterized from the first by exceptional publicity methods, which drew unusually large congregations. He was undoubtedly, in that day, one of the most resourceful church advertisers in the country. Large numbers of members of other churches and strangers attended his services. Under his direc-



FIRST LUTHERAN CHURCH, BALTIMORE, MD.



tion the chancel of the church was remodeled in Lutheran form, the altar put in place and the lectern, a bronze heroic figure of the Angel holding the everlasting Gospel, costing \$2,500, added to the chancel furnishings.

Dr. Studebaker's resignation took effect June 15, 1899. July 3, the Rev. Ezra K. Bell, D.D., supplied the pulpit, and on July 19 was elected pastor. He was installed November 5, by Drs. Albert and Freas.

On November 25, 1900, the seventh-fifth anniversary of the church was celebrated, the pastor preaching in the morning and Dr. M. W. Hamma in the evening. Nearly nine thousand dollars were contributed toward the cancellation of an indebtedness of \$12,000. Electric lights were installed in October, 1901, and the lecture and Sunday school rooms were frescoed and refurnished. In June, 1903, the congregation with the coöperation of the other Lutheran Churches entertained the General Synod. Clerical vestments were introduced the same year and the support of a foreign pastor, the first in the General Synod, was undertaken.

During the autumn of 1907 new art glass figure windows, representing events in the life of Christ, were placed in the vestibules and auditorium, a mural painting placed over the reredos, new massive hymn tablets erected and a beautiful facsimile in marble, made in Italy, of Thorwaldsen's angel baptismal font, presented by Dr. Hamma, was placed at the entrance to the chancel. All of these memorials were presented by members of the congregation and cost in the aggregate about \$15,000. The church was greatly beautified, the audience room being without question, and so pronounced by people who have travelled widely, one of the most beautiful in the world.

The First Church has taken a leading part in the planting of new congregations in the city and vicinity. It has aided almost every new congregation financially and given many new members. A large number of new members were added during the past synodical year and the contributions of the congregation amounted to nearly \$20,000.

## THE SECOND LUTHERAN CHURCH OF BALTIMORE, MD.

*Rev. Joel E. Grubb, Pastor*

"Born in a revival" fitly describes the beginning of the Second English Evangelical Lutheran Church of Baltimore. During the wave of religious feeling and thought that swept over the City of Baltimore during the winter of 1839-'40, there was sown the seed that quickly sprang up and bore fruit in the establishment of the Second Church.



REV. JOEL E. GRUBB.

The First English Lutheran Church, then fourteen years old, stood on Lexington Street, east of Howard. At a meeting held there on April 6, 1840, it was determined to establish a second Lutheran enterprise, to be located in a southwesterly direction from the mother church. On December 18, 1840, the following church council was elected to serve the new church for one year: Elders, Thomas Stow, Joel Wright, John Mahaney and William Bridges; Deacons, James Getty and Charles D. Hinks; Trustees, George Stonebraker, Benjamin Deford and Peter Mason.

On January 14, 1841, a constitution was adopted, and on the twenty-eighth of the same month, Mr. William Bridges was elected the first treasurer of the church, which position he held continuously until 1875.

No definite location for the church had yet been decided upon, but on February 18, 1841, the present site was leased. Ground was soon broken, and in May following, during a meeting of the General Synod, the corner stone was laid, the Rev. Dr. Baugher delivering the address. It was not until September, 1842, however, that the main audience room was ready for occupancy, and five months later before the lecture room could be used.

During the month of October, 1842, the Sunday school was organized and Mr. James Getty elected superintendent.

As is usually the case with new churches, the problem of finances was a troublesome one. Every dollar that could be

raised was absorbed in the cost of the building, and but little could be spared to pay a pastor. A temporary arrangement was made in August, 1842, with the Rev. Charles P. Krauth—then fresh from the Seminary at Gettysburg—to serve the church at a salary of \$350 per annum. This continued for nearly a year, until June, 1843, at which time, according to the records, “prospects having brightened somewhat, the Rev. C. P. Krauth was elected permanent pastor, at a salary of \$450 per annum.”



SECOND LUTHERAN CHURCH, BALTIMORE, MD.

From this time forward the newly-established church seems to have prospered. Although it was a struggle for a while, all obstacles were overcome by the faithful perseverance of the little band who were then starting out on the road which we of to-day are still pursuing. While they have all passed on to the Better Land, we are continually in the presence of that nobler part of

them which can never die, but which lives on because it has become an integral part of the work to which they gave the labor of their lives.

Second Church has in its list of pastors some of the greatest names of the Lutheran Church in America. Following is the list: Rev. C. P. Krauth, D.D., LL.D., 1842-47; Rev. Charles H. Ewing, 1848-52; Rev. Joseph A. Seiss, D.D., LL.D., 1852-58; Rev. Charles H. Hersh, 1859-60; Rev. Joel Schwartz, D.D., 1860-65; Rev. Irving Magee, D.D., 1866-68; Rev. Edmund J. Wolf, D.D., 1868-70; Rev. George Scholl, D.D., 1874-84; Rev. Luther Kuhlman, D.D., 1885-88; Rev. Sylvanus Stall, D.D., 1888-91; Rev. George W. Miller, D.D., 1891-1916, and Rev. Joel E. Grubb from 1916 to the present time.

The church edifice cost originally about \$11,000. Over \$25,000 was spent, however, during the first fifty years in improvements and repairs. On January 12, 1907, fire of unknown origin completely destroyed the building, leaving only the four walls standing. The council at once addressed itself to the task of rebuilding. Over \$10,000 was subscribed in a short while by the congregation, which, together with the insurance and several special contributions, brought the amount available up to nearly \$30,000. With this the whole building was remodeled and beautified, and needed additions, such as the ladies' parlor and the gymnasium, were made.

Through the generosity of Mr. George W. Watts, of Durham, North Carolina, a former member of the church, still interested in its welfare, we were enabled in May, 1917, to purchase a parsonage, located at 818 Hollins Street. This was presented to the church by Mr. Watts as a memorial to his mother and father, both of whom were lifelong members of the church.

In round figures, over two hundred thousand dollars have been spent in running expenses of the church, while probably seventy-five thousand dollars have been contributed to benevolence by the church and its various organizations during the seventy-five years of her existence. Seven sons have been sent into the ministry, and through them the influence of the Second Church has been carried to the four points of the compass. These are: Rev. William L. Heuser, Newark, Ohio; Rev. W. Morgan Cross, Greencastle, Pa.; Rev. August Pohlman, M.D., D.D., Philadelphia, Pa.; Rev. Frederick W. Meyer, Baltimore, Md.; Rev. Otto Bregenzer, Bridgeton, N. J.; Rev. Frederick C. Sternat, Abbottstown, Pa., and Rev. William E. Wheeler, St. Louis, Mo.

The membership at organization was seventeen. To-day it numbers about five hundred. It has been said that a force, once



brought into being, never ceases to exist. Certainly this is true of the work of this church. Through so many channels has her influence been diffused, that should we raze the building and disband the congregation, the force brought into being seventy-five years ago would go on unceasingly in ever-widening circles from new centers of influence. To follow the many threads of usefulness that have started with Lombard Street as their center, we should be led not only to the ends of the continent, but beyond—even across the trackless ocean. There, like sparks that have broken from a central fire, which, carried in every direction, have been fanned into living flames themselves, we should find countless activities, all of which owe their existence in part, if not entirely, to the influence of our beloved church. Truly, this work, started amid difficulties and trials three-quarters of a century ago, can never die; it will go on and on, until its full measure is seen and known in the boundless realms of eternity.

### THE THIRD LUTHERAN CHURCH OF BALTIMORE, MD.

*Rev. S. J. McDowell, D.D., Pastor*

The Third Evangelical Lutheran Church of Baltimore grew out of a Sunday school started by the pastor of the First Church and some of his most interested parishioners. Rev. John G. Morris, D.D., LL.D., then pastor, shared with some of his best members the feeling that the section of the city east of Jones' Falls known as "Old Town" should have a Lutheran church. "I was ambitious," said the Doctor, in an address to the congregation upon the occasion of its fiftieth anniversary, "to have the name and influence of the Lutheran Church extended, and cheerfully parted with some very good members to accomplish this."

The school was started some time during the year 1841 and with thirty-six persons present out of the thirty-eight who had been found in the house-to-house canvass, and who had been promised for the school should one be opened. "Almost all of Old Town was monopolized by the Methodists," says the Doctor, "and some faint-hearted people predicted our failure." The school was started in a private house on Hillen Street near Monument and grew very encouragingly from the very beginning. No records seem to have been kept of the place of meeting, the month of the year when organized, or any other matters of interest connected with the opening of the school. Not even Dr. Morris himself could recall either the exact



COUNCIL OF THIRD LUTHERAN CHURCH, BALTIMORE.

*Standing*—WILLIAM CRENTZ, FRED HAAS, HENRY HANAUER, JOHN H. MEYERS, HOWARD B. FOSTER, AND JOHN H. SCHISSLER. *Sitting*—CHARLES A. BRAUN, HENRY C. HINES, LAWRENCE K. BLUCHER, S. J. MCDOWELL, J. FRED BRIGEL, AND HENRY C. WALDMAN.

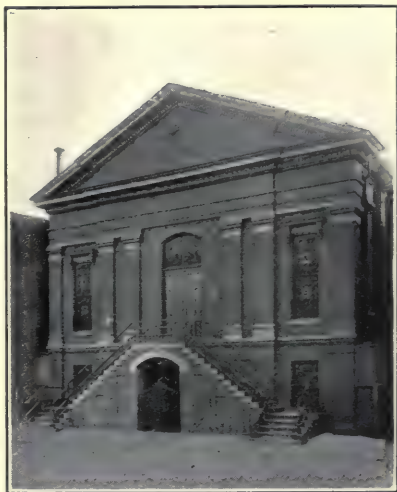
house in which the school first met, or the date of organizing, when these were sought fifty years later.

The first superintendent of the school was the aged Charles Hinks, a member of First Church. Pastor Morris speaks of him as "an active and intelligent member of my church who consented to take charge of the infant enterprise until some other competent leader could be found." A few months later Superintendent Hinks, because of infirmities of age, retired and a young man by the name of William A. Wisong succeeded him. Superintendent Wisong was a man of unusual religious zeal and very resourceful in the handling of children. Under his management the school eventually grew to be the largest Sunday school in the entire State of Maryland. It is said to have had an enrollment of twelve hundred when at the height of its prosperity. Mr. Wisong was succeeded by Mr. John H. Leonhardt; he in turn by Mr. Henry C. Hines, who is still treasurer of the school, and he by Mr. J. Fred Bregel, the present incumbent.

The private-home quarters was soon outgrown and the congregation moved into a "school house on or near Gay Street below Monument" in 1842. "The school," wrote the Rev. William A. Passavant, D.D., its first pastor, "was a perpetual inspiration." It was in the summer of 1842 that the lot upon

which the present church building stands was leased, and the contract was let for "the erection of a neat one-story chapel." This chapel, with a seating capacity of a little less than three hundred, was dedicated on a Sunday afternoon late in August or early in September, 1843; and the school was immediately transferred from the public school building to its newly-provided chapel home.

The actual organizing of the congregation seems to have taken place at a meeting "about the close of January;" but the first record of members received is: February 2, 1843. Eleven charter members,—three men and eight women, composed the list.



THIRD LUTHERAN CHURCH,  
BALTIMORE, MD.

The new church home was known as Luther Chapel, a name it retained until replaced by the present brick structure during the pastorate of Rev. A. W. Lilly, D.D., when the name was changed to that which the congregation still bears.

In the seventy-six years of its history the congregation has had the services of twelve pastors. The following table shows the order in which these served, as well as the length of time. Much of real and special interest could be said about some of these earlier pastorates, or about the unusually long one so recently closed, but allotted space will not permit. It is in the self-sacrificing zeal, the wise forbearance, the painstaking devotion of some of these fathers in our Zion that the explanation of the growth and influence of the congregation is to be found.

#### PASTORS.

Rev. William A. Passavant, D.D.,	Was pastor from	Oct., 1842,	Until	May, 1844
Rev. Bignal Appleby, . . . . .	Was pastor from	June, 1844,	Until	June, 1845
Rev. James A. Brown, D.D., . . . . .	Was pastor from	Jan., 1846,	Until	July, 1847
Rev. Peter Anstadt, D.D., . . . . .	Was pastor from	June, 1848,	Until	July, 1851
Rev. A. W. Lilly, D.D., . . . . .	Was pastor from	Oct., 1851,	Until	May, 1855
Rev. John McCron, D.D., . . . . .	Was pastor from	1855	Until	1859
Rev. Samuel Sprecher, Jr., D.D., . . . . .	Was pastor from	Oct., 1860,	Until	Oct., 1862
Rev. Henry Bishop, . . . . .	Was pastor from	Nov., 1863,	Until	July, 1866
Rev. John G. Morris, D.D., LL.D., . . . . .	Was pastor from	Sept., 1867,	Until	Nov., 1873
Rev. Criel Graves, . . . . .	Was pastor from	Mar., 1874,	Until	July, 1876
Rev. I. Calvert Burke, D.D., . . . . .	Was pastor from	Feb., 1877,	Until	July, 1915
Rev. S. J. McDowell, D.D., . . . . .	Was installed	Nov. 21,	1915.	

The present church building was erected during the pastorate of the Rev. A. W. Lilly, D.D., and was dedicated in 1852. It was enlarged fifteen or more years later during the pastorate of Rev. Dr. Morris. During the pastorate of Rev. I. Calvert Burke, D.D., it was thoroughly remodeled and changes made to the main entrance and in the school room at a cost of nearly \$10,000. During the present pastorate it was again remodeled at a cost of \$5,000.

In the summer of 1885 the congregation emulated the example of the old mother congregation and sent out a number of its good members to help organize a mission in southeast Baltimore. This mission school soon grew into the present Grace Church, located at Gough Street and Broadway. Five years later the east Baltimore territory, largely cared for by the Third Church, was still further divided by the formation of another mission to be known as the Church of the Reformation, which eventually located at Lanvale and Caroline Streets.

Five of the sons of the congregation have entered the Lutheran ministry: Rev. Albert O. Mullen, now pastor of the large congregation at Spring Grove, Pennsylvania; Rev. Philip H. R. Mullen, his brother, pastor of the vigorous young congregation at Swissvale, Pennsylvania; Rev. Charles J. Hines, the present pastor of



the fortunately-located Emmanuel Church of this city; Rev. W. Claude Waltemyer, pastor of the old congregation at Thurmont, Maryland, and Rev. Harry Goedeke, who graduated from the Theological Seminary at Gettysburg in May, 1919, was ordained in the following September, and sailed in November under appointment as a missionary to our Guntur field in India.

This splendid field for a Lutheran church began to undergo some very marked changes about the year 1910, and it became evident that the Third Church was destined soon to be known as "one of our down-town churches." Many of its oldest and most faithful families began to seek homes in the ever-growing suburbs, and the newcomers in the immediate community were almost invariably families of foreign birth, largely Jews and Italians. Then the colored people began to encroach more and more upon the district until now it is recognized as a typical "down-town" district. However, moving out of the immediate neighborhood of the church did not, as a rule, mean leaving the old Third Church, and her communicant membership is still a little beyond the six hundred mark, and the life of the congregation is still unabated and decidedly encouraging. Thus far the idea of abandoning its present church home has not even been thought of, much less discussed by council or congregation. The older members are faithful in their attendance at church services, and new families within walking distance of the church are constantly being found, so that the annual accessions are still in excess of the losses, and the usefulness of the Third Church, even in her present location, seems to stretch on into the future for a few more decades at least.

### ST. STEPHEN'S LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. F. Ph. Hennighausen, D.D., Pastor Emeritus*  
*Rev. Christian Pieper, Pastor*

It was Rev. Charles A. Meister, who in the fall of 1849, without any aid on the part of man, gathered a number of German residents of South Baltimore and organized them into an Evangelical Lutheran congregation. In 1850 their first house of worship was built at the northwest corner of Hanover and Hamburg Streets. In 1851 the congregation, under the pastorship of Rev. A. O. Brickman, was incorporated as the "German Evangelical Lutheran St. Stephen's Congregation." The congregation formed then already a part of the Evangelical Lutheran Synod of Mary-

land; it numbered at this time twenty-two voting members. In 1852 both a Sunday school and a parochial school were opened and a school house erected in the rear of the church.

Rev. J. H. Mengert followed as pastor in 1852, Rev. Brickmann having resigned to the general regret of the people. The school house had to be enlarged during 1854, but Rev. Mengert felt compelled to resign during the same year, the congregation not being able to give him sufficient support.

Rev. W. Hoppe, who had recently graduated from the Theological Seminary at Gettysburg, became his successor and remained until October, 1861. In 1854 the first organ was bought at a cost of \$380; a second new organ was bought in 1868, cost-



REV. F. PH. HENNIGHAUSEN, D.D.



REV. CHRISTIAN PIEPER.

ing \$1,700, and a third organ in 1894, costing \$3,500. The parochial school flourished until 1877, when German being introduced into a number of the public schools, most all parochial schools in the city were forced to close for want of scholars.

Rev. L. F. Zimmerman became pastor of St. Stephen's Church in 1861. Congregation and school flourished for a while to such an extent that enlargement of both became necessary. Unfortunately, differences soon arose between pastor and people which terminated in the separation and the organization of a new congregation in the neighborhood. Both are flourishing at the present day and are on the best of terms.

In October, 1864, Rev. F. Ph. Hennighausen, D.D., took charge. The debt then resting on the old church amounted to \$2,660, but

was soon paid, especially by the aid of the Ladies' Aid and Young People's Societies. A few years later the church was renovated at an expense of \$2,300. In 1884-85 the present church was erected at a cost of about \$40,000. In October, 1899, it was renovated at a cost of about \$1,200, and was renovated again in 1911 at a cost of about \$4,000. The dedication of the present church took place October 4, 1885. On October 13, 1889, the congregation celebrated the twenty-fifth anniversary of their pastor in a truly grand style.

The congregation has furnished two young men for the holy ministry, viz: Rev. Herman Kroh, recently deceased, and Rev. George Beiswanger, of North Manchester, Indiana; and a third, Mr. Charles H. Corbett, is about to complete his course in the Seminary at Gettysburg.

In 1893, the pastor, realizing the need of the younger members and considering the future welfare of the church, encouraged the introduction of the English language in some of the regular services. This move met with strong opposition on the part of many of the elders, and even some of their children. Quite a number of families, very much to the regret of pastor and people, withdrew in consequence. For a time the English service was held every other Sunday evening, but since 1899 every evening service has been held in the English language and now perfect harmony prevails.

From October 29 to November 1, 1899, the congregation celebrated its Golden Jubilee, and from October 2 to 4, 1914, the congregation celebrated the Golden Jubilee of Dr. Hennighausen.

On December 31, 1916, after having served St. Stephen's for



ST. STEPHEN'S LUTHERAN CHURCH,  
BALTIMORE, MD.

more than fifty-two years, Dr. Hennighausen resigned. He was elected pastor emeritus and awarded a pension for faithful service.

A call was extended to Rev. Christian Pieper, B.D., on March 6, 1917. Rev. Pieper assumed charge on May 17 and was installed on October 3, 1917. Dr. Hennighausen participated in the installation service of his successor.

Rev. Christian Pieper came from Breklum Seminary in 1908 and graduated from Hamma Divinity School in 1910.

## ST. MARK'S LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. Robert D. Clark, D.D., Pastor*

On the evening of October 23, 1860, a portion of the members of the First English Lutheran Church of Baltimore met in the lecture room of the Second English Lutheran Church and organized themselves into a new English Lutheran congregation which bore the name St. Mark's. The chairman of this meeting was Mr. George Slothower, and the secretary, Mr. Wm. H. James. The Rev. J. G. Butler, of Washington, D. C., conducted the religious exercises.

A formal written agreement, constituting the basis of organization, was signed by ninety-four persons; and after the adjournment of the meeting, nineteen others added their names, thus bringing the total number up to one hundred and thirteen. Of this number one hundred were communing members of the First Church.

Immediately after the organization, the following provisional council was selected: George Slothower, Dr. William M. Kemp, A. J. Miller, J. T. H. Bringman, J. A. H. Becker and George W. Leisenring. This council was instructed to invite the Rev. Dr. Theophilus Stork to become pastor of the new congregation.

During the last week in October the Third Presbyterian Church building on Eutaw Street, above Saratoga, was rented at \$30 per month; and an arrangement was made with the Presbyterian congregation that the Sunday morning and Wednesday evening services be held jointly by the Lutherans and Presbyterians, the ministers of the two congregations officiating alternately, the Sunday evening service to be exclusively Lutheran, and the lecture room to be used on Sunday afternoon by the Lutheran Sunday school. Under this arrangement, the first religious service of St. Mark's was held Sunday evening, No-





COUNCIL OF ST. MARK'S LUTHERAN CHURCH, BALTIMORE.

*Sitting*—E. F. KIRWAN, L. A. STAIB, REV. W. H. DUNBAR, D.D., H. L. PIEL, JR., REV. R. D. CLARE, D.D., W. F. DERR, J. S. JOYNER, F. W. BECK. *Standing*—B. B. BOSS, J. E. STOLL, G. W. WAGNER, JR., F. J. SINGLEY, F. A. FABER, J. W. KRATZ, G. E. EDDY, M. H. BUEHLER, C. F. STEIN, U. G. BISHOP, L. E. BARTELL.

vember 4, the Rev. Dr. J. G. Morris preaching an appropriate sermon. The first Sunday school session was held November 11, with Dr. William M. Kemp as superintendent. November 26 a constitution was adopted and December 1 the Rev. Dr. Theophilus Stork took charge as pastor.

In securing the pastoral services of Dr. Stork, the new congregation was particularly fortunate, for it meant the assurance of intelligent spiritual leadership from the very outstart. Dr. Stork was generally recognized as one of the most scholarly preachers and theologians in the Lutheran Church. He had previously served the Lutheran Church in Winchester, Va.; St. Matthew's, and also St. Mark's, in Philadelphia, Pa., and at the time of his election to St. Mark's, of Baltimore, he was the efficient president of Newberry College, at Newberry, S. C.

Immediately after the arrival of Dr. Stork, steps were taken to secure a permanent church building, and in February, 1861, the Third Presbyterian Church, on Eutaw Street, was purchased at a cost of \$10,500. Repairs, involving an expenditure of \$1,241 were at once made, and on the 10th of March the congregation resumed services in the renovated edifice.

Harmony of spirit, consecrated zeal and an intelligent organization of congregational agencies characterized this church from its very beginning, and determined to a large extent the course of its entire future history. The first additions to the original membership were made at the Easter communion, March 31, 1861, five months from the inception, and numbered forty-five.

Early in 1862 it was found desirable to secure an assistant for Dr. Stork, whose health was failing, and the congregation unanimously chose for this position the pastor's son, the Rev. Dr. Charles A. Stork, of Philadelphia, Pa. The latter preached his first sermon on the third Sunday of March, 1862, and was ordained in St. Mark's on November 17 of the same year.

The Rev. Dr. Charles A. Stork had received his scholastic training in the Preparatory Department of Pennsylvania College, Hartwick Seminary, William's College and the Andover Theological Seminary. Upon graduating from Andover he became professor of Greek in Newberry College, S. C., and at the time of his election as assistant pastor in St. Mark's he was in charge of the St. James Lutheran Mission, Philadelphia, Pa. He was a man of rare and splendid gifts, and during his years with St. Mark's he attained to a position of marked distinction among the Lutheran preachers of America.

On May 25, 1865, Dr. Theophilus Stork felt obliged, on account of ill health, to resign. The congregation reluctantly accepted his

resignation, and on June 14 his worthy son was unanimously chosen pastor. The latter took charge July 1.

Dr. Charles A. Stork, like his predecessor and successors in the pastoral office in St. Mark's, was an ardent supporter of the larger benevolent operations of the Church. In 1867-68, when the Jubilee of the Reformation was celebrated, the congregation made a special benevolent contribution of \$2,431. of which amount \$1,200 was given to establish the new St. Mark's Church in St. Louis, Mo. The Young People's Society, organized the



ST. MARK'S LUTHERAN CHURCH, BALTIMORE, MARYLAND.

same year, later assumed the permanent support of a native worker in India.

On August 21, 1868, a parsonage at 76 N. Paca Street, was purchased at a cost of \$7,000.

In 1873 the church edifice on Eutaw Street was thoroughly remodeled. During the autumn months the congregation worshipped in the Masonic Temple. In January, 1874, the lecture room of the new building was opened for service, and on March 8 the renovated church was rededicated. The entire cost of the work, with a new organ and furnishings, was \$21,000.

In the summer of 1881, Dr. Charles A. Stork was elected professor of didactic theology and chairman of the faculty of the Theological Seminary at Gettysburg. After due deliberation, he

accepted this position and resigned the pastorate of St. Mark's, preaching his last sermon in September, 1881.

On September 14, 1881, the congregation elected the Rev. Dr. Charles S. Albert, of Carlisle, Pa., who entered upon the duties of his office November 5, 1881.

Dr. Albert was a graduate of Pennsylvania College at Gettysburg, and the Lutheran Theological Seminary in Philadelphia. He entered upon his ministry as assistant pastor of Trinity Lutheran Church, Lancaster, Pa., and at the time of his call to St. Mark's he was pastor of the First Lutheran Church, Carlisle, Pa. The new pastor was, in every sense of the word, a fitting successor to Dr. Stork. His charming personality, consecrated spirit and scholarly ability are still held in fond remembrance by all who knew him.

In April, 1883, the old parsonage, 76 N. Paca Street, was sold for \$4,750, and on January 7, 1884, a new parsonage at 667 Franklin Street, was purchased for the sum of \$6,500.

On December 17, 1883, the congregation was saddened by the report of the death of Dr. Charles A. Stork, in Philadelphia. Memorial services were held on Sunday, December 30.

In September, 1887, the first number of *St. Mark's Quarterly* was issued. This publication, which has continued up to the present time, has been a valued and important factor in the church's life.

In October, 1888, the Common Service was introduced in the regular congregational worship. On November 26, 1888, the St. John's Circle of the King's Daughters was organized, and in April of the following year the Whatsoever Mission Band came into being. In January, 1893, the congregation adopted the weekly envelope system of church support.

In October, 1893, Dr. Albert, having accepted an urgent call to become literary editor of the Lutheran Publication Society, presented his resignation, and on November 26 he preached his last sermon as pastor. During Dr. Albert's pastorate the congregation had made marked advance along all lines, as is indicated in part by the following summary: Infant baptisms, 309; accessions, by adult baptism, 16; by confirmation, 428; by certificate, 134; by restoration, 39; total, 617. Contributions: for local support, \$64,403; for benevolence, \$95,611; total, \$160,014.

On February 28, 1894, the congregation chose the Rev. Dr. William H. Dunbar, at that time pastor of the Zion Lutheran Church, Lebanon, Pa. Dr. Dunbar accepted March 6, preached his first sermon May 6, and was installed June 7.

Dr. Dunbar received his scholastic training in Pennsylvania Col-



lege and the Lutheran Theological Seminary at Gettysburg. His first charge was St. Peter's Lutheran Church, Easton, Pa. Early in his ministry his exceptional ability both as preacher and executive was generally recognized by the Church at large, and when he came to this new field of labor, he brought with him a breadth of vision and a wealth of experience which were clearly reflected in all the subsequent years of his long and fruitful pastorate.

In September, 1894, the interests of the young people were further promoted by the organization of the Luther League, which has continued up to the present time.

The growth of the congregation and changing conditions now rendered it desirable to secure a better site and a more modern and commodious church building. Accordingly, at the congregational meeting, held on November 20, 1895, the congregation voted to select a new location. The present site on the corner of St. Paul and Twentieth Streets was purchased for \$18,000. May 26, 1896, ground was broken; August 1, the corner stone was laid and on November 6, 1898, the large and beautiful church edifice was dedicated.

The total cost of the new building, which combined the most modern and commodious congregational, Sunday school and parsonage quarters, was approximately \$110,000. At the end of 1898 there remained a debt of \$65,000, which was gradually reduced, year after year, until, in November 6-13, 1910, when the church celebrated the fiftieth anniversary of its organization, the last dollar of indebtedness was paid.

Despite the peculiar difficulties which usually attend a change of location on the part of a city church, St. Mark's continued to develop both intensively and extensively, and under the wise leadership of Dr. Dunbar and the consecrated men and women associated with him the work was one of ever-increasing fruitfulness.

On January 28, 1912, the former pastor, Dr. Charles S. Albert, was called to his heavenly reward, and on Sunday, February 11, the congregation held an impressive memorial service in his honor.

In 1912 the congregation enthusiastically assumed the support of a foreign missionary in the person of the Rev. Isaac Cannaday, of the India field.

On September 7, 1917, Dr. Dunbar, on account of failing health, felt constrained to resign. With sad reluctance, the congregation accepted the resignation, but as an evidence of its loyal regard and grateful esteem, it elected him as Pastor Emeritus, which position he holds at the present time.

The following summary of statistics for Dr. Dunbar's twenty-three years' pastorate speaks for itself: Infant baptisms, 235; accessions, by adult baptism, 27; by confirmation, 598; by certificate, 333; by restoration, 34; total, 992. Contributions: for local support, \$245,730; for benevolence, \$144,547.

December 5, 1917, the congregation elected the Rev. Dr. Robert D. Clare, at that time pastor of the First Lutheran Church, of Johnstown, Pa. The new pastor assumed charge January 15, 1918, and was formally installed by the President of the Maryland Synod, the Rev. Dr. U. S. G. Rupp, on February 3.

Dr. Clare graduated from Pennsylvania College in 1900, and from the Seminary at Gettysburg in 1903. During the first eight years of his ministry he served as pastor of the St. Matthew's Lutheran Church, York, Pa., and the following seven years were spent in the pastorate of the First Lutheran Church, of Johnstown, Pa., from which position he was called to St. Mark's.

During the years 1917 and 1918 the great World War imposed many exceptional obligations upon the Church, and St. Mark's responded nobly and generously to every call. Sixty-six of her young men and women entered the service of the country, one of her soldiers sacrificing his life on the field of battle. In Red Cross work and other lines of humanitarian endeavor the congregation was most active. Special benevolent contributions, aggregating more than \$6,000 were made to national, denominational and other agencies.

In the summer of 1918 two richly beautiful memorial windows were placed in the north side of the church auditorium: one by Mrs. Elizabeth Kiel, in memory of her mother and her daughter, and one by Mrs. W. W. Davis, in memory of her husband.

On Sunday, May 11, 1919, a bronze tablet of choicest design, which had been placed on the west wall of the auditorium, was dedicated to the memory of the Rev. Dr. Charles S. Albert, the address of the occasion being delivered by the Rev. Dr. Edwin Heyl Delk, of Philadelphia.

Following is the summary of statistics for the two years of the present pastorate: Infant baptisms, 25; accessions: adult baptisms, 4; confirmations, 38; certificate, 46; restoration, 12; total, 100. Contributions for local expense, \$29,533; for benevolence, \$19,583.

In this brief sketch it has manifestly been impossible to make personal mention of many consecrated and efficient workers who have constituted the very bulwark of St. Mark's strength. The congregation has never been without men and women of spiritual wisdom and divinely-directed energy; and to-day it comprises

many members who face the Church's task with the courage born of faith and the full assurance that the future is just as bright as the promises of God.

## ST. PAUL'S ENGLISH LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. P. A. Heilman, D.D., Pastor*

It is just fifty years since the first steps were taken to organize a church in Northwest Baltimore. At that time both the First Church and St. Mark's were down town. Many of our substantial people were moving toward Druid Hill Park and it was thought wise to establish a church in that section. An available site was selected, corner of Druid Hill Avenue and McMechen Street, and bought for \$12,500, all of which was borrowed money, and an irredeemable ground rent was created.

A Sunday school had been organized, May 22, 1871, which met in Russel's Hall on Pennsylvania Avenue, but no church organization was effected until two years later. This church had a unique beginning. A lot was purchased, contract for building let, corner stone laid, and building erected before a pastor was called, St. Mark's and the First Church becoming responsible for the new enterprise.

April 27, 1872, the contract was let for the building of the church for \$36,000, not including the windows or the church furnishings. Mr. George Sheets was the contractor and builder.

July 1, 1872, the corner stone was laid and the name decided upon. The lecture room was finished and the first service was held in it on April 13, 1873. The same month the congregation was organized with thirty-four members. Rev. Jacob A. Clutz, of Newville, Pa., was chosen pastor and began his work November 1, 1873.

In December of that year the church building was completed,



REV. P. A. HEILMAN, D.D.

the total cost being \$45,000. It was dedicated on December 14, Rev. Dr. Conrad officiating. The new pastor was installed the same day.

To recount the trials and struggles of that first pastorate would fill a volume, as there was an immense debt with a little flock, almost on the verge of despair more than once. But a kind Providence, a plucky people, a brave pastor, and a host of good friends, helped them to triumph over their great difficulties. Prominent among these must be mentioned Mr. Samuel T. Appold, of the First Church, who loaned the new church \$10,000, which put new courage into their hearts. This loan was repaid in April, 1892. Meanwhile a pipe organ was installed and the church building frescoed at a cost of \$2,500.

In October, 1883, Rev. Clutz resigned, having been appointed Secretary of the Home Mission Board of the General Synod, very much to the regret of the young congregation. But it was the call of the Church and it was theirs to submit. Much credit must be given to this first pastorate of nearly ten years. The great debt had been largely reduced, and the congregation strengthened in numbers and courage.

Rev. Ephraim Felton was chosen as Dr. Clutz's successor. He became pastor November 1, 1883, and served the congregation faithfully for three years and ten months. During this pastorate 191 new members were added and 93 children baptized. But as the burden became too heavy he resigned September 1, 1887, and was called to take up a new mission in Canton, one of the promising suburbs of the city.

The church was without a regular pastor for four and a half months, when Rev. W. P. Evans was elected, January 15, 1888. He was a very acceptable preacher and diligent in his work. During his pastorate 143 members were added to the church and 111 infants baptized. One of the most important events in the history of the church occurred during this pastorate. The irredeemable ground rent of \$12,500 became available, and by the energy of the pastor and the council the ground rent was transformed into a mortgage. This made it possible to redeem it when the congregation should see fit. March 13, 1892, Rev. Evans preached his last sermon, after a successful pastorate of four years and two months.

Rev. Charles R. Trowbridge became pastor November 20, 1892. The church made rapid progress under the ministry of Rev. Trowbridge. Eighty-two names were added to the church roll and forty-six children were baptized. But failing health obliged him to resign after three years and ten months of service.



There was a vacancy of seven months before the next pastor took charge. During most of this time the pulpit was supplied by Rev. P. A. Heilman, of Philadelphia, who was called to become regular pastor May 1, 1897, continuing until the present. Dr. Heilman came as a seasoned pastor, having been in the ministry twenty years, graduating from Wittenberg College and Seminary in 1877. His first pastorate was in Lock Haven, Pa., from 1880 to 1884, when he was appointed missionary at Denver, Colo. There he organized St. Paul's congregation, the Woman's



ST. PAUL'S LUTHERAN CHURCH, BALTIMORE, MD.

Second Mission, and built the church and parsonage. Failing health caused him to give up the work here after five years' service. A few months' rest on the Pacific Coast brought back health again and returning east he was called to the pastorate at Bloomsburg, Pa. There he served for six and a half years, when he moved to Philadelphia. It was while residing there that he supplied St. Paul's pulpit for four months.

During this pastorate 719 members have been added and 426 children baptized. The mortgage of \$12,500 has been paid, the entire church repaired twice and a parsonage bought, costing in all \$15,000. The full apportionment of benevolence has been raised each year and often exceeded. In addition, the church is supporting a missionary in the interior of Africa, Rev. J. D. Curran.

In November, 1919, the property on the corner of Druid Hill Avenue and McMechen Street was sold to the Trinity Baptist Church (colored) and St. Paul's congregation joined with the Lutheran Church of the Atonement to build up a new St. Paul's Lutheran Church in the Poplar Grove section of the city. Dr. Heilman continues to be the pastor of the new St. Paul's.

From this church have gone one foreign missionary, Miss Amy Sadtler, now Mrs. Rev. George Albrecht, for a number of years doing a noble work in Rentachintala, India, four ministers, Rev. H. H. Weber, D.D., Secretary of the Board of Home Missions and Church Extension; Rev. H. H. Hartman, the successful pastor of Augsburg Church, Baltimore; W. H. Nicoll and Rutledge Hazeltine.

Some of the most prominent men of the city and state have been members of St. Paul's. Hon. John Hubner, former state senator, and his wife, were charter members and active for many years. Hon. S. D. Schmucker, chief judge of the Court of Appeals, and his wife, were also charter members and active till the time of their death. Mr. George C. Ireland, a veteran of the Civil War, together with his wife, were active in the church until his translation in 1904. Mr. W. L. Stork of blessed memory was superintendent of St. Paul's Sunday school for twenty-five years until his removal to Philadelphia.

Rev. B. F. Sadtler and family were members of St. Paul's for several years, also Miss Kate Sadtler, missionary to Rentachintala. Dr. Charles Sadtler, one of the leading physicians of the city, has been a member of St. Paul's almost from the beginning and is still active.

## GRACE LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. John Edward Byers, D.D., Pastor.*

Grace Church was the direct outcome of a splendid work that was nobly conceived and carried forward by the saintly Richard Armiger. Associated with him were a large number of men who composed his Bible class in the Third English Lutheran Church. Convinced that there ought to be an English Lutheran Church in Southeast Baltimore, they conferred with the Home Mission Board and made a canvass of the section in the midst of which the church now stands. The field proved a fertile one and immediate steps were taken to form an organization and go forward with the work.

The Rev. H. H. Weber, D.D., then a student in our Theological Seminary at Gettysburg, was called as the first and only missionary. The "only" one because the growth under his earnest effort was so rapid that it was but a short while until the congregation assumed all responsibility and became self-supporting. He began his work on July 1, 1885. About sixty persons attended the first service on July 12, and two months later, on September 13, 1885, Grace English Lutheran Church was organized with forty-one charter members. On November 1, at the first communion service, thirty persons more joined them. Rev. Weber, with his geniality and tact, proved just the best possible pastor and leader. Within a year he gathered and organized a thriving and enthusiastic congregation.



REV. JOHN EDWARD BYERS, D.D.

The first services of the congregation were held in Powhatan Hall, at best not a very suitable place, and soon too small to accommodate the growing needs of the mission. At the first annual meeting a strong cry was raised for a suitable church edifice. A few months later the Broadway Presbyterian congregation put on the market its splendid church building. Negotiations resulted in a purchase by Grace Church, with possession given on

March 1, 1887. The first services in the newly acquired church were held on March 6, 1887. It was a day of gladness and rejoicing. On Easter Sunday of this same spring ninety-two more persons were added to the membership. A year later, May 13, 1888, the church became self-supporting.

The next outstanding fact in Grace Church's history is the resignation of its first pastor, who was called to become the General Secretary of the Board of Church Extension. This call came as a great shock to the congregation. They were not ready to let him go. Upon his urgent request, however, they reluctantly agreed to do it. This first pastorate ended on August 26, 1889.

A most worthy successor was found in the Rev. O. C. Roth, who accepted a unanimous call and became the pastor on November 1,



MR. RICHARD ARMIGER.

1889. He soon won not only the esteem but the affection of a devoted people, and for ten years worked happily with them, largely increasing the membership and advancing the work greatly along all lines. A few items of interest that marked his pastorate are: The purchase and installation of a pipe organ; the payment of a three-thousand-dollar mortgage; repainting and refrescoing the church; the death of Richard Armiger; the purchase of additional property and the building of

suitable Sunday school rooms; the convening of the Maryland Synod in the church; the purchase of a parsonage at 2114 E. Baltimore Street. On the whole, this pastorate was very successful, pastor and people working together harmoniously and accomplishing large things. Dr. Roth resigned on April 12, 1899, to accept a call to the First English Lutheran Church of Altoona, Pa.

Again a most worthy successor was found and at the same meeting when Pastor Roth's resignation was accepted, a unani-

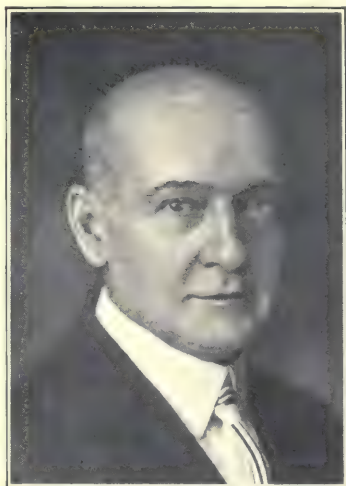


mous call was extended to the Rev. W. S. Freas, D.D., of York, Pa., who began his work on July 1, 1899. The service of a parish deaconess, Sister Christina Gleichert, for about four years greatly helped the pastor in the heavy work that he found to do. Again additional property was bought and remodelled for Sunday school use, costing in all about \$5,000. Dr. Freas was a splendid organizer, churchly in tastes and a preacher of noted ability. His touch and influence upon the church and his education of the people for a period of six years were highly beneficial and helpful in the development of this now prominent and strong congregation. His resignation was regretfully accepted and his work ended on May 1, 1905.

On the same day that Dr. Freas' pastorate ended that of his successor, the Rev. H. D. Newcomer, began. For eleven years he was an aggressive leader and a faithful pastor of the congregation. Noted improvements to the church building characterized these years. A steam heating plant and electric lighting were installed. Then after a rather destructive fire came a general renovation and beautifying of the whole church interior. The choir gallery, the chancel and

its furnishing were changed and renewed along churchly lines, cathedral glass windows were placed. All this was followed by extended outside improvements and the paying off of all indebtedness.

The benevolent spirit of Grace Church is well known. That spirit was finely cultivated by Pastor Newcomer with the help of a number of active, large-hearted, liberal laymen, particular mention in this regard to be made of Mr. F. W. Kakel, who is so widely known as one of the leading laymen of our Lutheran Church in Baltimore, and as being prominently identified with a number of the General Boards of the Church. As a result of proper directing right from the beginning and of careful training throughout, Grace Church has made for herself a most enviable reputation. She has always paid all synodical dues and



MR. FREDERICK W. KAKEL,  
Baltimore, Md.

her full apportionment. In recent years she has almost forgotten apportionment, paying two and three times over the amount apportioned by Synod.

Having received a call to Van Wert, Ohio, Rev. Newcomer resigned as pastor of Grace Church and accepted the call to Van Wert in the fall of 1916, his pastorate ending October 1.

It seems as though some kindly providence has been working in Grace Church history. The present relation of pastor and people is perfectly pleasant and the work continues to prosper beautifully. The pastor since December 1, 1916, is the writer, Rev. John Edward Byers. He accepted a unanimous call extended by the congregation in October of that year. His pastorate to date is comparatively short, but it has been richly blessed and has promise of continued success. By reason of changing city conditions the work of Grace Church has become exceedingly difficult. Most of her members live a considerable distance from the church. They rejoice in their loyalty and devotion, however, and are proud of their good works. Their liberality during the past three years has been almost amazing. All appeals were heard and responded to in a large and generous way, and the work in all departments is marked by earnestness and vigor.

Because of the undesirable location of the parsonage, due to changed conditions, the congregation purchased in February, 1919, the present house on the corner of Twenty-ninth Street and Guilford Avenue, for the use of the pastor. The old parsonage was sold. The new one is a fine and splendidly equipped as well as a commodious building.

Grace Church, in her life of thirty years, boasts of six worthy sons who have entered the ministry. This splendid record of one for every five years can hardly be excelled. These men are: Rev. George Beiswanger, Rev. George E. Hipsley, Rev. William Freas, Rev. Henry Manken, Rev. H. L. Gerstmyer, and Rev. William C. Day. In addition to these is Mr. Harman Miller, now a student in the Seminary at Gettysburg. And there might be added Mrs. Harry Goedeke (Martha Hoener Goedeke), an active Sunday school and missionary worker in her own church and in the State, who sailed in November, 1919, to be a missionary in India, and Mr. Carl Distler, one of the most able and useful young laymen in Baltimore, who is constantly being sought as a teacher and lecturer in Y. M. C. A. and other young people's work, as well as a pulpit supply in the various Lutheran Churches of the city.

## CHRIST LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. L. M. Zimmerman, D.D., Pastor*

Christ English Lutheran Church, Baltimore, Maryland, was organized in Triumph Hall on Sunday, February 5, 1888, by the Rev. L. M. Zimmerman, D.D. The first service was held in the same hall on Sunday, December 18, 1887. On July 1, 1888, at a congregational meeting, it was decided to purchase the Methodist Episcopal church on Hill Street near Charles Street. On August 12, 1888, the first service was held in the church. On November 29, at a congregational meeting, it was unanimously agreed to declare themselves self-sustaining on December 1, 1888, or in one year from the day the missionary, the Rev. L. M. Zimmerman, D.D., came to Baltimore. On December 2 the pastor was installed. During the first year the pastor made 3,400 pastoral visits. On January 31, 1892, the church declared its freedom from all indebtedness. During the summer of 1894 the church was entirely renovated at a cost of eleven thousand dollars. Three thousand dollars of this was secured by the pastor independent of the regular subscriptions, one-third of which was a gift of his own to the church. The new church was dedicated October 14, 1895, by Rev. E. J. Wolf, D.D. In December, 1899, before the twelfth anniversary, all indebtedness was paid.

Since that time the congregation has gained steadily in members and influence. It has had few organizations, the pastor feeling that the church and Sunday school are of such importance that the entire membership should coöperate fully and steadily in the work of training the young, the development of Christian graces in the church members, and in bringing into the church those who are without the fold.

As a result of this method and purpose, the Sunday school is one of the largest in the city, and the congregation at the regular services are unusually large, and have been so for years. During the past year, at many of the services, people have been compelled to stand for lack of room. A Parish Deaconess Society of seven women has rendered valuable assistance in the ministry of service among the needy and distressed. A men's meeting is held in January, May and October, which most of the men attend. The ladies of the congregation are banded together in an aid society in which they all unite for the interest of worthy causes through the channel of the church proper. There are no other organizations.

The finances of the church are conducted simply but efficiently.



COUNCIL OF CHRIST LUTHERAN CHURCH, BALTIMORE.

*Sitting*—EDWIN L. ROESCHE, REV. L. M. ZIMMERMAN, D.D., A. H. WEAVER, FRANK KAHLINE. *Standing*—JACOB SPIELMANN, CARROLL THOMAS, GEORGE L. SCHMIDT, JAMES G. MCCALLISTER, HERMAN GLEITSMAN, B. LEE HAWKINS, WILLIAM E. DODGE.



The principle is followed that there shall be but one financial head to the church, through whose hands the revenue of the church should pass, and that every member of the church should give to all the various objects of benevolence as well as to the support of the church. The pastor says: "The one deep well idea has been our plan. We all work together for the filling up of the one deep well from which we draw for all the various objects of the church, local and in general." Special appeals therefore are rarely made.

During all the years the congregation has not only met in full but has usually exceeded the apportionment, and has provided a \$20,000 sinking fund for the future.

Christ Church furnished a missionary for Africa, and has one self-supporting student for the ministry at Gettysburg.

After thirty-one years the last was the best in the history of the church, both in attendance and benevolence. The contribution for benevolence was more than \$9,000. The only pastor the church has had is the present one, Dr. L. M. Zimmerman, and this large and flourishing congregation is the finest of tributes to his untiring zeal and devotion as a servant of Jesus Christ.

### ST. LUKE'S LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. Frederick W. Barry, Pastor*

At the Maryland Synod Convention, held at Emmitsburg, October 4, 1882, Rev. John G. Morris, D.D., presented the following resolution in honor of Martin Luther's 400th birthday:

"The 10th of November, 1883, will be the 400th anniversary of the birth of Martin Luther, and as this event will be commemorated in every Protestant country of continental Europe and by hundreds of thousands of Lutherans in our own land, it is eminently proper that we, as the Synod of Maryland, should also properly celebrate this great historic event. The name of the great Reformer is at the present time more frequently mentioned by all Protestant Churches than



REV. FREDERICK W. BARRY.

ever before, his transcendent services are more highly valued, and his character more thoroughly studied and understood than during any period since his death."

On Friday evening, September 14, 1883, in Benson's Hall, which used to be on Carroll Street near Cross, St. Luke's was organized as a "Luther Memorial." Mr. H. H. Weber, who organized the church, was present. Rev. J. A. Clutz, Secretary of the Board of Home Missions, presided. Mr. Henry Cramer was appointed chairman of the meeting, and Mr. C. A. Beyer, secretary. On the following Sunday morning the first regular church council was chosen and consisted of, Elders: C. A. Miller, President; Henry Cramer, Treasurer; Daniel Yeagle. Deacons: C. A. Beyer, Secretary; Luther Cramer, Jacob R. Schamer.

The Maryland Synod met on October 3, 1883, in the First Lutheran Church, Baltimore, and the president, Rev. Henry W. Kuhns, D.D., wrote in his report: "September 28, Rev. J. A. Clutz wrote the pleasing news that St. Luke's English Evangelical Lutheran Church, of Woodberry, was organized on Friday evening, September 24, with 52 charter members. On Sunday, September 16, the Lord's Supper was administered to the congregation by Dr. Hamma and Revs. Albert, Scholl and Clutz, at which time 25 additional members were received by confirmation and two by baptism, making a total membership of 79 to begin with."

On September 23, 1883, at Mr. C. A. Miller's house, L. Cramer and J. R. Schamer were appointed by the council as a committee on church property. The question of pastor's support was also discussed. After several preliminary discussions it was decided to call a pastor, and, after the morning service on December 2, Rev. William Kelly, of Stewartsville, N. J., was unanimously elected to be the first regular pastor of St. Luke's. Rev. Kelly assumed charge on February 28, 1884, and moved into a house on Elm Avenue.

The advent of the first regularly called pastor upon the field of a mission church marks a red letter day in the history of that congregation.

Rev. William Kelly was born on December 17, 1852, at Liverpool, England. He received his earliest training in a Roman Catholic school in Baltimore, and at the age of eighteen united with the First Lutheran Church of Baltimore, Rev. J. H. Barkley, pastor. He entered the Gettysburg Theological Seminary in 1873. After serving charges in Espy, Pa., and in Stewartsville, N. J., he received his call from St. Luke's on November 10, 1883, assuming charge February 28, 1884.

The first large enterprise that immediately engaged the attention of the pastor and people was the erection of a house of God. To the already strenuous work of a busy mission pastor, is now added the arduous task of financing and overseeing the erection of a church building. After the morning service of April 6, 1884, in Benson's Hall, a unanimous vote was cast for the lot "on the corner of Third and Chestnut Avenues, Hampden, Baltimore County, Md." Some of the lay members' names represented in the council at this time were, Miller, Cramer, Beyer, Hosch, Yeagle, Shaffer, Ruby, Childress, Rice, and Kitzmeyer.



ST. LUKE'S LUTHERAN CHURCH, BALTIMORE, MD.

In the Maryland Synod Minutes for 1884, the Rev. M. Valentine, President, reported: "On September 21, 1884, the corner stone of a new Lutheran church edifice was laid at Hampden, Baltimore County, Md. The addresses on the occasion were made by Revs. I. C. Burke, and C. S. Albert, of Baltimore. The pastor, Rev. William Kelly, laid the corner stone with appropriate services. The cost of the church, it is estimated, will be \$6,000.00 exclusive of the lot."

"Dedication week services" were held from May 17 to 24, 1885. The dedication service proper occurred at 3:30 p. m. on Sunday, May 17. Rev. Albert delivered the sermon. On the evening of the same day at 7:30 the pastor was regularly installed. Sermons by Revs. Hamma and L. Kuhlman. On Wednes-

day evening at 8 o'clock a German service was held, with sermon by Rev. F. Ph. Hennighausen.

It is fitting that at this place in our sketch mention be made of the substantial financial aid rendered by Brother Becker, and the local Board of Church Extension. "Many of the churches in Baltimore were interested in the new church and liberally aided the congregation in advancing the cause of Christ and of Lutherans in this vicinity."

The reading of these bare historical facts is easy and pleasant for us to-day. But success was won only after many discouragements, and much hard work by both pastor and people. An abiding faith in Jesus, and a real joy in the service of His church, coupled with the Father's blessing, crowned the end with glorious victory.

Other pastors serving this congregation have been: Rev. C. E. Keller, 1892-94; Rev. J. L. Frantz, 1895-1900; Rev. C. E. Hepsley, 1900-8; Rev. Henry Manken, Jr., 1908-18; and the present pastor, Rev. Frederick W. Barry, beginning his service July 1, 1918.

The congregation has given two of her young people to the ministry of the church, viz: Rev. J. F. W. Kitzmeyer, now serving a pastorate at Coney Island, N. Y., and Sister Florence Pohlman, who was dedicated in the spring of 1919, and now serving as deaconess in St. Mark's Church, York, Pa.

## MESSIAH LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. Carl Mumford, Pastor.*

Late in the summer of 1889 the Rev. E. Felton began a survey of the southeastern, or, as popularly known, the Canton section of Baltimore City.

At that time there were only nine General Synod Lutheran Churches in Baltimore, the nearest to this section being Grace Church on Broadway, so there was a large field ready for development. Means of travel were not so easy and rapid as in these later days. Therefore the founding of their own church in their very midst meant much to the good Lutherans who not only were themselves often denied the joys of the sanctuary but also saw their children being lost to the church of the fathers.

When, after a short preliminary canvass, announcement was made that a "Lutheran Church Service" would be held in "King's Hall," Sunday, September 8, thirty persons came to worship, and so inspired and enthused were they that they



brought ten others with them the next Sunday and organized a Sunday school.

So blessed were the efforts of the young pastor now commissioned by the Board of Home Missions, and so fruitful his labors, that within four months the Sunday school had an enrollment of three hundred souls. Meanwhile a Lutheran congregation had been formally organized on Luther's birthday, November 10, 1889, with a charter membership of seventy-five, of whom fewer than a half score are living to-day. Articles of incorporation were applied for and on January 9, 1890, a charter was granted Messiah English Lutheran Church of Baltimore City.

After worshiping for five months in a public hall, Pastor Felton had the great joy of moving his growing congregation into their own new brick chapel built at a cost of \$4,000, at the corner of Potomac and O'Donnell Streets, on land leased from the Canton Company for \$140 per year. The Sunday school continued to grow so that in November, 1890, it became necessary to build an annex to the chapel at a cost of \$1,000.

In three years the church had prospered and grown so strong that on November 1, 1892, she became self-supporting. Steady growth and continued prosperity in time made larger quarters necessary. Therefore on April 9, 1900, ground was broken, and on May 6, 1900, the corner stone of the present beautiful granite church was laid. On November 18, 1900, eleven years and one week after the date of organizing the congregation, the new church was dedicated, having cost \$30,000.

Fifteen years longer Pastor Felton continued to "shepherd his sheep" until on the morning of December 20, 1915, the Great Over-Shepherd called him home, after twenty-six years in the pastorate of Messiah Church.

On June 3, 1916, Rev. Carl Mumford took up this pastorate. Conditions now are different from those of 1889. Many more people live here and a half-dozen more Lutheran churches are also here. Then, too, a large percentage of the incoming people are "foreigners"—Poles, Italians, Jews. Consequently Messiah



REV. CARL MUMFORD.

Church sees her children scattering before those whom it is next to impossible to lead within her gates.

Through the great world war she tried to do her duty. Sixty-five of her sons were in the military and naval service of our country. Three of them were killed in battle in France, another lost his life in a railroad wreck, and six others were wounded in battle. She did what she could in answer to all appeals.

And now, in these days of reconstruction, she offers herself in whatever way she can serve God among men.

## THE LUTHERAN CHURCH OF THE REFORMATION, BALTIMORE, MD.

*Rev. J. Luther Hoffman, Pastor.*

The Church of the Reformation was organized September 28, 1890, with twenty-five charter members. The actual beginning, however, dates from April 14, 1890, when the local Church Extension Society decided upon Northeast Baltimore as its next mission enterprise, and in May the Board of Home Missions commissioned Rev. C. T. McDaniel as pastor.



REV. J. LUTHER HOFFMAN.

The canvass of the district was directed by Rev. McDaniel, assisted by workers from Third Lutheran Church. On June 9 a dwelling at 1742 East North Avenue was rented as a temporary place of worship. Here a Sunday school was organized on June 22, and by July 12 the attendance had increased from thirty-two to one hundred, with fifty to sixty persons attending preaching services.

The need of a permanent place of worship was met on December 5, 1890, when the Church Council authorized the leasing of a lot on the corner of Caroline and Lanvale Streets, where a temporary chapel was erected. This building, with its furnishings, cost about \$500. Rev. McDaniel resigned on June 1, 1891.

On July 1, 1891, Rev. D. Frank Garland became pastor. The

need of an adequate church home soon became imperative, and on May 2, 1893, a commodious stone chapel, costing \$16,000 was dedicated.

A donation of \$1,000 from the local Church Extension Society, and a contribution from the Second Lutheran Church of \$100 annually for five years toward the erection of the building, gave valuable aid and encouragement in this early period of the congregation's life.

During Rev. Garland's pastorate the debt was reduced to \$6,000 and the congregation acquired a substantial membership.



THE LUTHERAN CHURCH OF THE REFORMATION, BALTIMORE, MD.

equipped with active organizations. Rev. Garland resigned October 1, 1896.

On November 5, 1896, Rev. U. S. G. Rupp became the third pastor of Reformation. Though still a mission, owning only the stone chapel, and encumbered with an indebtedness of \$6,000, Rev. Rupp's pastorate of fourteen years was marked by signal success.

Untiring labor was rewarded by a greatly increased membership. The change from a mission to a self-sustaining church occurred on November 1, 1900. The lot was purchased on July 10, 1901, by the payment of \$4,666.67. The parsonage, at 1716 North Caroline Street, was purchased on July 1, 1902, at a cost of \$3,625. The larger part of the indebtedness was liquidated, only

\$2,000 remaining at the time of Rev. Rupp's resignation on June 30, 1910.

Rev. William E. Brown became pastor of Reformation on October 1, 1910, when the congregation had just passed its twentieth anniversary, and the problem of adequate accommodations had again to be faced. The construction of a new church, however, was not deemed wise until the sum of \$10,000 was in hand. Subscriptions secured May 4, 1913, on the anniversary of the dedication of the stone chapel, completed the initial fund of \$10,000, and assured the beginning of the new church in the spring of 1914.

On the night of March 2, 1914, during a violent snow storm, the chapel, with its furnishings, was totally destroyed by fire. From this crushing disaster the loyal congregation rallied nobly, and after many discouragements and much unforeseen expense, the present beautiful and complete edifice was dedicated on May 16, 1915. It is a building thoroughly equipped for modern church work.

On January 1, 1917, Rev. Brown closed a successful pastorate, which was marked with great advancement in every phase of Reformation's work.

Rev. J. Luther Hoffman, the present pastor, took charge April 15, 1917. During the present pastorate of a little more than two years, the congregation has been increasing with an annual net gain of over one hundred members; the church debt has been reduced from \$35,200 to \$29,000, while the progress along all lines has been most gratifying.

The Sunday school, which began twenty-nine years ago with thirty-two members, is now splendidly equipped and graded, from the Cradle Roll to the Home Department, having five adult classes, each a live organization in itself. There are now seven hundred and forty members enrolled.

The Senior, Intermediate and Junior Christian Endeavor Societies reach and interest many young people, and train them for Christian service, with the missionary note strongly emphasized.

The Women's Missionary Society has earnestly promoted missionary interest, liberally responded to every call of the General Society, and has been active in local missionary work.

The Ladies' Aid Society began its larger work with the purchase of the parsonage, July 1, 1902. It has since kept the same in repair, installed electric lights, paid several thousand dollars on the church debt, and at present has a strong and active membership of consecrated women.

Reformation has given one son to the ministry, Rev. Henry W.



Snyder, of Johnstown, Pa. Another, August H. Hinternish, died while attending the Seminary at Gettysburg. The college course of another was interrupted by the war.

The growth from twenty-five to one thousand members in the brief span of twenty-nine years has proven the far-seeing wisdom of the Church Extension Society. Reformation stands to-day as a vital part of the religious life of Northeast Baltimore, and, though young, takes her place among the strong churches of the faith in this city. Her future holds the promise of ever-increasing usefulness.

### TRINITY LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. Edwin E. Ide, D.D., Pastor.*

The initial steps in planting this church were taken by the Home Mission Board and the General Board of Church Extension and the Lutheran Ministers' Association of Baltimore, Maryland. The Rev. Edwin E. Ide, having been commissioned to canvass the middle-western section of the city, organized the mission on October 1, 1893, in Radcliffe's Hall, northwest corner Fulton Avenue and Pratt Street, with forty members.

The first council consisted of Rev. E. E. Ide (chairman *ex-officio*), J. G. Vogt, W. Harris, C. Sponsler, W. Ealey, H. Vogt, F. Brinkman, H. Kornman and G. Romoser.

The Ladies' Aid Society, a very efficient organization, was organized March 24, 1894. Mrs. A. M. Kriete, the president, and Mrs. E. E. Ide, the secretary, have very capably filled their respective offices for a continuous period of twenty-three years.

On October 3, 1893, the church was admitted to the Maryland Synod.

The former hall having become too small, the congregation leased a chapel, corner Hollins Street and Calverton Road, occupying it December 6, 1894. The congregation then numbered



REV. EDWIN E. IDE, D.D.

eighty, and the Sunday school, organized too on October 1, 1893, numbered one hundred.

On December 1, 1895, a permanent site was purchased, seventy-six feet by one hundred feet, for \$3,850, on the northwest corner of Baltimore and Pulaski Streets.



TRINITY LUTHERAN CHURCH, BALTIMORE, MD.

On July 26, 1896, a frame chapel, forty-five by seventy feet, was dedicated, costing, including all appointments, \$4,500. It was the pioneer building in the square.

July 31, 1899, the mission declared itself self-sustaining.

July 31, 1904, the corner stone of the present stone edifice was laid, with the intention of completing only the first story or Sunday school rooms. Same was dedicated on November 13, 1904, and cost, including furnishings, \$25,000.

March 21, 1915, the completed church was dedicated. The building is seventy-three by one hundred feet, the entire cost

being \$70,000. Externally and internally it has been admired for its impressive simplicity and churchliness.

Since organization, 2,100 persons have united with the church, 1,900 children baptized, 950 young people confirmed, 920 parties married and 1,100 persons buried.

The Sunday school has grown from twenty scholars, three officers and six teachers to five hundred scholars, two hundred and fifty enrolled infants, twenty-seven officers and thirty-three teachers. Nine hundred and twenty-seven scholars have been admitted to the church by the rite of confirmation.

The church has ever had a limited number of organizations, but such as it has had, have been efficient.

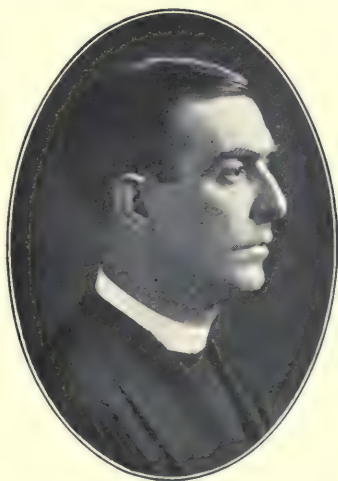
It gave seventy-three young men and two young women to their country's service in the late war, none having been seriously wounded and none killed.

## CALVARY LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. Foster U. Gift, D.D., Pastor.*

Believing that an English Lutheran church should be organized in the northwestern section of Baltimore, a group of deeply interested Lutheran people, assembled on January 20, 1895, in a private house at 1914 North Payson Street, to consider the advisability of organizing a Sunday school. As a result of this meeting a few months later, on April 7, a temporary organization was effected. On the first day of June of the same year, Rev. George Beiswanger, who had just completed his training at Gettysburg Seminary, was formally called to take charge of the work.

On September 22, 1895, a permanent organization was effected with forty-six charter members, and with the selection of the following persons to compose the first church council: William Essig, Sr., W. S. Leister, William F. Smith, Sr., George W. Mansdorfer, Jacob F. Radner, and J.



REV. FOSTER U. GIFT, D.D.

H. Wagner. The Sunday school was formally organized one week later, September 29, 1895.

Realizing the need of securing a suitable church home without delay, the lot at the northeast corner of North Avenue and Payson Street, with a frontage on North Avenue of ninety-four feet, and a depth of ninety feet on Payson Street, was purchased for the sum of \$4,900. The wisdom of the selection of this location has since been fully demonstrated and the price paid for it was even at that time very moderate for so excellent a location. A temporary frame chapel was erected at once and was dedicated on March 22, 1896. On September 13, 1897, ground was broken for a stone chapel, and on May 18, 1898, it was dedicated. The cost of the chapel, including furnishings, was about \$13,000.

Thus properly housed the congregation grew rapidly in numbers and strength. After a pastorate of nearly seven years, Rev. Beiswanger preached his farewell sermon on May 25, 1902.

The following is a summary of Rev. Beiswanger's pastorate:

New members received .....	290
Infant baptisms .....	208
Marriages .....	63
Funerals .....	119

After a vacancy of five months, Rev. John C. Bowers, D.D., pastor of St. Mark's Church, Washington, was called to succeed Rev. Beiswanger. He began his ministry on November 1, 1902, and under his wise leadership plans were at once inaugurated for the enlargement of the work. In 1905 a fine parsonage was erected at a cost of about \$6,000, and on November 1, 1907, the congregation became self-supporting. In April, 1909, the final payment was made on the debt of \$9,000, which rested on the church at the beginning of Dr. Bowers' pastorate. The cancelling of this indebtedness involved much hard work and many sacrifices on the part of the pastor and his devoted congregation. This important event prepared the way for the consideration of plans for the erection of the main church building. After a very successful pastorate of nearly eight years, Dr. Bowers preached his farewell sermon on July 10, 1910.

Summary of Dr. Bowers' pastorate:

New members received .....	305
Infant baptisms .....	211
Marriages .....	134
Funerals .....	161

On October 1, 1910, Rev. Foster U. Gift, D.D., who had been pastor of Calvary Church, Philadelphia, for nearly seven years,



preached his introductory sermon. Soon after the beginning of the present pastorate steps were taken looking towards the erection of the main church building, and on March 20, 1912, ground was broken. On May 18, 1912, the corner stone was laid, the following local pastors taking part: Rev. H. D. Newcomer, Rev. W. H. Dunbar, D.D., Rev. E. K. Bell, D.D., Rev. L. M. Zimmerman, D.D., and Rev. J. C. Bowers, D.D. The completed structure was dedicated amid great rejoicing on November 24, 1912.



CALVARY LUTHERAN CHURCH, BALTIMORE, MD.

Among those who participated were local pastors and Prof. J. A. Singmaster, D.D., and Rev. H. H. Weber, D.D. It was a great event in the history of Calvary Church because it marked the realization of long cherished hopes and ambitions and at the same time represented the results of much hard work and many sacrifices. The total cost of the new building, including furnishings, was \$28,000. The total cost of the entire property represents an outlay of about \$51,000.

The following is a summary of the present pastorate from October 1, 1910, to August 1, 1919:

New members received .....	479
Infant baptisms .....	300
Marriages .....	193
Funerals .....	174

The present confirmed membership of the church is 625, and the enrollment of the Sunday school is 425. The following charter members are still connected with the church:

Mr. and Mrs. W. S. Leister, Mr. and Mrs. George W. Mansdorfer, Mr. and Mrs. Wm. F. Smith, Sr., Mrs. Clarence Myers, Mr. and Mrs. J. J. Wernz, Mrs. Wm. Essig, Sr., Wm. Essig, Jr., Charles Essig, Mr. and Mrs. Chas. H. Gerbig, Mrs. Lucinda R. C. Yingling, Jacob F. Rader, Miss Mary E. Eiseman.

## THE LUTHERAN CHURCH OF OUR SAVIOUR, BALTIMORE, MD.

*Rev. S. J. Miller, Pastor.*

This growing community, then known as West Arlington, but now a part of the city, first claimed the attention of the Home Mission Board in 1902. Rev. H. H. Hartman, a theological student at Gettysburg, was commissioned by the Board and began the work of canvassing about June 1, 1902. On September 7,



REV. S. J. MILLER.

1902, the Church of Our Saviour was organized with thirty-seven charter members. The constitution was adopted and the following officers were elected: Elders, Charles S. Wachter and Theodore F. Lips; Deacons, J. M. Eyler, E. E. Hargest, Henry Lentz, and L. J. Staup. On September 10, the council was organized and the church incorporated. The same week of the organization the council gave their personal note for four months for nine hundred dollars for the purchase of a lot.

On Sunday, September 14, at a congregational meeting a new pastor was unanimously elected, Rev. S. J. Miller, of Sparrow's

Point, Maryland, to take charge after October 1. The first communion service was held on September 21, at which time four new members were received and charter member list closed.

The present pastor, Rev. S. J. Miller, took charge October 1, 1902. Steps were at once taken for the erection of a church

building, the services in the meantime being held in a tent, and afterwards in the Junior Mechanics' Hall. The building committee, consisting of Theodore Lips, Charles S. Wachter, J. M. Eyler, William H. Flagle, Henry Lentz, E. E. Hargest, A. C. Eyler, and the pastor, secured three lots on the corner of Groveland and Garrison Avenues, and in November, 1902, ground was broken for the erection of a church building. The corner stone was laid on December 17, and on the following Easter the Sunday school rendered its first Easter service in the Sunday school rooms. The church was dedicated on May 10, 1903.

The building is a one-story frame structure forty-eight by sixty-four feet. This includes the Sunday school room, but so arranged by sliding windows that all can be thrown into one room, with a seating capacity of three hundred. The windows are of cathedral glass, and were donated by the different Lutheran Sunday schools of the city of Baltimore and by individuals. The pulpit furniture was the gift of the Ladies' Aid Society.

The church has had a steady but substantial growth. From the forty-one members at organization the church has grown to an enrolled membership of one hundred and eighty-two. Besides reducing the indebtedness from \$4,700 at dedication to the low figure of \$1,800, and also paying for all improvements made since, contributions have been made each year to the various beneficent objects of the Church at large.

The Sunday school numbered sixteen the first Sunday the pastor was present. Under the superintendency of Messrs. L. J. Staup, Harry C. Fox, P. E. Wertz, and Lenny Reamy and their co-laborers the enrollment has been increased to one hundred and twenty-eight.

The Sunday school, together with the Ladies' Aid Society, whose present officers are: Mrs. Wilbert Taylor, president; Mrs. John Young, vice-president; Mrs. Ira Ramsburg, secretary, and Mrs. Mary Lentz, treasurer, and of more recent date, the Men's Club, whose officers are W. C. Reamy, president; George Heinaman, vice-president; P. E. Wertz, secretary, and August Gohre, treasurer, have been most potent factors in the development and progress of the work of the Church of Our Saviour.

## THE LUTHERAN CHURCH OF THE INCARNATION, BALTIMORE, MD.

*Rev. George S. Bowers, D.D., Pastor.*

The Evangelical Lutheran Church of the Incarnation, located on Madison Avenue, near North Avenue, Baltimore, Maryland, may be said to have had its inception in several informal meetings held by a few men during the month of November, 1903. These men were influenced by the conviction that a church of the Lu-



REV. GEORGE S. BOWERS, D.D.

theran faith, located in the section of the city lying about North Avenue, and bounded by Jones' Falls on the east and Pennsylvania Avenue on the west, would contribute largely to the upbuilding of Christ's kingdom. This conviction grew from week to week, finding definite expression in a meeting held December 13, 1903, when it was decided to proceed with the organization.

The meeting convened December 21, 1903, the following persons were present: Rev. Albert H. Studebaker, D.D.; Messrs. Frederick T. Dorton, William P. Krauss, Pearre E. Crowl, J. Edgar Wylie, Lewis J. Lederer,

Harry C. Barranger, Robert L. Yearsley, and Joseph C. H. Benjamin. A series of resolutions was passed emphasizing two conclusions reached by those present: First, that the opportunity for the establishment of a Lutheran Church in the section of the city referred to above was very auspicious; second, that the Rev. Albert H. Studebaker, D.D., of Brooklyn, N. Y., possessed the qualifications requisite for leadership in the achievement of the ends contemplated, and that his services should be sought. Before adjournment all present gave pledges of their intention to enter the new body as charter members.

With the passing months the purpose of those interested intensified to such a degree, that on March 21, 1904, a constitution for the government of the proposed church was presented and approved by the committee of the whole, known as the Organiza-



tion Committee. This step naturally prepared the way for another which was taken on April 6, 1904, when the church was organized by the adoption of the constitution just mentioned, and the election of officers under the same. The congregation then proceeded to extend a formal call to Rev. Albert H. Studebaker, D.D., which call was immediately accepted.

The next thing sought in the forward movement of the expanding church was its incorporation. This was accomplished April 18, 1904.

When the Maryland Synod met in Martinsburg, West Virginia, in October, 1904, the Church of the Incarnation became an



THE LUTHERAN CHURCH OF THE INCARNATION, BALTIMORE, MD.

applicant for membership in the body. All conditions thereto being complied with, after due procedure, on October 29, the church's name was placed on the Synod's roll.

About a year later possible sites for a church home were viewed and considered, with the outcome that the lot on which the church now stands was purchased. Here in due time the present edifice was built. Its erection and dedication occurred during the year 1907. This sanctuary is in perfect harmony with Lutheran conceptions of ecclesiastical architecture, and stands as a monument to the faith and devotion of those who projected it. As a house of worship it is much admired by all who enter its portals.

After a ministry of more than five years Rev. Studebaker ten-

dered his resignation, the same to become effective on June 30, 1909.

The young church was without pastoral leadership for about six months, when Rev. J. William McCauley, of Cumberland, Maryland, was called to the office in January, 1910. This call was accepted and Rev. McCauley assumed pastoral oversight about the middle of February. Through the coming of the new pastor the church was stimulated anew to perform the work to which it had dedicated itself. The membership grew and the congregation became an efficient force in the community. After more than five years service the pastor, by resigning, terminated in October, 1915, his relationship with the church.

The third pastor was Rev. E. A. Shenk, of Winston-Salem, N. C. His connection with the church began in December, 1915. Just prior to his coming the congregation purchased a house adjoining the church lot for a parsonage. For almost three years Rev. Shenk gave the work his faithful endeavors, relinquishing it October 31, 1918. Like many other young churches, the Church of the Incarnation has suffered from short pastorates.

Before the present pastorate began on April 1, 1919, with the Rev. Dr. George S. Bowers as the minister, the congregation, through its council, took steps to cancel some of its indebtedness and to renovate the church building. The effort was successful.

Early in its history helpful organizations were formed in the church, such as a Sunday school, a Parish Aid Society, a Woman's Home and Foreign Missionary Society, a Junior Missionary Society, and a Circle of the King's Daughters. All have made their contribution to the church's growth.

The present council is: Elders, William P. Krauss, Lewis J. Lederer, Charles W. Struven, Charles E. Lenz, Edwin W. Herrmann, George L. Keister. Deacons, Milton H. Myers, G. G. Wirth, W. L. Wise, Jr., R. Millar Arnold, Glenroy L. Black, W. Smith Chambers.

## EMMANUEL LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. Charles J. Hines, Pastor.*

Late in the year 1904 the attention of the local Board of Church Extension was called to this field by the Rev. W. C. Staudenmire. In the spring of 1905 he was authorized to conduct a canvass. About this time Messrs. H. L. C. Engel and L. H.

Miller got in touch with him and he was asked to preach, if a suitable place could be secured. On April 9, 1905, services were held in Smith's Hall, Third Street near Gough, with the following present: Mr. and Mrs. H. C. Stahm, Mr. H. L. C. Engel, Mrs. Samuel Lenberger, Mr. and Mrs. L. H. Miller, Misses Elizabeth, Amelia and Margaret Bauer, Catherine and Sophia Rever, Catherine Pfeffer, Emma Engel; Messrs. Charles Miller, H. Engel, Jr., George and William Rever. After this service the following officers were elected: George Rever, secretary and organist, and L. H. Miller, superintendent of the Sunday school. The first Sunday school service was held on April 30, 1905.

On May 4, 1905, a regularly called congregational meeting was held and Rev. W. C. Staudenmire was called as pastor. The following officers were elected: William F. Bohenberg, Henry Rapp, Harry Weaver, Prof. Charles Koch (now superintendent of public schools), H. L. C. Engel, and L. H. Miller. The last named was made secretary and superintendent of the Sunday school.



REV. CHARLES J. HINES.



EMMANUEL LUTHERAN CHURCH

August 13, 1905, the constitution was adopted, and the congregation was admitted to the Maryland Synod in October of that year.

The Home Mission Board gave assistance in the matter of the pastor's salary, and the local and general Boards of Church extension also contributed.

The corner stone of a new building was laid February 4, 1906. Drs. Dunbar, Freas and Hartman taking part in the ceremonies.

On March 14, 1908, Rev. Staudenmire died after a brief illness. On August 1, 1908, the Rev. F. W. Meyer became the pastor.

During his pastorate the church edifice was completed, but one story having been built at first, and the work grew and developed in all departments. The completed structure was dedicated March 21, 1909, local pastors taking part in the services. In April, 1911, Emmanuel became self-supporting.

On October 1, 1914, Rev. Mr. Meyer resigned to become superintendent of the Lutheran Inner Mission Society of Baltimore. He was succeeded by the Rev. Charles J. Hines, who took charge in December, 1914.

In August, 1916, the house adjoining the church property on Baltimore Street, was purchased and was refitted to be used as an annex for the overcrowded Sunday school. Easter, 1919, about \$3,500 in cash was raised to wipe out all indebtedness upon the property.

## BETHANY LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. Luther F. Miller, Pastor.*

The history of Bethany English Lutheran congregation has been varied. The congregation has seen much trouble and has had a struggle for existence.

On Bond Street near Eastern Avenue, many years before the Civil War, a German congregation, known as St. Peter's German Lutheran Church, worshipped. It was probably founded by a Rev. Hertzberg. He was probably succeeded by Revs. Brown and Schwartz. In 1861 Rev. C. A. Schloegel became pastor and remained until his death in 1892. In 1862 the congregation was received into membership of the Maryland Synod. The congregation had become financially involved and at the death of Pastor Schloegel disbanded.



REV. LUTHER F. MILLER.

The Rev. George Albrecht was sent to the field and from a nucleus of about thirty members of St. Peter's on February 5, 1892, a German congregation was organized and named the Evangelical Lutheran Church of Peace. Rev. Albrecht served the little con-



gregation about six months and was succeeded by Rev. Richard Schmidt in June, 1892. In January of the following year the congregation began to worship in Shaeffer's Chapel, on Gough Street near Washington Street. In April they bought the chapel for \$2,150, and repaired it, and on May 28, 1893, opening exercises were held, Rev. S. Hennighaus preaching the dedicatory sermon. On June 26, Rev. Schmidt was installed by Rev. Dr. Hennighausen and Rev. G. H. Brandau.

In November, 1894, a parsonage adjoining the church building was purchased for \$1,875. Rev. Schmidt severed his connection



BETHANY LUTHERAN CHURCH, BALTIMORE, MD.

with the congregation December 1, 1898, and was succeeded by Rev. Hugo Braun on December 8, who served the congregation until May 5, 1901. His installation was held February 12, 1899, by Revs. F. Ph. Hennighausen, D.D., and U. S. G. Rupp. During all these years the congregation was slowly acquiring strength.

On June 1, 1901, Rev. C. E. Raymond, D.D., became pastor and was installed by Revs. E. C. Ide and W. C. Staudemire on September 22.

In 1903 a movement took place looking towards changing the services from German to English. For a while half the services were English and half were in German, but soon they were changed to all English services. There was some ill feeling and misunderstanding and in October, 1904, the name was changed to "Bethany English Lutheran Church of Baltimore City," and

the congregation withdrew from the Maryland Synod, becoming an independent congregation. When the congregation was waited upon by a committee from the Synod it rescinded its action and in October, 1905, returned into the Maryland Synod.

On October 1, 1905, Rev. Raymond severed his connection with the congregation and on January 1, 1906, Rev. Luther F. Miller took up the work. His installation took place March 18, 1906, the Revs. Victor Miller, D.D., and G. W. Miller, D.D., having charge of the services. In the spring of 1907 the church was newly painted, repapered, and reroofed. Simple reopening services were held June 18.

But the congregation was not long to enjoy the use of their beautified edifice, for in August, 1909, the building was condemned by the city authorities.

As conditions were not favorable for growth in that part of the city, the congregation sold their property at a sacrifice and after considerable delay and difficulty purchased a lot on the corner of Lakewood Avenue and Madison Street. For the period of a year while negotiating for lot and building, they worshipped in a house on North Lakewood Avenue. As many as a hundred and twenty-five children were accommodated there at Bible school. On the lot a modest yet homelike chapel was erected. It was dedicated on May 21, 1911.

In February, 1917, the twenty-fifth anniversary was observed with sermon by Rev. Richard Schmidt, a former pastor. In the same year the interior of the church was tastefully frescoed.

Through a career of varying fortunes God has been with us and brought us to greater things. The congregation has a promising Bible school and is steadily gaining strength. Its property is free from debt.

Howard T. Fastie is superintendent of the Bible school; Charles Stapf, secretary of the church; John Harman, financial secretary; Miss Anna Vogel, president of the Christian Endeavor, and Mrs. Amelia Limpert, president of the Ladies' Aid Society.

Some former superintendents of the Bible school are: John Beck, C. S. Quandt, George Weifenbach, Charles Lamm, Lambert J. Eichner, and Frederick Weide.

## CONCORDIA LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. P. H. Miller, D.D., Pastor.*

Light and shade have alternated in the history of Concordia Church, which had its origin in a Sunday school organized April 1, 1876, by St. Peter's Church, Joint Synod of Ohio, in Johnson's Hall, Baltimore and Poppleton Streets.

Rev. A. Pflueger, the assistant at St. Peter's, served the mission, 1876-78. In November, 1879, during the pastorate of Rev. G. T. Cooperrider, a frame chapel was built at the present location, Franklin Street and Arlington Avenue, at a cost of \$885, and was dedicated the Sunday after Christmas, 1879.

Because of the objection to the use of the English language by the mission, and also because of doctrinal differences on the part of a neighbor church of the Missouri Synod, the mission had a struggle for existence for a number of years and the growth was slow. The teacher of the parochial school of the Missouri congregation mentioned above, would, on Monday mornings, flog every scholar who had attended the Sunday school at Concordia, the English mission, on the previous day. We have this information from Mr. Frank Biel, at present a member of Concordia, who speaks from experience. Thirty members were reported to St. Peter's Church in 1881, five years after the work was begun. For a time services were held only on Sunday afternoons, by Rev. E. L. S. Tressel, the pastor of St. Peter's, who, because of his other work, found it necessary also to limit his ministrations at Concordia to a service every two weeks.

Rev. J. E. A. Doerman, who served as city missionary of the Joint Synod, was the next pastor. He gave the mission two services every second Sunday. Rev. R. C. H. Lenski succeeded Rev. Doerman, and it was during his pastorate that the mission became an independent organization, taking the name of Concordia. The congregation was organized April 16, 1888.

The present church building, a substantial stone structure, taking the place of the chapel, was erected during the pastorate of Rev. R. E. Golladay, at a cost of \$8,977, and was dedicated November 10, 1901. The mission, until January 1, 1897, was



REV. P. H. MILLER,  
D.D.

supported by St. Peter's Church and the Board of Home Missions of the Joint Synod of Ohio. Under Rev. Golladay's ministry the congregation grew in numbers and strength and was enabled to take the important step of self-support; and it was with much regret that the membership parted with him, who had, with the Lord's blessing, done so much for them.

The ground on which the church stands had been leased until 1901, when it was purchased for \$2,000. Mr. Louis Berger, who was an active spirit in bringing the congregation into the Maryland Synod, was the leader in the purchase of the ground.

Rev. Fred Schuh, who succeeded Rev. Golladay, made secret societies an issue in the congregation, which resulted in his being deposed and in the division of the congregation; a part organized a new congregation, Christ Church of the Joint Synod of Ohio, and the majority, who held the church property, connected with the Maryland Synod. The congregation was incorporated in June, 1896.



CONCORDIA LUTHERAN CHURCH,  
BALTIMORE, MD.

Rev. George Scholl, D.D., acted as supply pastor until the calling of Rev. W. G. Minniek, the first General Synod pastor to serve the congregation. Dr. Scholl again became the supply during the interim of pastorates until Rev. C. E. Arnold was called, and from the retiring of Rev. Arnold until Rev. P. H. Miller, D.D., assumed charge. During Rev. Minniek's pastorate the parsonage was purchased at a cost of \$2,800 in fee.

During Rev. Miller's pastorate the church was improved and beautified and modern improvements made at the parsonage. The growth of the congregation in recent years has been steady; the full apportionment laid by the Synod for benevolence has been more than met and the devotion of the members has given the congregation a place in the church life of the city.

As the result of the division on the question of secret orders and the consequent weakening of the congregation in members and financial ability, it became necessary to apply to the Board of Home Missions for aid. This was granted during the pastorate of Rev. C. E. Arnold and continued until the end of the fourth year of Rev. Dr. Miller's ministry, when the congregation again became self-supporting.

During Dr. Miller's pastorate the church was improved and beautified and modern improvements made at the parsonage. The growth of the congregation in recent years has been steady; the full apportionment laid by the Synod for benevolence has been more than met and the devotion of the members has given the congregation a place in the church life of the city.

Mr. John C. Louis, who heartily seconded Dr. Miller's pro-



posal to improve and beautify the church and gave it liberal financial support and who has always favored every progressive movement, has been a potent factor in the work of the church in recent years.

The mission was served by the following pastors: Rev. A. Pflueger, 1876-1878; Rev. G. T. Cooperrider, 1879-July, 1882; Rev. J. E. Doerman, May 1, 1885-December, 1887; Rev. R. C. Lenski, January, 1886-1888.

After its organization as a congregation Rev. Lenski served as pastor for a few months. He was succeeded by Rev. E. T. Rogne, September, 1889-March, 1892; Rev. Robert E. Golladay, June, 1892-1905; Rev. Fred Schuh, July 1-August 6, 1907, all of the Joint Synod of Ohio. Rev. W. G. Minnick, January 16, 1908-January 1, 1910; Rev. C. E. Arnold, August 1, 1910-April 18, 1912; Rev. P. H. Miller, D.D., June, 1912, to the present, of the General Synod.

## EPIPHANY LUTHERAN CHURCH OF POWELL-NARON, BALTIMORE, MD.

*Rev. F. A. Hightman, Pastor.*

The Home Mission Board made a canvass of the Belair Avenue, south of Overlea, in January, 1908, at the suggestion of Mr. F. C. Oyeman to his pastor, the Rev. Harry D. Newcomer, and a further canvass by the Rev. Charles J. Hines discovered "many Lutheran families who were desirous of a church of their own, and one of whom would in all probability donate a lot." This lot and another a year later, were generously donated by Mr. and Mrs. Frederick N. Powell. The present site was selected by the Rev. A. Stewart Hartman, D.D., in the presence of our pastor, who assumed charge of the work in March, 1909, but was not released from the work of the mission on Park Heights until September, 1909.



REV. F. A. HIGHTMAN.

Our congregation was organized on May 10, 1908, in the Powell Hay Barn, with thirty-one members present, but the charter

was held open a month longer, when fifty members were enrolled. Here they worshipped for eight months, and after three more months in the Alert Volunteer Fire Company's Hall, we moved to the present chapel on February 21, 1909. The first service was a Foreign Mission service. The building, having cost about \$4,500, was not furnished with other than the necessary chairs and the crude pulpit used already in the Hay Barn. A beautiful altar and pulpit, etc., valued at about \$500, were soon added, and in April Mr. and Mrs. Powell gave us a pleasant surprise in donating as a most welcome gift, a one-manual Möller Pipe Organ, which has greatly inspired our worship. In 1912-14 the Ladies' Aid Society refrescoed the walls and the Brotherhood



MR. G. F. C. OYEMAN,  
Baltimore, Md.



MR. MAX MARTIN,  
Baltimore, Md.

laid a floor on the cement basement and covered the ceiling; also cutting a doorway on the east side through the stone wall.

Two more lots adjoining the church property were purchased in July, 1915, and our present property, valued at \$10,000, was cleared of all indebtedness May 1, 1919, with an excess in bank of about \$500. This achievement, as a result of the liberality of all our people and the faithful efforts of our Ladies' Aid Society, Brotherhood, Sunday school, etc., has now again been crowned with a most generous offer.

Mr. and Mrs. Powell have again given us great encouragement by authorizing the pastor to announce on May 4, 1919 (the Sunday preceding our eleventh anniversary), that they would provide in their will to donate \$15,000 toward the erection of a new and larger church building, which has been so much needed, especially for our Sunday school. Thereupon about \$1,600 was voluntarily subscribed at once by a few, and plans laid for an effort to secure \$10,000, if possible, in two years, which, with the kindly help of the General Board of Church Extension, and the hearty approval by resolution of the local Church Extension So-

ciety, who gave us \$500 in 1909, we trust that with God's help and blessing we shall be enabled to carry out the proposed plan to erect a church costing "not to exceed \$40,000." Mr. and Mrs. Powell have also given their approval to such a building, and so the vision of a new church to dedicate to the glory of God may become a reality within a year or two.

Three other important events need only to be referred to: (1) The burning of our second mortgage, December 11, 1912, which had been given to the Board of Church Extension to secure a loan of \$1,000 without interest; (2) the changing of our name by substituting "Epiphany" for "Grace Evangelical," as voted unanimously by a congregational meeting on December 22, 1918, as the State Legislature had decided to extend the city far enough to include our church within the city limits after January 1, 1919, and thus there would have been three Lutheran churches in Baltimore bearing the name "Grace," and (3) the burning of our first mortgage, June 16, 1919.

The present active membership is two hundred and fifty.

## ST. JOHN'S LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. John G. Fleck, Pastor.*

On September 25, 1905, the Missionary Committee of the local Board of Church Extension of Baltimore City and vicinity, was instructed to look into the field on Park Heights Avenue, between Druid Hill Park and Belvidere Avenue. In November the report of the committee stated that the field was inviting for the location of a Sunday school and a church. A lot was suggested upon which the Property Committee was to take action, recommending or approving.

Unfortunately for the development of the mission, difficulties arose which delayed the work. In September, 1907, the local Board recommended the project to the Board of Home Missions and Church Extension.

On March 1, 1908, Rev. F. A. Hightman was placed in charge.



REV. JOHN G. FLECK.

After a preliminary canvass the first meeting was held at the home of Mr. August Snyder on March 15, 1908. Two weeks later, March 29, in Flautt's Hall, Park Heights Avenue and Shirley Avenue, the Sunday school was organized. The following officers were elected: Superintendent, Henry Ritter; assistant superintendent, Mrs. Arthur Droescher; secretary, J. Ferd Rossiter; treasurer, Arthur J. Droescher; organist, Miss Isabelle Snyder; superintendent of Primary Department, Mrs. Henry Ritter. The following teachers were elected: Misses Sophie Otto, Lillie Heinlein, Anna Hellwig, Mabel Hightman, Isabelle Snyder, Mrs. Henry Ritter, and Rev. Hightman. The enrollment on this first Sunday was forty-two. Two scholars attended every Sunday during the first year, Leroy Droescher and Margaret Moore.

On May 10, 1908, St. John's Evangelical Lutheran Church, of Baltimore City, was formally organized with thirty-eight charter members. The following composed the first Church Council: Messrs. August Snyder, August Ohlmeyer, J. Ferd Rossiter, Christian Heinlein, Louis J. Roth, and Henry Ritter.

The Ladies' Aid Society, whose assistance has been of inestimable value, was organized on June 29, 1908, with the following officers: President, Mrs. Louisa Vogt; vice-president, Mrs. Louis T. Weis; secretary, Mrs. Arthur J. Droescher; treasurer, Miss Isabelle Snyder.

During the pastorate of Rev. Hightman, two lots were purchased on the east side of Pimlico Road facing Kate Avenue, for the future site of the church.

Rev. Hightman resigned in June, 1909, but continued to supply until September. On September 3, 1909, Rev. H. E. Berkey was elected pastor, and served until March 1, 1910.

Rev. G. Albert Getty, D.D., having supplied the pulpit from April, 1910, until June, was elected pastor, and assumed charge about June 1. Brother Getty entered the work with energy and planned wisely. On July 3, 1910, the following building committee was appointed: J. Ferd Rossiter, Arthur J. Droescher, A. F. Horner, Albert Weis, Rev. Getty, member ex-officio. The corner stone of the new church was laid on December 18, 1910, and the church was dedicated on June 18, 1911. The cost was \$16,250. Rev. Getty resigned February 1, 1915.

Rev. John G. Fleck, the present pastor, assumed charge on June 1, 1915. In June, 1916, the Woman's Home and Foreign Missionary Society was organized with the following officers: President, Mrs. N. C. Weller; vice-president, Miss Ida Sodergreen; recording secretary, Miss Clarinda Aekler; correspond-



ing secretary, Miss Carrie Haase; treasurer, Miss Blanche Sonnenburg; magazine secretary, Miss Anna Hellwig.

In March, 1917, the Mission Band was organized. The following officers were elected: President, Mrs. E. S. Fritz; vice-president, Miss Esther Messersmith; secretary, Miss Elizabeth Deichman; treasurer, Miss Charlotte Ritter.

The present communicant membership of the church is two hundred and twelve. The present enrollment of the Sunday school is two hundred and fifty, with a staff of teachers and officers of thirty. Plans are now being worked out for the enlargement of the church and the erection of a Sunday school building. The total cost of the improvements will be about \$30,000.

## AUGSBURG LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. H. H. Hartman, Pastor.*

The local Board of Church Extension, of Baltimore City, on November 22, 1909, called the attention of the Board of Home Missions to a field in Walbrook, Baltimore, which was rich in Lutheran material, where a Lutheran church ought to be organized.

On December 13 the local board decided to concentrate its efforts for the year on one point as a means of stimulating the interest in the work of the local board and fixed the minimum sum of \$3,500 to be raised and applied to the Walbrook work.

The Missionary Committee of the local board and the Board of Home Missions requested Rev. H. H. Hartman, of Newville, Pa., who had organized the Church of Our Saviour, West Arlington, and was familiar with the field, to make the preliminary canvass.

The result of the brief canvass was sixty-six Lutheran families, which was reported at the meeting of the local board on May 23, 1910. At this meeting Mr. George A. Klinefelter, a member



REV. H. H. HARTMAN.

of St. Paul's Lutheran Church, and a member of the local board, offered to donate \$1,000 if the churches of the city raised \$2,500, and the whole of \$3,500 be donated to the Walbrook Mission.

The Board of Home Missions was informed of this action and on May 26, 1919, called Rev. Hartman to take up the work of organizing the congregation.

Rev. Hartman began work on the field on August 1, holding the first service on September 4, 1910, at 3438 Mondawmin Avenue, the home of the missionary, the rent of which was partly paid by



AUGSBURG LUTHERAN CHURCH, BALTIMORE, MD.

the Board of Church Extension. The services were continued here until the congregation moved to the lecture room of the church.

The congregation was organized as the Augsburg Evangelical Lutheran Church on October 16, 1910, with fifty-two confirmed members and thirty-four baptized children. Rev. H. H. Hartman was elected the first pastor of the congregation, and the following church council was elected: Elders: Wm. H. Hoffman, John J. Buffington. Deacons: E. C. Stock, G. A. Mong, G. J. Lindauer, Benj. H. Keister. A resolution recommending the location at the corner of Garrison Boulevard and Bateman Avenue as the future site of the church was unanimously carried.

The church was completed and dedicated on January 21, 1912. It has two floors, is built throughout of Woodstock granite, has a

seating capacity of four hundred in the main auditorium, and when completed and furnished cost \$40,000.

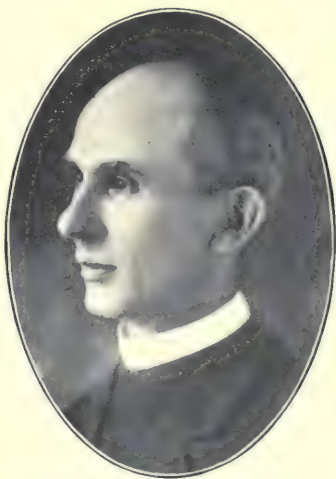
In 1916 a parsonage was built on the lot adjoining the church. The church was organized as a mission of the Home Mission Board and was aided by the board. In 1913-14 the mission was receiving \$750 aid. On February 1, 1919, the church became self-sustaining. The Board of Church Extension assisted the church with the building with a loan of \$2,500 on a second mortgage, without interest, and carried the interest on \$7,500. On November 15, 1915, the second mortgage was taken up by the church and the board was relieved of all further interest. The church has met all of its obligations to the boards of the church.

The Augsburg Church now has a membership of three hundred and a property that is valued at \$70,000. There is a flourishing Sunday school with an enrollment of two hundred, a Ladies' Aid Society with sixty members, a Luther League, a Men's Bible Class, and a Boys' Scout Troop.

### ZION LUTHERAN CHURCH, LAURAVILLE, BALTIMORE, MD.

*Rev. William G. Minnick, Pastor.*

Late in the fall of 1912 Rev. A. W. Ahl, pastor of St. John's Lutheran Church, at Parkville, Md., made a canvass to ascertain the number of Lutherans not having church connections, at Lauraville, Md. He found a considerable number who deemed it advisable to establish a Lutheran church in this suburb of Baltimore. On the first Sunday in Advent, 1912, a Sunday school was organized in a store room at Culver Avenue and Grindon Lane. Twelve teachers and scholars were present. The Sunday school met Sunday after Sunday and its sessions were followed by services conducted by Rev. Ahl, alternately in the German and English language. The first helpers in the Sunday school were Mrs. George Koehler, Mrs. Gross, Miss Albrecht, Mrs. Gyr, Mrs. Paul Buckwald, and Mr. Henry List.



REV. WILLIAM G. MINNICK.

On January 7, 1913, a general meeting was held at the home of Mr. George Kohler, when it was unanimously decided to organize a Lutheran congregation to be known as Zion Evangelical Lutheran Church of Lauraville, Md. A constitution was adopted and the first council was elected as follows: President, Rev. Ahl; vice-president, Charles Suffner; treasurer, George Kohler; secretary, Otto Hildebrand; Christian Dietzel, Traugott Lenschner, Oscar Preuss, Oscar Heller, and Herman Zeaman. Besides these, the following were charter members: Mrs. Ganter, Mrs. George Kohler, Mrs. Otto Hildebrand, Mrs. Lenschner, Mrs. Preuss, Mrs. Lenbecker, Mrs. Buckwald, Mrs. Gross, Mrs. Heller, Mr. and Mrs. John Munder, Mr. and Mrs. Adolph Dietz, Mr. Christian Wittmer, Miss Wittmer, Mrs. Kreidler, Mrs. Myer, Mrs. Linthicum, Mrs. Zeaman, Mrs. Koch, and Albert Lenbecker. On January 13, 1913, the congregation was incorporated. Services were held regularly and the Holy Communion was administered for the first time, in the German language, on Good Friday, and in the English language, on Easter Sunday, 1913.

On June 12, a lot on Grindon Lane was purchased at a cost of \$625. Steps were taken to erect a chapel and the contract was given to James Rufenacht at his bid of \$2,112. The corner stone was laid on October 12, 1913. The church was dedicated on December 12, 1913. Rev. H. H. Weber, D.D., General Secretary of the Board of Church Extension, delivered the sermon and had charge of the finances. Seventeen hundred dollars were pledged and the building was set apart to the service of God. In February, 1915, the adjoining lot, corner of Grindon Lane and Maine Avenue, was purchased at the low price of \$550. Rev. Ahl severed his connection with the congregation on July 1, 1916, and Rev. M. L. Frank, Ph.D., became his successor on the same date.

Rev. Frank made a canvass of the community and while he discovered many Lutherans, he found that they were not willing to sever their relation with the churches in the city. Therefore he began a campaign among the young people and organized a Luther League Society and also a choir. On January 1, 1917, it was decided to hold two services each Sunday, one in the German and the other in the English language. During the pastorate of Rev. Frank, the number of scholars in the Sunday school was increased and the indebtedness somewhat reduced. He severed his connections with the congregation on November 1, 1917.

It was then decided that the services should be conducted altogether in English. A call was extended to Rev. William G. Minnick, and he assumed charge of the congregation on January 1, 1918, and is the pastor at the present time. Since he became pas-



tor a number have been added to the congregation, the Sunday school very much enlarged and the indebtedness both on the church and adjoining lots has been cancelled. A furnace has been installed and an individual communion service, a piano, an altar railing, and a bell, have been presented by friends of the pastor and congregation. The council is now considering the advisability of erecting a new church or of enlarging the old one.

## THE LUTHERAN CHURCH OF THE ATONEMENT, BALTIMORE, MD.

*Rev. J. B. Lau, Pastor.*

The Lutheran Church of the Atonement was organized on Sunday, September 30, 1916, Rev. E. K. Bell, D.D., President of the Maryland Synod, having charge of the services and officiating.

A preliminary canvass had been made in July by some members of the Sunday school of First English Lutheran Church, and very gratifying results were obtained. The Church Extension Society of the city procured the services of Mr. Paul Wagner, then a student in the Seminary at Gettysburg, to canvass the community, and a house to house canvass was made, resulting in the organization of the church with most splendid prospects.

A call was extended to Rev. J. B. Lau, of New York City, to become pastor. This call was accepted and Rev. Lau began his work on December 15, 1916.

The property committee of the Church Extension Society of Baltimore City purchased a lot on Winchester Street near Poplar Grove Street, the congregation agreeing to pay \$1,500.

In June, 1918, a new lot was purchased on the corner of Presstman and Poplar Grove Streets, for which the sum of \$3,000 was paid, the payment of which was completed about January 1, 1919.

In December, 1918, the council purchased the property at 1501 Poplar Grove Street, to be used as a parsonage, for \$3,000, subject to a ground rent. About \$1,200 of this amount has been paid.



REV. J. B. LAU.

Encountering some difficulties in securing money to erect a new church building, the council made overtures to the council of St. Paul's Lutheran congregation for a merger of these two congregations. This resulted in the submission of terms of merger which were ratified on July 28, 1919. Rev. Lau resigned as pastor of the Church of the Atonement in October, 1919.

At the time of the ratification of the merger the congregation had a confirmed membership of two hundred and forty-three and an enrollment in the Sunday school of about two hundred and fifty.

The following were the first church council: Elders—C. H. Gundersdorf, Oscar M. Gibson, George C. Cooper, John Lindner. Deacons—I. Forrest Otto, W. G. N. Rukert, Stephen W. Price, Conrad Sweeney.

## SALEM'S LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. K. Walter Schmitt, Pastor.*

This congregation is one of the latest additions in the Maryland Synod. Although young in years it is quite old in experience. The storms of life have passed over its head for many years. They have sometimes bent its branches but could not destroy the tree.



REV. K. WALTER SCHMITT.

Salem's congregation dates back to the year 1885. The first pastor was the Rev. W. D. Kirschmann. During his ministry the present church was built. He was in charge of this congregation for over twelve years until March, 1897, when his resignation on account of ill health was accepted.

The next pastor in charge was the Rev. John C. Rudolf, from Kansas. This pastor remained from March, 1897, until June, 1900. He was succeeded by the

Rev. William Rooper, from Cincinnati, Ohio. The latter remained until June, 1905.

In September, 1905, the Rev. Ernst von Hahmann was elected as the new pastor. During his ministry the congregation severed

all former synodical connection, believing that a life of independence would further a better development. Many improvements were made on the interior church building and parsonage. Pastor and congregation worked hard and faithfully to solidify the congregation. His ministry in Salem's lasted until August, 1915, a ministry of ten long years under many trying circumstances owing to local conditions, chief of which was the language problem.

The successor to Dr. von Hahmann was the Rev. K. Walter Schmitt. He came here from San Francisco, California, where he had been working in the interest of the Home Mission Board. The new pastor, firmly believing in the Synod, persuaded the congregation to rectify the former attitude and come into the General Synod. Salem's Church is thus the third independent German congregation the pastor persuaded to enter the General Synod.

During Rev. Schmitt's brief ministry here the old mortgage of two thousand five hundred dollars was paid. An old obligation of five hundred dollars to the former synod was settled to give to the congregation a legal release. The English language was permanently introduced into all services in order to restrain the younger generation from worshipping elsewhere in their native language. Next a new church building organization was created with the assistance of Rev. H. H. Weber, D.D., General Secretary of the Board of Home Missions and Church Extension of the United Lutheran Church, for the purpose of erecting a new church or remodelling the old one with modern accommodations. And with God's blessing and the support of a loyal congregation Salem's Church looks forward to better days. For it is no doubt true that the lack of these accommodations has prevented a better growth during the past.

The present church stands on historic ground, as the very names of the surrounding streets indicate. Opposite the Riverside Park, overlooking Chesapeake Bay and the Patapsco River, the congregation has an exceptional location, of which the members are exceedingly proud. With better church facilities this congregation firmly believes that it still has a mission in South Baltimore.

## HOLY COMFORTER LUTHERAN CHURCH, BALTIMORE, MD.

*Rev. William A. Wade, Pastor.*

The Lutheran Church of the Holy Comforter is located in the extreme northern section of Baltimore, corner Harwood Avenue and York Road, formerly known as Govans. For years there had been a recognized need of a Lutheran church in this section, and so in the spring and summer of 1911, Rev. J. F. Crigler, then pastor of the Lutheran church at Lutherville, made a canvass. The first meeting was called for October 29, 1911, at Parr's Hall, and forty persons responded. One week later, on November 5, sixty persons signed the charter roll, and the congregation was organized and incorporated with the election of officers, December 31, 1911. The Sunday school, which had been organized with forty-four members November 19, 1911, grew nicely. Rev. Crigler, under whose efficient leadership the congregation grew rapidly, continued as missionary pastor in addition to his work at Lutherville, until June 29, 1913. A splendid foundation was laid by Pastor Crigler for a strong church in years to come. The church was given the name of "First Lutheran Church of Govans."

Through the generous assistance of the local Church Extension Society and the General Church Extension Board, an excellent lot was purchased for \$5,000. Rev. Norman G. Phillipy was elected pastor and took charge July 1, 1913, being installed by the former pastor, Rev. J. F. Crigler, assisted by Rev. J. C. Bowers, November 9, 1913.

On May 26, 1914, ground was broken for the church building, and the corner stone was laid July 12, 1914, the address being made by Rev. W. H. Dunbar, D.D. The present splendid church of gray stone was dedicated on Sunday, November 8, 1914, the sermon being preached by Rev. H. H. Weber, D.D., General Secretary of the Board of Church Extension, at the morning service, and Rev. J. A. Clutz, D.D., of the Theological Seminary at Gettysburg, preaching in the afternoon. Rev. C. F. Crigler also assisted. The dedicatory service was conducted by the pastor. These services were followed by special services for several nights, in which a number of the pastors of the city took part.

On September 25, 1917, the pastor, Norman G. Phillipy, departed this life, after an illness of some weeks. This death, which seemed untimely to the many friends in the church and out of it, brought sorrow into the hearts of all. A noble man, talented as a





COUNCIL OF HOLY COMFORTER LUTHERAN CHURCH, BALTIMORE, MD.

HENRY GERSTMAYER, SIMON SNYDER, ANDREW MIEDWIG, HENRY ANDRAE, GEORGE SPINDLER, JOHN HOFFERBURT, JOHN ADOLPH, REV. W. A. WADE, STEPHEN A. DOUGLAS.

leader and gifted as a preacher of the gospel, respected by all who knew him, had fallen in the very prime of life. The splendid church stands as a lasting monument to his work. Having found the congregation worshipping in a second story hall, with a membership of a little over a hundred, he departed after four years, leaving a membership doubled and worshipping in a beautiful stone church, complete in all the arrangement and furnishings that belong to a Lutheran church.

On Sunday, December 9, 1917, Rev. William A. Wade, then pastor of Saint Mark's Lutheran Church, Washington, D. C., was unanimously elected pastor to succeed the late Rev. N. G. Phillips. The newly elected pastor took charge the first Sunday in February, 1918. Installation services were held on Sunday, March 3, 1918, Dr. H. H. Weber, Secretary of the Board of Church Extension, preaching the sermon and conducting the service of installation.

At a congregational meeting held on May 29, 1918, the name of the church was changed to "The Lutheran Church of the Holy Comforter." A bronze tablet was erected in the vestibule of the church in memory of the former pastor.

The congregation has grown steadily and substantially, and now the communicant membership is about three hundred. The work of building a parsonage on the lot near the church has been completed, and with this newly annexed section of Baltimore developing rapidly, the future of the Church of the Holy Comforter looks bright.

From the beginning the congregation has held strictly to the common service, the pulpit gown, etc., and recently vestments have been added to the efficient choir.

The church council has been trained well for the work of the church and they take the deepest interest in all departments of the work. The Sunday school is under good leadership and ranks among the best equipped schools of the city. The young people have received good training in the Luther League. The Ladies' Guild has been a most active and valuable support to the church. During the eight years of its existence it has turned into the church over \$5,000. The Missionary Society is also doing splendid work under efficient leadership. The Brotherhood is active and doing good work.

Mr. John E. Adolph is superintendent of the Sunday school; Mrs. George Edel is president of the Ladies' Guild; Mrs. George Boone is president of the Missionary Society; Mr. S. A. Douglas is president of the Luther League, and Mr. James Chambers is president of the Brotherhood.

## LUTHER MEMORIAL CHURCH, BALTIMORE, MD.

*Rev. L. L. Sieber, D.D., Pastor.*

At the request of the local Board of Church Extension of Baltimore, Maryland, Paul Wagner, of the graduating class of the Theological Seminary at Gettysburg, canvassed the territory of North Baltimore, with a view of ascertaining the number of Lutherans who would encourage the organization of a mission. The effort resulted in securing sixty-six names of persons who promised to coöperate and become charter members.

The first services were conducted September 19, 1917, in Waverly Hall, corner Greenmount Avenue and Thirty-first Street, and were conducted once a Sunday until December 2, 1917, when an organization was effected with thirty-two charter members. Later there were added thirteen more, making the total forty-five.

Students from the seminary were secured as supplies until May 1, 1918, with the hope that one of the young men graduating might be secured as pastor. In this hope the mission was disappointed. Rev. L. L. Sieber, D.D., of Gettysburg, supplied the mission for several Sundays and was unanimously elected pastor June 30, 1918, and by the endorsement of the Board of Home Missions and Church Extension became the first pastor.

As the mission was organized during the 400th Anniversary of the Reformation, it was decided to name the mission "The Luther Memorial Church of Baltimore, Maryland." In harmony with the name the first \$3,000 paid to the purchase of a lot for the church was secured at a meeting of Baltimore Lutheran churches held in commemorating the 400th Anniversary of the Reformation, under the auspices of the local Church Extension Society.

Regular services were conducted by the first pastor, Dr. Sieber, twice each Sunday during the summer months, and the congregation increased to seventy-four, and on October 1 application was made to be received into the Maryland Synod, in whose



REV. L. L. SIEBER, D.D.

bounds it is located. The congregation, with its pastor, was duly received into the Synod at Frostburg, Maryland, December 5, 1918, Rev. L. L. Sieber, pastor, and Mr. S. J. Zepp, delegate.

The congregation celebrated the first anniversary of its pastor, July 6, 1919, with a membership of one hundred and seven communicants and one hundred and eighteen enrolled in the Sunday school. It has secured a lot for the future chapel, parsonage and church building, in one of the finest residence sections of North Baltimore, at the corner of Guilford Avenue and University Parkway, at an expense of \$6,500, on which they hope soon to begin the erection of a chapel and parsonage.

## ST. JOHN'S LUTHERAN CHURCH, BROOKLYN, BALTIMORE, MD.

*Rev. P. C. Burgdorf, Ph.D., Pastor.*

March 22, 1914, about nine persons met at the home of Mr. John Dornbush, Brooklyn, Anne Arundel County, Maryland, to organize a Lutheran mission. The meeting was called by Rev. von Hahmann, pastor of Salem Lutheran Church, Baltimore. A congregation was organized that day.



REV. P. C. BURGDOFF, PH.D.

At a meeting held in a hall above a grocery store on September 28, 1914, the constitution recommended by the Home Mission Board was adopted. A few months later the newly organized congregation purchased the furniture and effects of the Missouri Lutheran Home Mission Board, the mission of that Synod at Brooklyn having disbanded.

July 25, 1915, Rev. von Hahmann resigned as the pastor of the mission and accepted a call to Amsterdam, N. Y. Later in that year the Rev. Walter Schmitt, of Salem Church, Rev. von Hahmann's successor, took charge of the mission.

June 18, 1916, upon the recommendation of the Home Mission Board, Brooklyn and Lauraville were made one parish, the pastor



to live at Lauraville. Rev. Dr. Frank was recommended by the Home Mission Board and called by the two congregations.

During Rev. von Hahmann's pastorate the congregation had bought a lot 90x100 feet on Washington and Third Streets. During Rev. Schmitt's pastorate they completed the payment of \$1,350.

In January, 1917, Dr. Frank having resigned, the trustees of St. John's asked Rev. Paul C. Burgdorf, Ph.D., of Jerusalem Church, Belair Road, Baltimore, to assist the congregation and to keep together what was left of the mission. Dr. Burgdorf supplied there for a while. Upon recommendation of the officers of the Home Mission and Church Extension Board the congregation was reorganized.

On account of the war, labor and material being too high, the officers of the Synod advised the building of a temporary building, and so on August 5, 1917, the congregation decided to build a frame chapel on one of their lots facing Washington Street. The men of the congregation erected the chapel with their own hands in less than three days, the cost being about \$1,170. The building was consecrated December 4, 1917.

With the completion of the splendid Hanover Street Bridge, connecting Brooklyn and Curtis Bay with Baltimore, and the annexation of the village to the city, bright prospects are facing the little village across the river.

## ST. PETER'S LUTHERAN CHURCH OF BALTIMORE COUNTY, MD.

(CALVARY CHARGE.)

*Rev. W. C. Erney, Supply Pastor.*

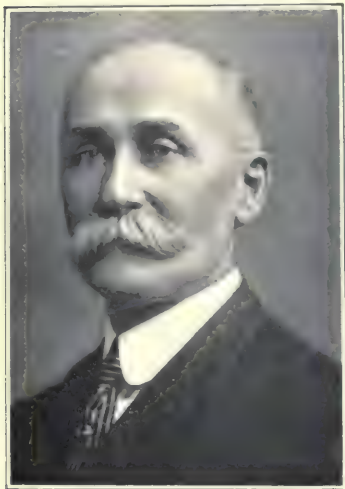
The record of the church does not give the names of the members of the first council. The first communion was held on April 29, 1838, by Rev. Jeremiah Harp. Twenty persons communed. The names of the pastors succeeding Rev. Harpel and the years of beginning service are as follows:

Rev. P. Willard, 1841; Rev. J. Ruthroff, 1843; Rev. Elias Schwartz, 1845; Rev. Jacob Kempffer, 1846; Rev. Daniel Hauer, 1854; Rev. P. Rizer, 1865; Rev. R. Weiser, 1866; Rev. P. P. Lane, 1870-1872; Rev. Ketterman, 1875; Rev. A. H. Burke, 1877.

Rev. Burke was not licensed until 1879. Revs. Sill, Warner, and Hauer assisted Mr. Burke with pastoral duties such as bap-

tisms, communions, etc., until he became licensed. During Rev. Burke's pastorate the congregation built a new brick church. Previous to the building of the church, Lutherans and Reformed had worshipped jointly in the old stone building, but with the building of the new church the Reformed members withdrew and left the church purely Lutheran.

Rev. S. J. Derr became pastor in October, 1886, and in 1887 the church was incorporated according to the laws of the State



MR. JOSEPH L. WALTEMYER.



MR. THEODORE F. SHEARER.

of Maryland. The incorporators were the following persons: Daniel F. Shearer, George L. Peterman, George Folk and John E. Slyder. Later pastors were:

Rev. S. F. Tholan, 1901-1904; Rev. L. W. Gross, May, 1904-April, 1906; Rev. Samuel Stauffer, June, 1906-March, 1908; Rev. William D. Nicholl, April, 1908-April, 1910; Rev. J. H. Kellar, May, 1910-June, 1912.

In 1913 the Hampstead congregation decided to divide the Hampstead charge, thus leaving St. Paul and St. Abraham's to form a charge of their own.

Rev. Frank Gilbert became pastor of this charge on January 1, 1915, and resigned October, 1917.

At present Rev. W. C. Erney is supplying this congregation.

## ST. ABRAHAM'S LUTHERAN CHURCH, BECKLEYSVILLE, MD.

(CALVARY CHARGE.)

*Rev. W. C. Erney, Supply Pastor.*

This congregation was organized in 1854 by the Rev. Daniel Hauer. For about twenty years it was served by the same pastors as St. Peter's Church, near Alesia. These were: Rev. Daniel Hauer, 1854; Rev. P. Rizer, 1865; Rev. R. Weiser, 1866; Rev. P. P. Lane, 1870.

Then for a short time the congregation was under the influence and pastoral care of Rev. Uriel Graves, who had come from Baltimore after a spectacular trial at the hands of a synodical committee. During this period the church was independent of synodical relationship. Rev. Graves was succeeded by Rev. Archer, also of the so-called "Independent Synod." Rev. Archer was succeeded in the pastorate of this congregation by the Rev. A. H. Burke, who began to serve the Hampstead charge in 1877. In 1886, when the Rev. S. J. Derr became pastor of that charge, St. Abraham's again affiliated with the Maryland Synod. After Rev. Derr's resignation the following pastors served the congregation: Rev. S. F. Tholan, 1901-1904; Rev. L. W. Gross, 1904-1906; Rev. Samuel Stauffer, 1906-1908; Rev. W. D. Nicholl, 1908-1910; Rev. J. H. Keller, 1910-1912.

In 1913 the Hampstead charge was divided: St. Peter's and St. Abraham's constituted a new charge, known as Calvary. This charge has been served by the Rev. Frank Gilbert, 1915-1917, and since October, 1917, has been supplied by the Rev. W. C. Erney.

Mr. Daniel Beckley was a prominent member of this congregation during the seventies and eighties. He owned and operated a paper-mill which was a large factor in the economic life of the community and in the financial affairs of the church.

Mr. Joseph L. Waltemyer was superintendent of the Sunday school for seven years. He is the father of Rev. W. C. Waltemyer, our pastor at Thurmont, Maryland.

## SALEM LUTHERAN CHURCH, CATONSVILLE, MD.

*Rev. John C. Bowers, D.D., Pastor.*

On September 30, 1849, a meeting was held by a number of Lutherans in Catonsville, Maryland, for the purpose of organizing a congregation. For some time previous they had cherished

the hope of having a church of their faith and choice. This hope was stimulated by frequent visits and pastoral ministrations of Father Heyer, then on leave of absence from his mission station in India.

The meeting in the fall of 1849 resulted in the purchase of a plot of ground about a mile from what is usually designated as "the village," a reason being that a large number of people living in the immediate vicinity of the spot were Lutherans. The lot was splendidly located and large enough for a church, parsonage, school house and cemetery. These three buildings still stand, the old parsonage being occupied by the caretaker of the cemetery, the school house being used by the School Board of Baltimore County for public school purposes.

Pursuant to an oft expressed desire funeral services are frequently conducted at Old Salem Church, and occasional services are held there on Lord's Day afternoons. Many, especially of the older members of the congregation, have deep affection for the church, with which their parents were associated and the center of their own early associations.

Those who laid the foundation for the newly organized congregation contributed liberally in money, labor and material, and were rewarded by seeing as the result of their sacrifice and labor a picturesque stone edifice, churchly in its exterior appearance and in its interior appointments, equipped with bell, which rings daily at six p. m., a sweet-toned pipe organ, made in Europe, and a baptismal font.

The list of members in 1852 includes such locally familiar names as: Maesch, Ege, Gerwig, Leimbach, Spelhaus, Wessling, Knuepling, Piel, Renz, Dill, Schneider, Maisel, and Reich.

The first regular pastor of the congregation was the Rev. A. Brockman, a man of great energy and determination, but after a brief pastorate, death claimed him and he was laid to rest in the cemetery under the shadow of the church he had labored so unselfishly to establish.

He was succeeded by Rev. George W. Ebeling, Ph.D., in 1854. Dr. Ebeling was a man of strong personality, lovable disposition and marked ability, receiving his degree from the University of Goettingen. Under his pastorate the congregation grew numerically and in prestige. With a fine musical education and pronounced linguistic ability, Dr. Ebeling was much in demand as a teacher. Overlea College is the natural outgrowth of his teaching. This preparatory school was founded by him and gained an enviable reputation, and many successful men are fond of referring to their school days at Overlea and their distinguished in-





COUNCIL OF SALEM LUTHERAN CHURCH, CATONSVILLE, MD.

Left to right, *standing*—GEORGE GRIM, JOHN SCHAUB, CHARLES RENN, HEINE ANDREAE, OLIVER PAYNE, EDWARD PETZOLD, GEORGE ZAUSER, GÖSCHER OWENS, CHARLES LONG. *Sitting*—HON. JOHN HUENIGER, HENRY REICH, SR., REV. JOHN C. BOWERS, D.D., HENRY REICH, JR., FREDERICK DIEHLMANN.

structor there. It was an occasion of rare joy to pastor and people when in October, 1899, they observed in a fitting way the fiftieth anniversary of the organization of Salem congregation.

Because of Dr. Ebeling's age, Rev. M. L. Enders was chosen assistant pastor in June, 1901. The following August he was elected pastor and Dr. Ebeling made pastor emeritus. Dr. Ebeling departed this life September 25, 1901, and he and his wife are buried in Salem Cemetery.

In December, 1901, it was decided to build a new church, more in the center of Catonsville and its business interests and real estate development. A site at Frederick and Newburg Avenues



SALEM LUTHERAN CHURCH, CATONSVILLE, MD.

was finally selected and in October, 1902, ground was broken, the corner stone being laid Palm Sunday, 1903. The dedication occurred October 18, 1903, the sermon being preached by the pastor's father, Rev. G. W. Enders, D.D., York, Pa. At the afternoon service a large number of Lutheran ministers from Baltimore were present and made addresses, the present pastor being among the number. Pastor Enders was admirably adapted for the important work accomplished during the nine years of his pastorate. Many new members were received, the finances conducted in a conservative and judicious manner, the synodical benevolences always met and a fine church of Port Deposit gran-

ite with a seating capacity of over four hundred and an indebtedness of only \$2,600, was dedicated to the glory of God by a happy pastor and people.

In 1910, Pastor Enders having accepted a pressing call to St. Paul's, Cumberland, Rev. John C. Bowers, D.D., was called as his successor. During the little more than nine years of Dr. Bowers' pastorate the original indebtedness has been paid, and a fine parsonage erected adjoining the church. An addition costing more than twelve thousand dollars was made to the Sunday school building three years ago, making it an ideal in every respect. The church and Sunday school building have been frescoed and some fine memorials added to those previously installed. A more liberal and devoted people one cannot find, possessing a church property which cannot be surpassed in Baltimore County.

## ST. PAUL'S AND ZION LUTHERAN CHURCHES, CORDOVA, MD.

*Rev. C. Freudenreich, Pastor.*

It was a little over twenty years ago, in 1899, that the first German came to Talbot County, Maryland. In the course of the following five years or so more families immigrated from the West. They came mostly from Nebraska, but a few from Iowa and Missouri. In all they comprised about twenty-five families.

In 1900 the first German services were held. These were conducted by pastors of the Missouri Synod and then by pastors of the Evangelical Synod of North America. These services were held at Longwood, Md. In 1906 Rev. Reiss took charge of the field.

In 1908 a disagreement concerning the location of the church building caused a split in the congregation. The Cordova people organized a new congregation and built a church of their own—the St. Paul's Church.

The Longwood people purchased the old Baptist church at



REV. C. FREUDENREICH.

Longwood and organized a congregation. This they called Zion Lutheran Church.

In 1909 both congregations decided to join the General Synod and identified themselves with the Maryland Synod.

Rev. Reiss' pastorate terminated in 1912, having continued about six years. From then until May, 1913, no regular minister was in charge, except for a few months when a student from Wittenberg Seminary, Springfield, Ohio, served them.

In May, 1913, the present pastor, Rev. C. Freudenreich, accepted a call to the field. He hopes soon to introduce and multiply the English services in these congregations.

St. Paul's, at Cordova, comprises about twelve families, while Zion Church, at Longwood, comprises about thirteen families.

## FIRST LUTHERAN CHURCH OF ELLICOTT CITY, MD.

*Rev. A. G. Null, Pastor.*

Ten miles from Baltimore, Md., which place has now become one of the chief seaports for America on the Atlantic coast, one comes into a narrow but a very productive valley situated at the intersection of the main artery of the system of highways from the Middle North and West, and the grand old Patapsco River. It was just at this very spot that the first train of the Baltimore and Ohio system of railroads in America was run from the above city.

Here it was that a colony of Germans settled in the years 1840 to 1845. Of these old founders we have laid to rest perhaps a half dozen in the past year, 1919. Their church was to them a matter of first importance, but the only Lutheran church in reach was Salem congregation at Catonsville, four miles distant. So thither they journeyed Sunday after Sunday, some on farm wagons, others walking through sunshine and shower, through mud and snow. There the children were christened and afterwards confirmed. There their



REV. A. G. NULL.



dead were laid to rest and their sons and daughters united in marriage.

But as the years moved slowly on the distance seemed to lengthen and become a burden. For there were no automobiles then, not even many vehicles drawn by horses. And naturally an agitation arose as to a church in their very midst. Early in 1874 the members of Salem congregation living in and about Ellicott City were called together in a meeting that was to be a memorable one. In that meeting one heard family names like Laumann, Kraft, Hermann, Wehland, Rodey, Werner, Keiner, Engle, Wiese, Dontell, Meier, Bauer, Gerwig, Wosch, Buete-fisch, and many others. The meeting was called to order by Rev. Martin Kratt, an independent pastor. Twenty-five charter members were enrolled. Services were held in the different homes for a time. Then Charles J. Werner offered all the granite stone, together with the corner stone towards a church building. The building was begun at once. It was a two-story frame building, about thirty by forty-five feet, and was dedicated in 1875. It cost about \$3,500.

In 1877 Rev. Martin Kratt resigned and was succeeded by Rev. E. Lehnert, who served until 1881, when he gave up work here. Dr. Ebeling, then pastor at Salem, Catonsville, supplied it in connection with his own work, for one year. In 1882 Rev. Rhodes, of Chambersburg, Pa., took charge, but after eight months resigned the field. It was then that Rev. E. C. Ide, father of Dr. E. E. Ide, now pastor of Trinity Church, Baltimore, came upon the field. He labored earnestly for nearly a quarter of a century. In 1884 the congregation joined the Maryland Synod.

Rev. C. F. W. Hartlage, of the Joint Synod of Ohio, followed Rev. Ide, and ministered here till about 1907. During his pastorate the church was remodeled and stained glass windows were installed.

In 1908 Rev. I. Wegner became pastor. In his five years of service here a splendid parsonage was erected by the side of the church. It is a three-story frame building, and cost about \$2,200.

In 1912 Pastor Wegner resigned and Rev. Earl S. Rudisill from the Seminary at Gettysburg, supplied for two summers and did excellent work.

In 1915 Rev. H. C. Fultz gave up his work in Washington, D. C., and came to this field. He succeeded in rallying the people and at once began to remodel the church extensively. A vapor heating plant was installed in the house and church at a

cost of over \$900. The ceiling of the church was lowered and a choir loft was built to accommodate a pipe organ at some future time. New altar furniture was ordered and many other improvements made. When the remodelling was about finished and before the altar furniture arrived the hand of death took Pastor Fultz from his labors of earth, in March, 1917.

In June of the same year Rev. A. G. Null was called to fill the vacancy. On July 8 the house was rededicated with large audiences present. Rev. J. C. Bowers, D.D., pastor of Salem Church, assisted. The improvements cost about \$5,000. But in February of 1919, by cash and subscriptions the debt was cancelled. A fund for the pipe organ is now being gathered. The congregation numbers about one hundred and eighty-five baptized members. In the two years of the present pastorate the Sunday school attendance and enrollment has been doubled. The pastor's salary has been increased twice and the apportionment fully met. The congregation is aggressive and growing.

### ST. PAUL'S LUTHERAN CHURCH, LUTHERVILLE, MD.

Essentially, St. Paul's congregation dates back to the year 1853, when Dr. J. G. Morris founded Lutherville Seminary, now Maryland College; but practically it began July 19, 1856, when the corner stone of the first church, a one-story frame building, with an organ loft facing the pulpit, was laid. For twelve years it was a union, or rather an undenominational church, much of the time without a regular pastor, but served alike by Methodist or Lutheran supply. In the absence of any minister, Mr. J. R. Marsten, one of the founders and original trustees, would read a sermon and conduct worship.

On September 7, 1869, it became distinctly Lutheran through the efforts of the Rev. Drs. John G. Morris and Benjamin Sadtler. Dr. Morris first leased to the church the lot on which the church now stands for a nominal sum, and later his heirs made a clear deed of property to the congregation.

For many years Maryland College was conducted as a Lutheran school and worshipped altogether with this congregation, but in the last ten years, through a change in presidents, it has become undenominational, though many of the students regularly attend St. Paul's.

In December, 1869, Mr. Edward Uhrlaub, Hanoverian consul, made a bequest to the Sunday school of \$500, the interest on

which was to be used to purchase books for the library, which fund the trustees of the church still hold for that purpose.

For many years the Washington Service was used, but in 1894 the Common Service was introduced. In 1882, through the efforts of Prof. James S. Nussear, organist, a large, two-manual pipe organ was installed and is still in use and good condition. In 1913 it was improved by the addition of an electric motor.

In 1897, the old church being in bad condition, the council and the pastor, Rev. J. F. Crigler, decided to tear it down and replace it with a modern stone structure. The corner stone of the new church was laid in 1898, the first pastor, Rev. Dr. Benjamin Sadtler, preaching the sermon.

Through the efforts of St. Paul's pastor, the Rev. J. F. Crigler, and some of the congregation, the new and flourishing church at Govans was begun.

The church since it has become distinctively Lutheran has been served by the following pastors:

Rev. Dr. Benjamin Sadtler, 1862-1876; Rev. J. R. Dimm, 1877-1878; Rev. J. G. Morris, 1879-1889; Rev. A. S. Fichtern, 1889-1890; Rev. W. A. Sadtler, son of Dr. Sadtler, 1890-1892; Rev. D. S. Hoover, 1892-1895; Rev. S. P. Hughes, 1895-1896; Rev. John F. Crigler, 1896-1915; Rev. P. F. Bloomhardt, 1915.

From its members have gone to India as missionaries, Miss Kate Sadtler, Mrs. Albrecht, Miss Rebecca Hoffman, and Dr. Eleanor Wolf.

## ST. JOHN'S LUTHERAN CHURCH, PARKVILLE, MD.

*Rev. W. E. Saltzgiver, Pastor.*

St. John's Church was organized July 24, 1887, with thirty-two members. Previous to the organization two services were held in Hiss Methodist Episcopal Church, Harford Road, by the first pastor in charge, Rev. Louis Rymarski, the first on Sunday afternoon, June 19, 1887, when sixty persons were present, and the pastor preached on the sermon from Psalm 22:31, "They shall come and declare his righteousness unto a people that shall be born." The second meeting was held on July 17, when seventy attended. At the close of that meeting the people present voted to be organized as a congregation. July 24 was set for that purpose. On that day a constitution was presented by the pastor, which was received and adopted by the members, according to

which the newly organized church was called "Deutsche Vereinigte evangelische (lutherischen-reformierte) St. Johannes Gemeinde"—German United Evangelical Lutheran Reformed St. John's Congregation. According to this constitution, Art. 1, sec. 3, Luther's Small Catechism and the Heidelberg Catechism

shall be used as text-books for the instruction of the young, and Art. VIII provides that both bread and wafers shall be used at Holy Communion.

On the day when the organization was effected the sum of \$1,000 was subscribed by the members for the erection of a church building, a mark that surpassed the hopes of many for the day.

The corner stone of the present church building was laid Sunday afternoon, September 11, 1887, by the first pastor, who was assisted in the service by the Revs. Edward Huber, Nicholas Buckhardt, both of Baltimore City, and Rev. Hyde, of Hiss Methodist Episcopal



REV. W. E. SALTZGIVER.

Church. The building was completed and dedicated Sunday afternoon, November 27, when the same ministers who assisted in the laying of the corner stone were present and took part in the dedication service.

The Sunday school was organized on the morning of the day when the church was dedicated, the pastor being the first superintendent. The Ladies' Aid Society was organized in the same month, November, 1887. The first communion was held on Christmas Day, 1887, when, according to the records, twenty-eight persons took part in the celebration. The Young People's Society was organized by the sixth pastor in charge, Rev. August E. Ernst, September, 1907.

The pastors of the congregation have been as follows: Rev. Louis Rymarski, June, 1887, to November, 1888; Rev. Karl Buff, November, 1888, to October, 1892; Rev. Dr. Pape, October, 1892, to December, 1893; Rev. Henry Gyr, December, 1893, to September, 1899; Rev. Richard W. Jungfer, October, 1899, to March, 1906; Rev. August E. Ernst, July, 1906, to August, 1908; Rev. Frederick Hahn-Zumpf, August, 1908, to June, 1909; Rev. Richard Ulhorn, February, 1910, to April, 1912; Rev. A. William



Ahl, May, 1913, to October, 1916; Rev. Henry C. Schlueter, D.D., October 15, 1916, to March 1, 1918.

The congregation was received into the Maryland Synod in January, 1918.

It was in July, 1918, that a call was extended to the present pastor, then pastor of the Uniontown Lutheran charge. He entered the field August 1, 1918.

Since that date the communicant membership has been increased from forty to more than one hundred and ten. The congregation has a substantial church building and a modern parsonage, valued at \$10,000, free from debt. The Sunday school has a membership of 117, the Luther League 45, and the Ladies' Aid 30. The Board of Home Missions gives help in raising the pastor's salary in the amount of \$200 annually.

## TRINITY LUTHERAN CHURCH, REISTERSTOWN, MD.

*Rev. Paul W. Quay, Pastor.*

Trinity Lutheran Church was organized August 10, 1855, by Rev. Daniel Hauer, itinerant pastor of Manchester, Bachman's, St. Paul's (Arcadia), Schaeffer's, and Hoeffacker's, at the home of John Gies, Sr. Fourteen charter members were present. A committee of two, John Gies, Sr., and Lewis Tritle, was named to secure a suitable place of worship, and Lewis Tritle was appointed to apply, in behalf of the newly formed congregation, for admission into the Maryland Synod. The little flock was received by the Synod the same year. They met for worship in the lower room of the Odd Fellows Hall from 1855 to 1866, being served successively by Rev. William Heilig, of Lutherville (1855-59); Rev. J. M. Grabill (1860-61), and Rev. Joseph R. Focht (1861-64). During Rev. Grabill's pastorate Reisterstown was united with St. Paul's (Arcadia) and Trenton congregations into one charge, and when Rev. Focht became pastor



REV. PAUL W. QUAY.

Chestnut Ridge was added. Rev. Focht preached in both the German and English languages.

While yet occupying Odd Fellows Hall, the Sunday school was organized (September 18, 1864) under the name "Harmony Sunday School." The organization did not become known as "Trinity Evangelical Lutheran Sunday School" until about 1890, although it had become distinctly Lutheran long before that time. The first superintendent, Lewis Tritle, was succeeded after a year by Reister Russell, who served in that capacity from 1866 to 1878, and again from 1899 to 1918. Brother Russell was

present at the organization of the Sunday school and continued a faithful member thereof for fifty-four years. He is still active in the life of the church and a highly esteemed member of the council.

At the resignation of Rev. Focht, Rev. Jacob Martin, of Westminster, was elected to serve the combined congregations. During the early years of Rev. Martin's pastorate, the little flock began to feel the need of a more fitting place of worship. Accordingly a subscrip-



TRINITY LUTHERAN CHURCH,  
REISTERSTOWN, MD.

tion list was opened and the work commenced. The corner stone was laid on July 8, 1866, and the building dedicated the following year. Mention is made in the records of the faithful and efficient service of the Building Committee, John Geis, Sr., George Kephart, and George Crawford. In 1867 Rev. Martin resigned from St. Paul's and devoted all his time to Trinity, until he left, in 1871.

Rev. Heilig again came to the aid of this congregation and served them in connection with Chestnut Ridge. But the distance between the two churches made the combination impracticable and accordingly Rev. Heilig resigned after two years of service here.

Then Reisterstown was reunited with St. Paul's and Rev. C. Lepley, who had been supplying the latter, was elected to serve

the new charge. He accepted and continued his work with the combined congregations until 1881. Rev. Lepley was the first pastor to occupy the Reisterstown parsonage, a double-brick dwelling adjoining the church, which had been purchased at the suggestion of the ladies of the congregation.

Rev. Lepley was succeeded by Rev. Albert Bell, of the Gettysburg Seminary, as pastor of Trinity and St. Paul's, and at the termination of his pastorate (1884), Rev. George H. Beckley was elected. Rev. Beckley served the combined congregations for thirteen years, at the end of which time, "because of the age of their pastor \* \* \* the congregation at Reisterstown concluded to withdraw from St. Paul's and keep Rev. Beckley to themselves \* \* \* the Synod sanctioned the separation." Rev. Beckley continued his pastorate at Trinity seven years longer, finally giving up the work in October, 1904.

Rev. Silas H. Culler, from the Seminary at Gettysburg, was elected to fill the place of the retiring pastor and commenced his labors early in 1905. In the fall of the same year the congregation, which had been steadily growing in numbers and influence during the half century of its history, determined to erect a new place of worship on the site of the building then being used. A building committee consisting of Messrs. Reister Russell, John Neel, F. H. Zouck, Kephart Pfeffer, and G. H. Stevenson, was elected. The old edifice was soon torn down and the new one under way. The corner stone was laid on August 5, 1906, and the building completed and dedicated the following summer.

The new church is an ornamental brick structure. It contains four memorial windows, which are surpassed for beauty and quality of workmanship by few larger churches. During Rev. Culler's pastorate, J. Edward Graefe, a member of Trinity congregation, graduated from the Seminary at Gettysburg, was ordained by the Maryland Synod, and is now rendering noble and efficient service in the Guntur mission of India.

The present pastor, Paul W. Quay, took up the work here on May 16, 1918. The community promises to grow and the golden age of Trinity Lutheran lies before her.

## ST. JOHN'S LUTHERAN CHURCH, SPARROW'S POINT, MD.

*Rev. Will F. Bare, Pastor.*

Many of the pioneers who helped to build the steelworks at Sparrows Point were Lutherans from Pennsylvania. They longed

for the church of their fathers and began by organizing a Sunday school in the public school building located at Fourth and D Streets. Pastors from Baltimore on various occasions came and preached to the Lutherans on the Point. Rev. H. H. Weber, then pastor of Grace Lutheran Church in Baltimore, several times

brought his choir and church members by boat to Sparrow's Point to give the people a regular church service. The Rev. A. S. Hartman, D.D., Secretary of the Board of Home Missions, had the oversight of the work and erected a temporary organization September 28, 1891.



REV. WILL F. BARE.

On March 1, 1892, the Rev. H. F. Kroh was commissioned by the Board as the first regular missionary. He served the congregation for one year. The flock was then without a pastor for over six years, except during the vacation of 1894, when George Beiswanger, a student in the Seminary at Gettysburg, ministered to them. Dur-

ing this long vacancy there was great industrial depression because of the panic all over the country. Many members of the church accepted employment elsewhere. Throughout the discouraging years, until the next pastor came, the Gerhardts, Simmons, Potteigers, Gladfelters, and others, maintained their organization and kept alive the Lutheran Sunday school in the school house.

June 1, 1898, a brighter day dawned upon the congregation. The Rev. C. S. Jones became the second pastor. He served the congregation very acceptably for two years. A house of worship was erected during his pastorate. The corner stone of the new building at Seventh and D Streets was laid in December, 1898.

He was followed by Rev. S. J. Miller on August 1, 1900. During his ministry of two years and two months the church paid its indebtedness, except a mortgage of \$500 held by the Board of Church Extension.

Rev. George I. Uhler became pastor November 1, 1902. He served faithfully for nine years and nine months. Pastor Uhler secured the money to build the parsonage adjoining the church. After seven years' labor he had the joy of seeing the membership



increased to one hundred and four, and the congregation assumed self-support.

The late Rev. A. D. Bell became pastor September 1, 1913, and served three years, when on account of failing health he resigned.

After a vacancy of eight months, on March 1, 1917, Rev. Will F. Bare became pastor of the fifty-seven members. The congregation still owed \$475 on the mortgage given nineteen years before. In a six weeks' campaign they paid the entire indebtedness and provided a nucleus for a new church building. The one hundred and thirty members are ready to contract for their new church at a cost of \$20,000.

During the late war thirty-five sturdy Lutheran lads from this congregation entered their country's service. The congregation led the Maryland Synod in average giving for the Soldiers' and Sailors' Fund. In benevolence for the Synod the contribution is more than twice the apportionment.

In 1917 the congregation sent George Mahaney as their first student for the ministry. Herbert M. Linn, the second candidate for the holy calling, entered college in 1919.



SISTER ZORA HECKERT.  
House Mother,  
Baltimore Inner Mission Society.

OTHER MEMBERS OF THE EASTERN CONFERENCE.



REV. HARRY D. NEWCOMER,  
Superintendent,  
Baltimore Inner Mission Society.



REV. J. H. TURNER, D.D.,  
Ruxton, Md.



REV. C. M. EYSTER,  
Baltimore, Md.



CHAPLAIN P. F. BLOOMHARDT,  
U. S. S. "George Washington."

## CHAPTER XIV.

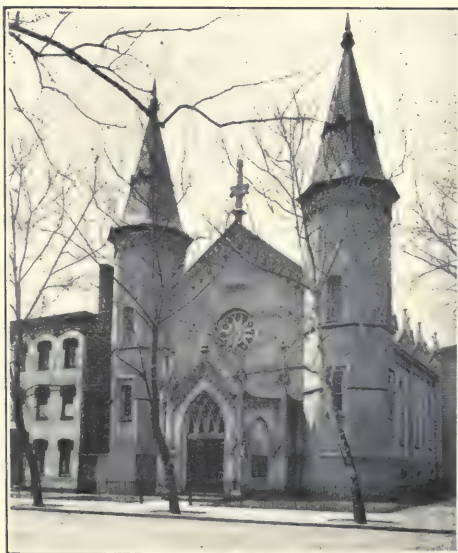
### THE CHURCHES OF WASHINGTON AND VICINITY.

#### ST. PAUL'S LUTHERAN CHURCH, WASHINGTON, D. C.

*Rev. John T. Huddle, D.D. Pastor.*

In 1800 the capital of the United States was removed to the City of Washington. Thirty-two years previously, in 1768, eight years before the Declaration of Independence, one Jacob Funk, a German landowner of this locality, had laid out a town which popularly bore his name and had set aside a lot therein for the use of a "German Lutheran Congregation." It was not until 1833, however, that a body of German Lutherans, who had been worshipping in the City Hall, secured possession of the lot by a decision of the United States Supreme Court, and erected a church thereon. This congregation eventually became known as the Concordia Lutheran Church and still occupies the old site at Twentieth and G Streets, Northwest.

At the Concordia, however, services were held in German. The younger generation wanted them in English, some of the older members sympathized with the idea, and a separate Sunday school was started in 1842. In that year, by resolution of the Maryland Synod, the new body was established as a mission. There were forty charter members.



ST. PAUL'S LUTHERAN CHURCH,  
WASHINGTON, D. C.

The old Odd Fellows' Hall (afterward known as Todd's Hall) on Pennsylvania Avenue, was secured as a place of worship and the first service was held there on January 8, 1843. At this meeting Rev. Albert A. Muller, D.D., appears as the first pastor.

The complete organization, however, did not take place until Easter Sunday morning, April 15, 1843, when the first council was elected. This was composed as follows: Andrew Noerr, president; Henry Grieb and Cornele Andrae, wardens; John A. Emmons, treasurer; Grafton Powell, secretary, and J. C. Roemmele, Charles F. Bihler, John P. Stallings, William Utermehle, and John E. Scheel.

At the convention of the Maryland Synod in October, 1843, Dr. Muller reported forty communicant members in the congregation, and six teachers and sixty-one scholars in the Sunday school.

Meetings continued to be held in Odd Fellows' Hall for over two years, but plans were early discussed for securing a permanent church home. General John P. Van Ness, who was well known for his public spirit and numerous benefactions, was appealed to by a committee of ladies of the congregation and responded generously by donating the lot upon which the church and parsonage now stand.

The next problem was the erection of a church building. Appeals were made to private persons and to the Lutheran Church at large, and Dr. Muller made house to house visitations in Western Maryland and Northern Virginia. Finally, after much toil, enough money was collected to start work. On June 12, 1844, the corner stone was laid with imposing ceremonies. Notable among the guests were General Van Ness and Ex-President John Quincy Adams. Rev. John G. Morris, D.D., then President of the General Synod, delivered the address, and Dr. Benjamin Kurtz took a prominent part in the exercises.

As soon as possible the basement of the church was finished in modest style and was used by both church and Sunday school. The first service was held in this room on March 15, 1845. The financial situation was serious and further solicitation was necessary. An expedient was adopted by the council at this time which is worthy of record because of its picturesque character. A memorial was addressed to Frederick William IV. King of Prussia, signed by the church council, mayor of Washington and prominent citizens, stamped with the seal of the city and of the United States, and officially endorsed by John C. Calhoun, Secretary of State. This document was sent to the American Minister at Berlin and officially presented by him to the Prussian King. No financial benefit seems to have been derived from the experi-



ment, but in due time a silver chalice was received by the congregation bearing the following inscription:

“Friederich Wilhelm IV König und Elisabeth Königen von Preussen der Evangelischen Gemeinde zu St. Paul in Washington. 1845.” (Frederick William IV King, and Elizabeth, Queen of Prussia, to the Evangelical Church of St. Paul in Washington. 1845.”) This cup has been used at every communion service since that time.

Dr. Muller's connection with St. Paul's ended abruptly in June, 1846, after a pastorate of three years and five months. The congregation had become sadly disorganized and so low had the church funds been reduced that even the old-fashioned settees in the lecture room were threatened with removal by the cabinet-maker for default in payment.

Under such conditions, Rev. John E. Graeff, who had been but recently ordained to the ministry, was elected pastor on November 23, 1846. Work was immediately begun on the superstructure of the church, and on Sunday, October 1, 1848, pastor and people had the supreme satisfaction of dedicating the completed building to the service of the Father, Son and Holy Ghost. Rev. J. G. Morris, of Baltimore, F. W. Conrad, of Hagerstown, and C. P. Krauth, of Winchester, were the officiating clergymen. Among those present were James K. Polk, President of the United States, with his wife and household; James Buchanan, then Secretary of State; Members of Congress, and many other high officers of the government.

The young pastor, however, had sacrificed his health to the enterprise. He succumbed to several attacks of vertigo, and on two occasions was overcome in the pulpit. His physicians advised him to resign and with sad heart he bade farewell to St. Paul's on July 2, 1849, his pastorate having lasted two years and eight months. It was his first and only charge. Mr. Graeff later became a successful coal merchant of Philadelphia, noted for his liberality and especially for his large benefactions to Pennsylvania College, his Alma Mater.

Mr. Graeff was succeeded by another young man from the Seminary, Rev. John George Butler. The latter began his pastorate on July 16, 1849. The old speeter of church debt had to be faced again, but under the courageous leadership of the young pastor, success was achieved at last. Then came the eventful years of the Civil War. At the outbreak of that struggle, Dr. Butler declared himself squarely for the government and against secession. His bold utterances on the great questions of the day brought many strangers to his services and gained many friends

for the church, among the regular attendants being Hon. Schuyler Colfax, Vice-President of the United States; General Ekin, and others prominent in the Army and in Congress. President Lincoln appointed Dr. Butler chaplain to the hospitals in and around Washington, and in this capacity Dr. Butler served to the close of the war. The assassination of President Lincoln occurred within three and a half blocks of St. Paul's Church.

After the surrender at Appomattox, St. Paul's being now filled to overflowing, the thought of Lutheran enlargement came. This took shape in the organization of the present Memorial Church, so called as "A memorial of God's goodness in delivering the land from slavery and from war." In March, 1866, the commanding site at Thomas Circle was purchased by the people of St. Paul's for eight thousand dollars and a chapel was erected, being dedicated on Sunday, July 5, 1868. Preaching services were begun and from 1868 to the final organization of Memorial in 1873, Dr. Butler, with the aid of associate pastors, had charge of both the old and new congregations. When the corner stone of Memorial was laid, October 31, 1870, the pastor reported: "The cash book shows that nearly \$30,000 have been paid into our treasury, largely by the people of St. Paul's, but embracing contributions from all parts of the country."

In 1869 a mission was also planted on Capitol Hill. This developed into the Church of the Reformation, with Rev. W. E. Parson as pastor. Speaking of this period, Dr. Parson said, "Two of us kept three churches alive for some years. Dr. Butler preached in the morning at St. Paul's and at night in the Memorial. I preached in the morning on Capitol Hill and at night in St. Paul's. Thus each outpost had one service a day, and at the old hive there were two services." In May of this same year the twenty-fourth biennial convention of the General Synod was held in St. Paul's with one hundred and ten delegates present. At this convention the Boards of Home Missions and Church Extension were created and the system of apportionment for raising benevolence adopted. Since the inauguration of this system St. Paul's has never gone to Synod without its apportionment met, and often doubled.

On April 1, 1873, Dr. Butler resigned from St. Paul's and became pastor of Memorial. Seventeen years, therefore, he was pastor of St. Paul's exclusively, and then seven years more in conjunction with the preparatory work at Memorial, having in the meantime four associate pastors successively and making his total pastorate at St. Paul's twenty-three years and nine months. The associate pastors of St. Paul's from 1868 to the close of Dr.

Butler's pastorate were the Revs. H. S. Cook, July to September, 1868; H. C. Grossman, 1868-69; W. E. Parson, 1869-71, and Henry B. Belmer, 1872-73. The latter succeeded Dr. Butler as pastor of St. Paul's.

Speaking of his pastorate, Mr. Belmer said, "There are some still remaining who will recall what a critical time it was for that church. The Memorial colony that went out included many of our most active members. The thinning of the ranks could not but be noticed and perhaps at times was a cause of discouragement to pastor and people, which finally prompted him to resign in September, 1874. But he can claim an indirect share in the after years of St. Paul's prosperity, in being the means of securing Rev. Samuel Domer, D.D., as his successor, who so nobly served this church during the rest of his life." Mr. Belmer's pastorate ended on October 1, 1874, having lasted one year and six months.

Dr. Domer arrived in Washington from Trinity Church, Shamokin, Pa., on November 5, 1874. The congregation was so greatly weakened in resources and depressed in spirit that many doubted the possibility of recovery and urged that the property be sold and the people join with Memorial. But said Dr. Domer, "I found a little company of determined men and women who remained devoted to St. Paul's and rallied around the new pastor with such earnestness as to inspire the strongest expectations of success and blessing in the new departure." The little band moved bravely forward, others joined the ranks, and before long the struggling, doubting remnant became a vigorous, thriving congregation.

In 1877 the audience room of the church was improved at a cost of \$1,040, and in 1881 further improvements were made at a cost of over \$3,700. At this time the outside of the building was remodeled, the towers finished, walls resurfaced with artificial stone, and a new front and vestibule erected.

The year 1883 marked the four hundredth anniversary of Luther's birth, and it is safe to say that no congregation observed



REV. SAMUEL DOMER, D.D.

it more fittingly than St. Paul's. After a series of fourteen lectures on the Reformation, by the pastor, the celebration reached its climax in a great platform meeting in the church on Sunday evening, November 11, 1883. The church was packed to the doors. General Eaton, Commissioner of Education, presided, and thrilling addresses were delivered by Pere Hyacinthe, the famous Catholic reformer of Paris, who happened to be in Washington at the time; Hon. Simon Wolf, the celebrated Jewish leader and formerly United States consul in Egypt; Mr. B. H. Warner, a prominent business man of the city, and Dr. David Wills, of the Presbyterian Church and chaplain, U. S. A. This was, without doubt, one of the most notable events in the history of St. Paul's, and has been pronounced "one of the most remarkable and interesting services, in all respects, of any that have ever taken place in any church of that city."

St. Paul's was now sailing along like a magnificent ship in full career, with all canvas spread and her colors flashing brilliantly in the sun. In 1887 a mission Sunday school was started in Blake's Hall on Seventh Street, Southwest, with Mr. N. Z. Seitz as superintendent, and two years later eight members of St. Paul's received honorable dismissal to "unite with and assist in the organization of a new congregation, to be known as St. Mark's Lutheran Church of South Washington." The present St. Mark's is the result.

The next year extensive improvements were made on the church building at a cost of over \$8,900. A special feature was the addition of a pipe organ toward which Mrs. Ann T. Clary contributed two thousand dollars as a memorial to her son James.

On April 16 and 17, 1893, St. Paul's celebrated its semi-centennial. The occasion will be long remembered. At the anniversary services on Sunday morning the sermon was preached by Rev. J. G. Morris, D.D., LL.D., and in the evening the pastor presented a historical sketch and reminiscent addresses were delivered by Rev. J. E. Graeff, Rev. J. G. Butler, D.D., and Rev. W. E. Parson, D.D. On Monday night a grand reception and banquet were held at the National Rifles Armory, tables being spread for over one thousand guests. As a souvenir of the anniversary a historical volume of the church and Sunday school was compiled by Dr. Domer and Mr. Lucius D. Alden. The semi-centennial council was composed as follows: The Pastor, Rev. Samuel Domer, D.D., chairman ex-officio; John C. Parker, president; Albert F. Fox, treasurer; H. H. Seltzer, secretary; B. Frank Meyers, financial secretary; A. S. Johnson, M. M. Rouzer, and Edward T. Kaiser.





COUNCIL OF ST. PAUL'S LUTHERAN CHURCH, WASHINGTON.

*Sitting*—C. H. OURAND, A. F. FOX, REV. J. T. HUDDLE, D.D., G. F. MUTH, G. W. LINKINS. *Standing*—H. C. BRUNSER, A. O. HUTTERLY, H. T. DOMER, W. W. STEWART, C. S. HYER.

Special reference must be made to the Sunday school at this time. Under the able administration of Lucius D. Alden it had reached the flood tide of its history in enrollment, benevolence, efficiency, equipment, teaching and splendid, aggressive, contagious enthusiasm. Mr. Alden became superintendent on July 7, 1878, and thereafter for twenty-three and a half years had a career in Sunday school work which has never been surpassed in the District of Columbia.

Owing to failing health and advancing years Dr. Domer resigned his pastorate on May 31, 1900, having served for twenty-five years and seven months, the longest in the history of St. Paul's. He lived but a year afterward, his beautiful life coming to a sudden but peaceful close on Sunday morning, June 2, 1901. His passing was like some sweet visit to the roses who claimed him for one of them.

After Dr. Domer's resignation, Dr. L. M. Kuhns, pastor for many years of Trinity Lutheran Church, Canton, Ohio, supplied the pulpit until the coming of Rev. F. W. Moot from Johnstown, N. Y. The latter took charge on October 15, 1900, and served for two years and nine months, his pastorate terminating unpleasantly on July 27, 1903, because he had forfeited the confidence of the congregation by irregular financial dealings.

After the latter's withdrawal the church was supplied by various ministers for six months until the Rev. John T. Huddle was elected pastor. Dr. Huddle is a graduate of Roanoke College and Gettysburg Seminary, and previous to his coming to Washington had served for seven and a half years as assistant pastor to Dr. Luther E. Albert in Trinity Lutheran Church, Germantown, Pa. He began his duties as pastor of St. Paul's on February 5, 1904, and has continued as such to the present time, a period now of over fifteen years.

The prosperity and confidence of the church which had been seriously threatened during the preceding pastorate were quickly restored and the people rallied enthusiastically around the new pastor. Shortly after Dr. Huddle's arrival improvements to the church were undertaken. These consisted of a reconstructed organ, new frescoing, carpeting and renovation generally. The work was completed in May, 1906, at a total cost of two thousand dollars.

On April 6, 1917, when Congress declared war on Germany, Washington became the center of a great war machine. Camps sprang up everywhere, soldiers filled the streets, war workers thronged to the city from every State in the Union. This activity in the city found its reflex in the churches. St. Paul's was

crowded morning and evening, and to afford an opportunity to meet and to welcome the many strangers a social hour was added to the evening service. Many a soldier has been present at these services who on the morrow departed silently with his command for the field of duty overseas. And more than one, before departing, had accepted Christ as his Saviour and had received communion at the hands of the pastor of St. Paul's.

Three quarters of a century have passed since the first songs were sung in St. Paul's. The voices of that early morning are silent now, all except one. It is with reverence and affection that we record the name of Mrs. Mary A. Linkins. She was present at the organization of the Sunday school in 1842, was one of the first four teachers, was a member of the first confirmation class on Whitsunday, 1843, and was present both at the corner stone laying in 1844 and at the dedication in 1848. For seventy-six years she has been a faithful member of St. Paul's and still abides with us.

St. Paul's has given two members to the ministry, Rev. Chauncey R. Botsford and Rev. Elbert E. Oney.

## MEMORIAL LUTHERAN CHURCH, WASHINGTON, D. C.

*Rev. George M. Diffenderfer, D.D., Pastor.*

This church, popularly known as Luther Place Memorial Church, had its inception in the mind of Rev. J. G. Butler, D.D., then pastor of St. Paul's English Lutheran Church, Washington, D. C., at the close of the Civil War, as a memorial of God's goodness in delivering the land from slavery and from war.

At the session of the Maryland Synod, held October 14, 1864, in the Second Lutheran Church, Baltimore, Dr. Butler, in his report as President of the Synod, called special attention to the growing need of churches in Baltimore and Washington particularly, and recommended the founding of another church in Washington. In 1866 the site on which the church stands was bought. At the session of the Maryland Synod, held October 10, 1867, in St. Paul's Church, Washington, the President, in his report, referred to the 350th anniversary of the Reformation, and recommended that it be marked by liberal thank-offerings, and cordially commended "as one and if possible the chief object of our Jubilee Offering, the projected Memorial Church in this the capital of our nation." In commenting on this recommendation, he said: "With comparatively little aid from the outside the congregation of St. Paul's, with a most commendable faith, have

purchased and paid for one of the most commanding sites in this city. They have in good faith begun the securing of a Memorial Hall at a cost of about \$11,000, to be used for chapel purposes, and eventually to be a part of the commanding edifice, a plan of which is submitted to this Synod."

The first structure erected on the property was the Memorial Chapel, still standing and used for Sunday school, prayer-meeting and social purposes. A large Sunday school was gathered and was known as the Mission School, and preaching services



REV. J. G. BUTLER, D.D., LL.D.

were held from time to time in the chapel, until the morning of February 2, 1873, when the first regular morning service of the future congregation was held. Subsequently, on March 11, 1873, the Memorial Evangelical Lutheran Church was organized and Dr. Butler was called as its pastor. He continued in this pastorate until the day of his death, August 2, 1909. In the organization thus effected, forty-eight members of St. Paul's Church joined. Of this number five are still living, and all of these, with the exception of one, remain as members of the church.

The first Sunday in June, 1874, the church was dedicated, the pastor being assisted by Doctors Frederick W. Conrad and J. G. Morris.

In 1883 the Luther Statue Association was organized, and on May 21, 1884, the statue of Martin Luther, now standing before the church, was erected and unveiled with appropriate ceremonies.

In 1884 the Church of Our Redeemer, for work among the colored people, was established. This work, under the guidance of the first and only pastor, Rev. D. E. Wiseman, D.D., has grown, and the pastor has made an honored name for himself in this city.

In November, 1889, the Lutheran Eye, Ear and Throat Infirmary was opened, the office being located in the chapel.

The next year the property at 6th and P Streets, N. W., was bought, and a Lutheran church organized. This is now known as Zion's Church. The work of this church, under its successive pastors, has grown and prospered, and under the administration



of its present pastor, Rev. Richard Schmidt, has become one of the strong churches in this city.

In 1891 a Sunday school was organized on Capitol Hill. This was the beginning of the Keller Memorial Church. The wonderful growth of Keller Memorial under its first pastor, Rev. Charles H. Butler, son of Rev. Dr. Butler, and his successor, Rev. C. P. Wiles, D.D., and its present pastor, Rev. S. T. Nicholas, D.D., is



LUTHER PLACE MEMORIAL CHURCH, WASHINGTON, D. C.

too well known to need comment. The church is a living testimonial to the fidelity, consecration and resourcefulness of its pastors and members.

In 1899, upon the 50th anniversary of Dr. Butler's entry into his first and only parish, and after he had become widely known, not only in the city of Washington, but throughout the country, for his work as a pastor, as an army chaplain during the Civil War, and successively as chaplain of the House of Representatives and the Senate, the citizens of Washington, irrespective of creed, united in tendering him a public banquet at the Arlington Hotel.

The congregation had been accustomed to observe the birthday anniversary of the pastor, and on January 29, 1904, while such observance was in progress, the church caught fire, and the commanding steeple and the organ and most of the roof were destroyed. The interior was damaged by both fire and water.



COUNCIL OF MEMORIAL LUTHERAN CHURCH, WASHINGTON, D. C.

W. McK. Stowell, H. R. Eberly, W. A. Pollard, C. P. Frailey, F. A. Burger, W. H. Fiskel, L. M. Leisenring, Rev. G. M. Diefenderfer, D.D., J. E. Shoemaker.

Immediate steps were taken for the restoration of the church, and on January 29, 1905, the next anniversary of the pastor's birthday, the reconstructed church was reopened. The reopening was honored with the presence of President Roosevelt. The address which Mr. Roosevelt delivered on that occasion was afterwards published in pamphlet form by the Board of Education, and widely distributed.

Rev. Lloyd C. Douglas succeeded Dr. Butler in 1909. Rev. Henry Anstadt succeeded Mr. Douglas on January 1, 1912. Rev. George M. Diffenderfer, D.D., the present pastor, was elected to succeed Dr. Anstadt, on January 26, 1919, and took charge on April 1, 1919. He was installed on May 26, 1919, by Rev. F. H. Knubel, D.D., President of the United Lutheran Church in America, and Rev. U. S. G. Rupp, D.D., President of the Synod of Maryland.

Rev. Douglas took charge of the church after the withdrawal of a number of the members who formed the Epiphany Lutheran Church, Rev. Charles F. Steck, D.D., pastor. Through the efforts of Rev. Douglas the church renewed and extended its activities, and the work thus begun by him was carried forward with pronounced success by the zeal, energy, and consecrated service of his successor, Dr. Anstadt.

When Dr. Anstadt left, the Church Council undertook the difficult task of finding a successor. Dr. Diffenderfer had gained the attention of a number of the congregation, and while still camp pastor at Newport News, preached several times in the Memorial. His successful work in former pastorates, and especially at Carlisle, Pa., his work in connection with the Pastors' Fund, which several years before he had presented to the church, and his patriotic work as camp pastor in the great World War, had appealed strongly to the congregation, and when the time for the election of a pastor came he was unanimously elected. Since taking charge, Dr. Diffenderfer has, by his energy, forcefulness, administrative ability and splendid pulpit power, endeared himself to his people, and there is a bright prospect for continued growth and greater activity in all branches of the work of the church.

The church has always been well organized. Its Sunday school has a large adult membership of both men and women, in addition to the children, a Sunday School Missionary Society, a Junior Mission Band, and a Home Department. There is also a Ladies' Aid Society; a Woman's Home and Foreign Missionary Society, and a very active Christian Endeavor Society.

The church also has taken an active interest in the work of the

National Lutheran Home for the Aged, and has always had at least two of its men as members of the board of trustees, and several of its ladies as members of the Ladies' Board of Managers. One of its men was one of the architects of the new building of the Home.

The prophecy previously referred to of the President of the Maryland Synod as to the national importance of the Memorial has been realized in the history of the church. The church has been a sort of mecca for Lutherans visiting Washington, and it has been a delightful experience of the members of the church to welcome fellow-Lutherans not only from all parts of our country, but from various foreign countries; and it will welcome in the heartiest fashion the prospective first meeting of the United Lutheran Church in America in 1920.

The church has just ended a canvass for the extinguishment of its debt and for the erection of a parsonage, and this effort has resulted in obtaining sufficient funds to pay the debt and to form a considerable nucleus for the purchase of a parsonage.

## THE LUTHERAN CHURCH OF THE REFORMATION, WASHINGTON, D. C.

*Rev. John Weidley, D.D., Pastor.*



REV. JOHN WEIDLEY, D.D.

This congregation had its beginning in the parlor of Mrs. Lucille Morrell, First Street, S. E., Washington, D. C., in 1868.

The prospect was so promising as to impel the Rev. J. G. Butler, pastor of St. Paul's Lutheran congregation, and Mr. George Ryneal, Jr., one of its lay members, to purchase an abandoned army hospital, remove it to First and C. Streets, S. E., and rebuild it for church, Sunday school and public school purposes. The magnificent marble structure, used as an office building by Representatives of Congress, now stands where the modest church building then stood.

The congregation was organized on October 23, 1869, by the Rev. W. E. Parson, assistant to Rev. J. B. Butler. Dr. Parson



became the first pastor. He resigned in 1872 to accept a professorship in the Imperial College, Tokio, Japan. The Rev. Philip Graeff succeeded him and served the congregation until April 1, 1877. Then the Rev. Lewis Hay became pastor and ministered to the mission until April 1, 1879. The Rev. W. E. Parson was recalled May 11, 1879. He was installed October 19, 1879, by the Rev. Dr. Brown, President of the Seminary at Gettysburg, and the Rev. J. G. Butler, pastor of St. Paul's congregation, Washington, D. C.

A lot was purchased March, 1881, at the intersection of B Street and Pennsylvania Avenue, S. E., for the sum of \$6,470.



MR. A. K. WAGNER.



MR. THOMAS P. HICKMAN.

Ground was broken for the new church building in June, 1881, and on July 11 the corner stone was laid. Dr. Charles A. Stork, of Baltimore, made the address. Revs. Butler, Domer and Nixdorf assisted in the service.

October 16, 1881, the Sunday school room on the first floor was dedicated. Rev. A. W. Lilly, President of the Board of Church Extension, preached in the morning, and Rev. J. G. Butler, D.D., LL.D., preached in the evening.

The upper room was dedicated November 18, 1883, the consummation of years of patient toil. The Rev. Milton Valentine, D.D., and the Rev. Charles Albert, of Baltimore, Maryland, preached the sermons.

In the summer of 1889 the interior of the church was painted.

frescoed, and a new pipe organ was installed at a cost of \$3,000, the generous gift of Mrs. Sara Utermehle.

An addition was made to the church for the Primary Sunday school, under the direction of the superintendent, Mr. I. C. Slater, in 1892.

An event worthy of the congregation was the Silver Jubilee, on the evening of May 16, 1904, in honor of the twenty-five years' faithful service of the pastor.

December 19, 1905, on the coast of Maine, far from home and congregation, after an eventful pastorate of twenty-seven years with the congregation he had organized, the eyes of the great preacher closed in death.

At a congregational meeting, January 21, 1906, the Rev. John Weidley, D.D., of Pittsburgh, was elected pastor. He began his labors the first Sunday in March, 1906. In 1907 a beautiful tablet was unveiled in memory of Dr. W. E. Parson. A tile floor was laid in the vestibule of the church and a water motor was attached to the pipe organ. A brass pulpit was dedicated in memory of Mr. I. C. Slater, elder and Sunday school superintendent. A brass lectern was presented in memory of Mr. L. W. Slater, elder and Sunday school teacher. An altar was presented in memory of Mrs. Elizabeth Beall. An addition to the building for Sunday school purposes, costing \$12,000, was dedicated February 2, 1913. In the summer of 1914 the auditorium was refrescoed and twelve memorial windows unveiled.

Two young men have entered the gospel ministry from this church, Rev. Artley Parson, son of the former pastor, and Rev. Homer S. Dise, of the Protestant Episcopal Church in this city; and two are now in course of training, having the ministry in view.

The congregation celebrated its fiftieth anniversary, or Golden Jubilee, in October, 1919.

The church building is well located, within walking distance from Union Station, two squares from the National Capitol, and on the square adjoining the famous Library of Congress. It is well organized, is doing a splendid work, is thankful for its history of fifty years, and the good men and women associated with it, and looks hopefully to an even greater achievement in the Master's name and for His sake.

## ST. MARK'S LUTHERAN CHURCH, WASHINGTON, D. C.

*Rev. John B. Rupley, Pastor.*

On the evening of May 16, 1887, at the weekly teachers' meeting of St. Paul's Sunday school, Dr. Domer, pastor, the superintendent, Mr. Lucius D. Alden, made the following motion: "That St. Paul's do organize a branch mission Sunday school in South Washington," which was adopted. This work was at once undertaken, and Blake Hall on Seventh Street was the place chosen for organizing. Mr. N. Z. Seitz was chosen as the mission Sunday school superintendent. Out of this mission Sunday school grew St. Mark's Evangelical Lutheran church.

St. Mark's was organized on Friday evening, June 14, 1889, in Potomac Hall, corner of D and Eleventh Streets, S. W., with fifteen charter members, by adopting the formula of government of the General Synod. Dr. W. H. Gotwald was called to become the first pastor, and preached his first sermon on Sunday evening, May 19, 1889. Potomac Hall was the place of worship until September 1 of that year, when the first service was held in the tent erected on the corner of Twelfth and C Streets, S. W.

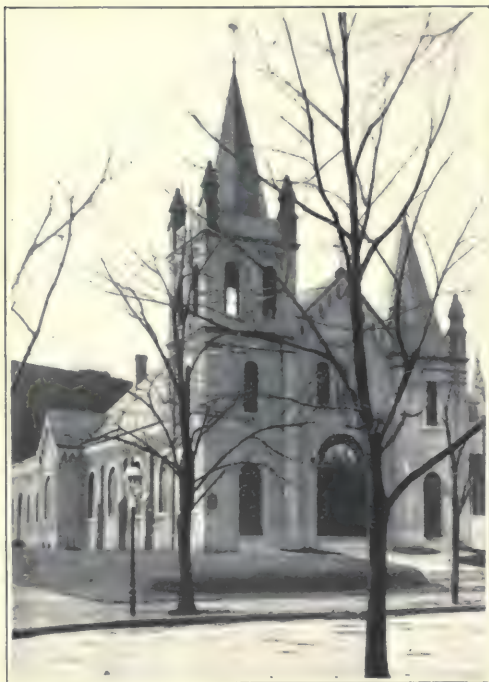
On Sunday afternoon, October 14, 1889, at three o'clock, a large audience gathered in the tent to witness the solemn exercises of laying the corner stone of the new church. The pastor had charge of the service, and those having part in the service were Dr. E. J. Wolf, Dr. Samuel Domer, Dr. W. E. Parson, Rev. G. H. Slaybaugh, and also Rev. Baldwin, of the Methodist Episcopal Church.

When the weather became too cold in December of the same year the home of Mr. and Mrs. W. Wagner became the place of worship. The first service was held in the Sunday school building on March 2, 1890. On October 8 of that year the congregation was received into the Maryland Synod.



REV. JOHN B. RUPLEY.

Rev. W. H. Gotwald, D.D., the first pastor, served the congregation until 1896, when the second pastor, Rev. John C. Bowers, was called. The new pastor entered upon his work on September 1, at which time the congregation was reorganized with fifty-one members. Of these original members, still in active service of the congregation are the following: Mr. Austin Cooper, Mr. D. A. Edwards, Mrs. F. H. Fridley, Miss Daisy F. Fridley, Mrs. E. Griffith, Mrs. Nettie Kayhoe, Mrs. Anna Koogle, Mr. F. W. Leon-



ST. MARK'S LUTHERAN CHURCH, WASHINGTON,  
D. C.

hardt, Mr. and Mrs. Carl Leinbach, Mr. and Mrs. August Noack, Mrs. William Heffelfinger, Miss Bertha Heffelfinger, Mrs. J. A. Harrold, Miss Edith Sweeny, Miss Emma Strobel, Mrs. Antonia Tippet, and Mrs. William Wagner. Quite a number of improvements were made on the church property during Rev. Bowers' pastorate. Among these was the installing of the pipe organ.

On December 2, 1896, a Luther League was organized by the late Cornelius Eckhardt, who was then business manager of the National

Luther League. This League was the first to be organized in the city and has been an active and helpful society in the church.

Rev. J. C. Bowers closed his pastoral work at St. Mark's, 1902, and the third pastor, Rev. John Luther Frantz, was called and assumed charge November 2 of that year. On November 1, 1903, the congregation declared itself self-sustaining. During the pastorate of Rev. Frantz, in 1904, the church building was destroyed by fire. Then a most desirable lot on the corner of Eighth and B Streets, S. W., was purchased. The corner stone of the new church was laid October 6, 1904. The Sunday school was first



completed, and the first service was held in it on January 15, 1905. Three months later, on Palm Sunday, the congregation worshipped in the new completed auditorium.

The pastorate of Rev. Frantz continued until October, 1912, when the fourth pastor, Rev. William A. Wade, was called. During this pastorate, the twenty-fifth anniversary of the congregation was observed. Quite a number of needed improvements were made on the church during the years that Rev. Wade was pastor.

At the conclusion of Rev. Wade's years of faithful service, as pastor of St. Mark's in 1918, Rev. John B. Rupley, the fifth and present pastor, was called.

There are two active ladies' organizations in the church, namely the Woman's Home and Foreign Missionary Society and the Ladies' Aid Society. The latter was organized in the early history of the church. The following have been its presidents: Mrs. Elizabeth Fellingner, Mrs. August Noack, Mrs. F. H. Fridley, and Mrs. P. R. R. Sattes, who now fills this office. The president of the Missionary Society is Mrs. Barbara Trede.

One has gone out into the ministry from this congregation in the person of Rev. C. R. Botsford. The church also has one son now preparing for the ministry, Mr. P. H. Williams.

When the United States entered into the great World War, eighteen of St. Mark's boys went out into the service of their country, and of these not one was called to make the supreme sacrifice.

The present church auditorium is very churchly and Lutheran in all of its appointments, and almost from the very beginning the common service and robe have been used. The location of the church is a splendid one, facing on the Mall, or Park, leading from the capitol to the monument.

## KELLER MEMORIAL LUTHERAN CHURCH, WASHINGTON, D. C.

*Rev. S. T. Nicholas, D.D., Pastor.*

Keller Memorial Lutheran Church is a child of Luther Place Memorial. It was under the direction of their pastor, Rev. J. G. Butler, D.D., that the project had its beginning. Having conceived the plan of expansion, it was, of course, much in the pastor's thoughts and words. He talked of it from his pulpit. He discussed it in his parish work, and, as he expected, results began to follow. "Here," said one of his young men, "are twenty-five dollars. Go plant a mission."

It was not long after this that Rev. J. G. Butler, D.D., cele-

brated the fortieth anniversary of a continuous pastorate in the Capital City. In gratitude to Almighty God he was moved to make a thank offering of three thousand dollars. The daughter of a friend in the far South added five hundred dollars as a memorial to a sainted father. Two hundred and five dollars, the savings of a lifetime, were handed at the death of a consecrated handmaiden of the Lord to the pastor, to be used at his discretion. "I have provided five thousand dollars towards the new church of which you spoke." The speaker was General Haupt, a



KELLER MEMORIAL LUTHERAN CHURCH, WASHINGTON, D. C.

prized parishioner of Luther Place Memorial. "Thanks," said the pastor, "and we'll drive through the city and search for the lot upon which to build." There were two drives, and upon the second, General and Mrs. Haupt and Dr. Butler selected the lot upon which the church now stands. Soon after this Mrs. Haupt passed to the better land, and a letter came from the home of sorrow adding two thousand dollars to the liberal provision of the noble husband. It was deemed fitting that the wife and husband should, as the largest contributors, and as the daughter and son-in-law of the late Rev. Dr. Benjamin Keller, give the new church his name; hence, "Keller Memorial." It is not often that churches are started with as much generous help extended them as was given to "Keller Memorial," ten thousand seven hundred and thirty dollars having been secured through the direct efforts of the pastor of the mother church. In addition to the activities

of their pastor, reference should be made to the substantial gifts, the unflagging interest and the prayerful helpfulness of the membership of "Luther Place Memorial."

On October 3, 1892, "Keller Memorial Lutheran Church" was organized with twenty members. The following is the list of the charter members: Mrs. Gertrude W. Carr, Mrs. F. A. McAllister, H. W. Weber, Mrs. H. W. Weber, W. T. Bowdler, L. A. Kalbach, Mrs. L. A. Kalbach, Dr. W. W. Alleger, Mrs. Edith S. Alleger, Mrs. Lizzie Mantz, Mrs. Emma Wines, Joseph Manning, Mrs. Barbara Manning, D. T. Batson, Mrs. Mary P. Sickel, Elizabeth J. Bowdler, Gertrude Grace Keck, Abraham Huntington, Harriet Zollers Horne, Florence E. Sickel.

The organization took place under the leadership of Rev. Charles H. Butler, son of the Rev. Dr. J. G. Butler. After the organization he became the first pastor. His activities form the largest chapter in the history of the church. Two years prior to the organization of the congregation the lot was purchased on which the building now stands and the chapel was dedicated on May 1, 1892.

On December 12, 1897, the present church was dedicated. The sermons on that occasion were preached by the Rev. E. C. Haupt and Rev. H. H. Weber, D.D. It was a glad day and marked a new era in the development of the work. The events of the years that followed are not easily recorded but into these years were put the best strength of the pastor. Figures in no measure tell the story of results and yet they convey something of the toil and service of this consecrated man. From 1891-1907 there was contributed through the church treasury the sum of \$31,848.19.

In the report of the Maryland Synod of 1907 we find the property valuation quoted as being \$45,000, with a mortgaged indebtedness of \$6,000.

There were two hundred and thirty-two communicant members; four hundred and eleven scholars in the Sunday school, and one hundred and seventeen members in the Young People's Societies.

Rev. Butler resigned November 5, 1907. The record of fifteen years of service is a tribute to the untiring energy of a faithful pastor. The foundations were well laid.

The next pastor was the Rev. Charles P. Wiles, D.D., who entered upon the work in Keller Memorial, March 1, 1908.

A partial exhibit of the work during the pastorate of Dr. Wiles is as follows:

The Men's Bible Class was organized with an enrollment of more than eighty. A little later a Lutheran Brotherhood which



COUNCIL OF KELLER MEMORIAL LUTHERAN CHURCH, WASHINGTON, D. C.

*Top Row—* J. L. DEVENNEY, J. G. KINGSBURY, CLARENCE FOGLE, W. W. WEBER, L. A. KALBACH, N. M. STONE, W. W. DALY, JR.  
*Second Row—* B. O. SIEVERTSEN, WILLIAM LOHMEYER, R. E. WINES, REV. S. T. NICHOLAS, D.D., H. H. SELTZER.



grew to more than one hundred members. A Women's Bible Class was organized with a membership of thirty-eight. It is safe to say that from the very beginning this class exceeded any other organization in the church in the way of charitable work.

The Woman's Home and Foreign Missionary Society made rapid and substantial growth both in membership and offerings. The use of the mission study text-books became a regular feature.

The church and Sunday school room were put in first class condition; the walls frescoed, the church recarpeted, the Sunday school room covered with linoleum, new pulpit furniture and a pipe organ installed, and the woodwork within and without renovated. The total cost of the improvements was approximately \$4,500. Mr. Carnegie provided one-third of the cost of the pipe organ.

The graded Sunday school lessons were introduced in the Primary Department. The important work of teacher training was started. Each year the congregation exceeded its apportionment. The membership of the church was more than doubled, three hundred and sixty members being added.

The death of Rev. Charles S. Albert, D.D., left vacant the editorship of the Lutheran Publication Society. Dr. Wiles was chosen by the Board of Publication in January, 1913, to fill that vacancy. He resigned the pastorate of Keller Memorial, the resignation taking effect April 1, 1913.

Dr. Wiles was succeeded by the Rev. Samuel T. Nicholas, D.D., who accepted a call to become pastor of Keller Memorial on June 1, 1913.

Under Dr. Nicholas the growth of the church has continued to be normal. Nearly four hundred members have been received into membership during these six years. Through the introduction of the duplex envelopes the financial resources have been greatly increased.

For many years the Sunday school was greatly hindered for lack of proper equipment. A beautiful modern Sunday school building was erected in 1915 at a cost, with equipment, of \$19,000. On May 1, 1918, the congregation cancelled the entire indebtedness incurred in the new building. On October 1, 1918, the congregation purchased the valuable property situated at 917 Maryland Avenue, N. E., as a parsonage. Seventy-four of the young men of Keller were enlisted in the service of their country during the war. Rev. Harrison D. Boyer entered the ministry from Keller Memorial in 1911. Mr. Robert Flynn is a prospective student for the ministry and is now a sophomore at Gettysburg.

## ST. JOHN'S LUTHERAN CHURCH, WASHINGTON, D. C.

*Rev. J. C. Twele, Pastor.*

St. John's was organized in 1855, and at that time consisted entirely of the German-speaking Lutherans of the capital city. The congregation was gathered and the organization begun by the Rev. Emil Meister. Dr. Meister continued to shepherd the flock until the outbreak of the Civil War in 1861.



REV. J. C. TWELE.

In 1861 the Rev. F. Ph. Hennighausen became the pastor of St. John's. He had been licensed by the Maryland Synod in that year. The following year the congregation appears for the first time in the parochial reports of the Maryland Synod, indicating that it had then affiliated itself with the Synod. The membership at that time is given as 70. Dr. Hennighausen tells us that the congregation suffered considerably during the years of the war. The ranks of the membership were thinned and their circumstances were straitened. But before long the

church debt was paid, the building renovated, a parochial school organized, and a modest school building erected. The pastor extended his labors to the hospitals in and around Washington. Many of the wounded and dying soldiers were of German nationality, in some cases unacquainted with the language of the country for whose welfare they were, nevertheless, shedding their blood. The young pastor not only talked with them in their own tongue, but frequently with an English choir went out to sing for them, and thus his congregation grew into thousands. When Dr. Hennighausen left St. John's to go to Baltimore in 1864 it was with the greatest reluctance that the people of St. John's parted with him.

He was succeeded by another recent licentiate of the Maryland Synod, the Rev. William Frey, who served St. John's from 1864 to 1870. Then followed Rev. Charles Diehl, 1870-1872; Rev. John H. Mengert, 1872-1874; Rev. Adolph Kurtz, 1874-

1879; Rev. J. Salinger, 1880-1881; Rev. Lehnert, 1881-1887; Rev. H. K. Mueller, 1887-1892; Rev. C. M. H. Hamm, 1893-1897; Rev. George Brodthage, 1897-1910; Rev. H. C. Fultz, 1910-1914; Rev. Paul L. Leddin, 1914-1917; Rev. J. C. Twele, 1917.

During Pastor Fultz's pastorate the finances of the congregation were greatly improved. Pastor Leddin introduced the duplex envelope system and organized a Woman's Home and Foreign Missionary Society. During the present pastorate all indebtedness has been wiped out and the number of church services has been increased.

Two of the charter members of the congregation are still living, Mrs. Frederick and Mrs. Neiter. Mr. Rau is the oldest male member of the congregation and he has been president of the council for many years. The present president of the council is Mr. Charles Schaefer. John Hermann is the financial secretary. Trustees are Mr. Martin Wiegand and Mr. Henry Bieber.

## ZION LUTHERAN CHURCH, WASHINGTON, D. C.

*Rev. Richard Schmidt, Pastor.*

March 31, 1867, thirty-three families, with pastor Rev. W. A. Frey, withdrew from old St. John's congregation on the South Side. April 14, 1867, they organized as Zion German Evangelical Lutheran Church. Rev. Frey was elected pastor at a salary of \$500, which was to be supplemented by his income from a German school he conducted. Services were first held in Temperance Hall; then in Miller's Hall on H Street between Sixth and Seventh Streets, N. W., and then for several years in the schoolroom of the pastor on N Street between Sixth and Seventh Streets, N. W.

The Sunday school was even then, as now, a strong, helpful factor in the life of the congregation, but the parochial school caused more or less concern and expense. It was difficult to secure consecrated and fully equipped teachers; the most satisfactory arrangement seems to have been



REV. RICHARD SCHMIDT.

to have the pastor as principle and teacher of religion and German, with a lady assistant for English and other studies.

When Rev. Frey joined the Missouri Synod he could not persuade the congregation to take the same step, so he finally accepted a call to Rockville, Connecticut, in 1871.

July 5, 1871, the present site of our church was purchased for \$3,000. Rev. Emil Henckell assumed the pastorate February 4, 1872, and soon the congregation laid the corner stone of a modest frame church, which was dedicated March 30, 1873. Rev. Henckell resigned May, 1874. He was succeeded by Rev. Charles Steinhauer, whose pastorate was brief and stormy. Rev. A. Eisenhauder, of Bolivar, Ohio, then ministered faithfully from April, 1875, to October, 1877. November, 1878, Rev. G. W. I. Landau took charge, and congregation and pastor became Presbyterian for several years. April, 1881, Rev. Landau was succeeded by Rev. H. Unglaub, who stayed only one year.

There was a crisis upon Zion, complete loss of the property and the very existence of the congregation being threatened. Rev. J. G. Butler, D.D., and Mr. George Ryneal, Jr., came to the rescue of the discouraged little band by assuming the debt and assisting in securing again a Lutheran pastor. Rev. Albert Homrighaus, of Frostburg, Md., was called and he accepted, taking charge in the fall of 1882. He soon restored order and confidence, and inaugurated a successful movement to repay Dr. Butler and Mr. Ryneal. The name, "Church of the Fatherland," was dropped and the original name of Zion Evangelical Lutheran Church restored, a new constitution was adopted, and incorporation was effected, and the congregation was received into full connection with the Evangelical Lutheran Synod of Maryland. Congregation and Sunday school responded quickly to the faithful leadership of the pastor, whose perfect command of German and English attracted many new members. A building fund was started, with a view of securing a large and modern house of worship.

In April, 1903, after a faithful and successful pastorate of over twenty years, Rev. Homrighaus accepted a call to Messiah German-English Lutheran Church of Detroit, Michigan. Rev. Charles F. Bergner, of Nashville, Tennessee, was called, but did not see his way clear to accept at once. Several brethren ministered faithfully as supplies for nearly a year, notably Rev. Dr. Luther H. Waring, of our city, and Rev. Arthur E. Gringle, now also of Detroit, Michigan.

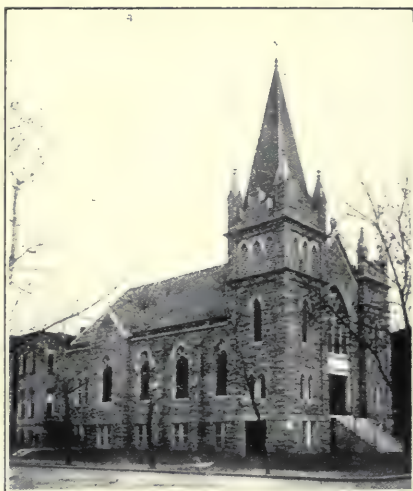
April, 1904, Rev. Charles F. Bergner assumed the pastorate and soon the increasing activities in all lines of church work



brought the agitation for a new church to such a point that the annual congregational meeting, January 3, 1905, resolved to proceed at once. Rev. Bergner, Christian Herold, John A. Wagner, William Hasselbusch, and William Schlueter, were named as building committee. The congregation responded amazingly to the appeal for subscriptions and pledges.

July 15, 1906, the last service was held in the old church, and then the congregation accepted the offer of the trustees of the Baptist Sunday School, corner P and Fifteenth Street, N. W., to use their chapel until the new church should be completed.

September 16, 1906, the corner stone of the new church was laid and during the fall and winter, under the providence of the heavenly Father and the energetic leadership of the pastor and the building committee, the magnificent granite structure arose without serious interruption or accident.



ZION LUTHERAN CHURCH, WASHINGTON, D. C.

March 3, 1907, the congregation gratefully and joyfully entered the Sunday school room for the first service of worship in the new church.

The day of dedication, May 19, 1907, is one great red letter day in Zion's history. Prof. David H. Bauslin, D.D., then President of the General Synod, preached the chief sermon, assisted and followed by other prominent Lutheran divines, as Drs. Harry Yarger, W. E. Peschau, Albert Homrighaus and local pastors. "What hath God wrought?" The seemingly impossible was accomplished and stands now as a magnificent monument of faith and trust in God, and loyalty and liberality and coöperation of Zion's congregation and Pastor Bergner. The heavy debt was gradually reduced, so when Rev. Bergner, in March, 1912, accepted a call to Cumberland, Md., only \$9,000 remained.

Without belittling the splendid efforts of the Luther League, the Men's and Boys' Clubs, and the Ever Ready Circle, and the Evergreen Society, and Sunday school and confirmation classes, the chief credit for the rapid reduction of the church debt must

be given to the Ladies' Aid Society. In addition to their efforts to reduce the church debt, they have for years looked after the parsonage, which they built years ago, paying for all repairs and improvements.

June 1, 1912, Rev. Richard Schmidt, after a pastorate of nearly eight years at St. Peter's Church, Syracuse, N. Y., became Zion's pastor. Soon there was an agitation to complete the appointments of our beautiful edifice by installing a large modern pipe organ in the space near the altar. The organ was built by the M. P. Möeller Company, of Hagerstown, Md., at a cost of \$2,000, and was dedicated June 11, 1914. At the same time electric light was secured for the whole building.

Miss Martha Metzler generously presented a beautiful and costly communion service with individual cups.

In the summer of 1914 Pastor Schmidt was given a three months' furlough for a visit to the German fatherland, after an absence of thirty years. The enjoyment and benefit of the trip were neutralized by the outbreak of the horrible war. Upon their return the pastor and his wife felt doubly grateful that the good Lord had brought them to this country and to such a devoted congregation as our Zion.

The language question, which had been troublesome at times in Zion's history, was definitely and happily settled when the congregation adopted the pastor's suggestion to have a service in each language every Sunday morning, the evening services being all English. While this arrangement has added to the pastor's labor, and withal leaves him very little time for the Sunday school session, neither he nor the school have thus far suffered.

The Sunday school, under its capable superintendent and loyal officers and teachers, has made remarkable progress. Bible classes for men and women and the growth in all departments have required more room. The house adjoining the church on Sixth Street was purchased for \$4,000 and the lower floor converted into a fine chapel for the Primary Department. This increased Zion's debt again to \$10,000, but the zeal and the liberality increased also, especially in the Sunday school, which, together with the Ladies' Aid Society and a few individuals, made a payment of \$1,000 as a 1916 Christmas gift to the church.

During the World War Zion gave twenty-three young men to active military service. One of them made the supreme sacrifice, William I. Deardorff, who had begun his education at Gettysburg in preparation for the Lutheran ministry. As a fitting memorial to their dead hero his parents will educate another worthy young man for the ministry.

## THE LUTHERAN CHURCH OF GEORGETOWN, D. C.

*Rev. George D. Clarke, Pastor.*

The Georgetown congregation is the pioneer Lutheran organization of Washington. It was organized in 1769, thirty-two years before that city became the capital of the nation. This is indicated by a deed recorded in Frederick, Maryland, May 17, 1770, and by a decision of the Supreme Court, which in reviewing the title to this property in 1829 recognized that "an organized unincorporated Lutheran congregation existed here as early as 1769."

One of the four lots given for public uses in Georgetown was for a Lutheran church. A log church was at once erected on this lot by the German Lutherans who lived in Georgetown and along Rock Creek, and services were conducted more or less irregularly by various non-resident ministers. Tradition says that George Washington attended at least one service in this church. The founder of Georgetown Presbyterianism held his first services for his people in this Lutheran church about 1780. The church appears to have been under the fostering care of the famous Lutheran missionary preachers, the Muhlenbergs. Rev. Peter Muhlenberg, the "fighting parson" of Woodstock, Va., made missionary tours in many directions seeking to gather together the scattered members of his faith. For a time, in 1779, owing to their inability to secure a Lutheran pastor, the congregation was served by an Episcopal minister by the name of Brooke. A German minister from Philadelphia served them during part of the year 1796. Another German minister was secured in 1799. The difficulty of securing permanent pastoral oversight will be understood when it is borne in mind that at that time the number of Lutherans in what is now the United States was but a few thousand. They had but few ministers, and not a single denominational college or



REV. GEORGE D. CLARKE.

theological seminary in the country from which to draw their pastors.

The log church of 1769 having fallen into decay, after a lapse of some years a second building—a frame structure—was erected about the year 1835. This was used, like the first building, more or less irregularly, as a house of worship and perhaps as a parish school also, at times, up to a period within the memory of people still living, as it was still standing at the time of the Civil War.

The Georgetown congregation continued its independent and struggling existence a half century after the organization of the Maryland Synod before it became connected with any Synod, and received no assistance from other congregations or from the Maryland Synod, on whose territory it was located.

The attention of the Synod was several times directed to the needs of the struggling band of Lutherans in Georgetown. But the first definite move towards a permanent formal organization came from another direction. On June 24, 1866, at the residence of Henry A. Kaiser, a German Lutheran congregation was formally organized with the purpose of continuing the work of the church on the Georgetown property and making use of it. They elected John Kaiser president, George F. Wetzerrick secretary, and Charles Memmert treasurer. Eleven other gentlemen soon afterward joined the organization.

On June 27, 1867, James Gossler, Henry C. Kaiser, II, B. Wisner, J. C. Kaiser, and George F. Wetzerrick, were elected by the congregation, and on July 22d were properly confirmed by the Supreme Court of the District of Columbia as trustees of the German Lutheran congregation of Georgetown, D. C. It was decided to build a one-story brick building for church and parochial school purposes, and Rev. Samuel D. Finckel, D.D., then pastor of Concordia Lutheran Church, of Washington, was chosen pastor of the congregation.

The services rendered this small congregation by Rev. Dr. Finckel were in addition to his work as pastor of the Concordia church. He did not serve Georgetown very long, however, because on November 16, 1868, a very pressing invitation was extended by this congregation to Rev. J. J. Suman, then living in Washington, and engaged in the government service, to preach for them. On Sunday, January 3, 1869, he received a formal call to become pastor of the church. He accepted the call and was formally installed by the President of the Maryland Synod on January 24th. Rev. Mr. Suman was thus the first permanent pastor formally installed by authority of any synod over this little band of Lutherans tenaciously clinging to the Augsburg



Confession and to a Georgetown lot donated for Lutheran church purposes just a century before that installation. The pastorate was received into the Maryland Synod and reported to that body in the fall of 1869, twenty-five communicant members in the church, and ten officers and teachers and sixty scholars in the Sunday school.

On February 27, 1870, during the ministry of Rev. Mr. Suman, it was resolved, by a vote of the trustees, that "hereafter the church building be devoted exclusively to church purposes." There was some bitter feeling over this action, as the Germans took offense at it and ceased attending church services and Sunday school; but the German day school was closed and no German has been used since that time in the church or school. One of the old heirlooms still possessed and highly prized by the congregation, coming down from its early history, is its large old German pulpit Bible, printed in Tuebingen, Germany, in 1730.

On October 30, 1870, an English congregation was regularly and constitutionally organized, supplanting all prior organizations, with an even dozen members.

The records do not give the date of Rev. Mr. Suman's resignation, but it must have been within a few months after this organization of the strictly English congregation, inasmuch as Rev. George A. Nixdorff was invited to visit the field with a view to becoming pastor. The chronicler adds that "he visited us, was pleased, and on the first Sunday in April, 1871, he preached his first sermon as pastor of the church."

At the annual meeting of the Maryland Synod, in the fall of 1871, there were reported eleven communicant members in the church, and seven teachers and forty-five scholars in the Sunday school. The reorganized congregation was received into connection with the Maryland Synod, and was represented that year, 1871, by its first lay delegate, Mr. John W. Eli.

A debt of \$1,800 that rested on the congregation at the beginning of Mr. Suman's pastorate was successfully paid off through the assiduous efforts of Pastors Suman and Nixdorff and a donation of \$500 from the Maryland Synod. Rev. Mr. Nixdorff continued as pastor until June 3, 1894, making a most faithful and self-sacrificing pastorate of more than twenty-three years, for he never received any financial return from this congregation through all those years.

In October, 1894, Rev. Stanley Billheimer took up the work of this pastorate, reporting at that time a total of twenty-five communicant members in the church, and eleven officers and teachers and forty-five scholars in the Sunday school. During his pastor-

ate of ten years, ending October 31, 1904, the church membership increased to seventy-eight communicants, and the Sunday school enrollment to eight officers and teachers and eighty-two scholars, and the church property was much improved on the exterior and in the interior at a cost of about \$3,000.

Rev. David Bittle Floyd, D.D., was called to the pastorate and took up its duties April 1, 1905, but resigned five months later, September 10, 1905, to accept a theological professorship in Susquehanna University at Selinsgrove, Pennsylvania. During his short pastorate he nevertheless rendered efficient service, added a number to the church, and introduced part of the historic Common Service.

Rev. Luther Hess Waring, Ph.D., began serving the congregation as acting pastor March 1, 1906. On October 25th following, the congregation extended him a formal call, to take effect November 1, which he accepted, and he was regularly installed as pastor November 13, 1906. During the pastorate of Dr. Waring, the church having come into possession of \$20,000 through the generous bequest of one of her honored members, Daniel E. Eli, it was made possible to erect the present beautiful house of worship, which was dedicated to the glory of God, February 7, 1915. After having faithfully and successfully served the congregation for a period of ten years, Dr. Waring resigned August 31, 1916.

He was succeeded by Rev. N. J. Gould Wickey, who had just graduated from Gettysburg Seminary and who assumed the pastoral care September 1, 1916. Rev. Wickey's pastorate was of short duration, resigning June 24, 1917, but he left a happy impression upon the hearts of his people. His pastorate was productive of great increase to the church.

Rev. Wickey was succeeded by the Rev. George D. Clarke, who assumed the pastoral care, January 1, 1918.

## LUTHERAN CHURCH OF OUR REDEEMER, WASHINGTON, D. C.

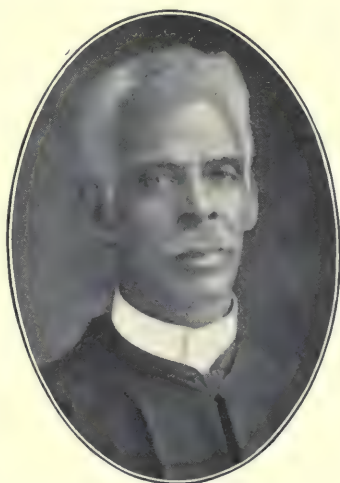
*Rev. D. E. Wiseman, D.D., Pastor.*

The Church of Our Redeemer, a colored Lutheran congregation, located on Eighth Street above Florida Avenue, N. W., grew out of a desire of a few white friends of the colored people to help them solve their many problems, especially along the spiritual lines.

The work was first started as a Sunday school, under the name

of "Lutheran Mission." A small hall, known as Worthington Hall, located on Brightwood Avenue, but better known now as Georgia Avenue was procured and for the space of ten months quite an interesting body of children was gathered from the neighborhood each Sunday afternoon at 3 o'clock. With the aid of a few volunteer teachers from other denominations some good work was done for the children, as well as for the community.

On August 9, 1885, the corner stone of the church, which is located at Eighth Street near Barry Place, N. W., was laid amid great rejoicing and in the presence of quite an audience of white as well as colored people. The choir of the Memorial Lutheran Church furnished the music, and its pastor, the Rev. John George Butler, D.D., acted as chairman of the occasion. Dr. Butler used the following words: "This church of our Redeemer, whose corner stone is laid to-day in the name of the Triune God, had its inception in the conviction and desire of some of our Lutheran people to work with other fellow Christians among the rapidly multiplying peoples of color of which there are now more than ten thousand in this capital city, furnishing a large and promising field for Christian labors." Associated



REV. D. E. WISEMAN, D.D.

with Dr. Butler in the ceremonies of that auspicious Sunday afternoon were the Revs. Samuel Domer, of St. Paul's; G. A. Nixdorf, of Georgetown, D. C.; W. E. Parson, of Reformation, and G. A. Slaybaugh. At the conclusion of the service the pastor, the Rev. Daniel E. Wiseman, pronounced the benediction.

The church building is of pressed brick, Gothic structure, and is twenty-five feet wide and seventy-five feet long. It is furnished with pews, pipe organ, bell and other necessary furnishings. It was one of the first churches of our denomination in the city to have a robed choir. It is in all its appointments up-to-date and furnishes to its worshippers a nice, bright, cozy auditorium well fitted for worship. The church, though small from the standpoint of membership, has stood in the forefront in all movements for the welfare of humanity.

It has not only preached a gospel of regeneration, repentance

and faith, as being essential in the making of Christians for the other world, but it has tried to instill in the minds of its members and hearers the necessity of these things for the present as well as for the life to come.

The influence and activities of the Church of Our Redeemer for civic improvements have been many and varied. When the government in years gone by could not see the utility of the kindergarten system, it was left to this church to foster by the help of kind friends one of the first six free schools of its kind, which to-day is an important phase of the school system of the District of Columbia. The church being small, as well as poor, not being able to pay the teacher, a friend of the pastor's, a Unitarian lady and a few of her friends, furnished the salary, while a colored lady furnished the necessary furniture for the room. Later in the history of the work a Lutheran lady who conducted a kindergarten training school in the city assisted in the work, by sending two of her pupils each day.

This work was carried on free of charge to the children until the government adopted it. Other efforts were put forth in the organizing of a Lutheran Alliance, Boys' and Girls' Clubs, Sewing School, etc.

Its pastor, the Rev. Daniel Wiseman, D.D., was born in the Island of St. Thomas, Danish West Indies, but now one of the Virgin Islands of the United States. He is of Lutheran parentage. He came to Brooklyn, N. Y., in 1871, when yet a boy, and joined St. Matthew's English Lutheran Church. He sat under the pastorates of the Rev. I. K. Funk (of Funk and Wagnalls), Ilgen Burrell, by whom he was confirmed; A. S. Hartman, and M. W. Hamma.

It was the intention of Mr. Wiseman to enter Gettysburg to prepare for his work in life. But through the kindness of Rev. J. G. Butler and the help of the Maryland Synod, of which he is a member by licensure and ordination, he took his course at Howard University, Washington, D. C.

This church, as has already been said, is a small one, but taking it from all angles there is no more loyal and self-sacrificing people to be found anywhere than those who make up this congregation. The advice and help of the pastor is sought often by Protestants, Catholics and Jews, as well as others.



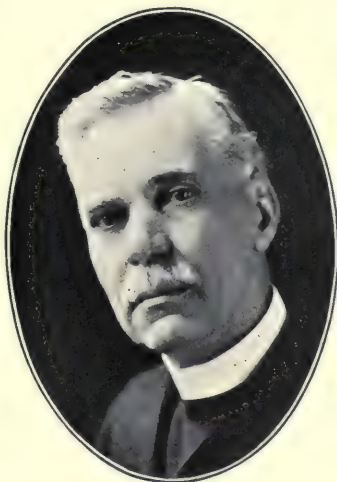
## THE LUTHERAN CHURCH OF THE EPIPHANY, WASHINGTON, D. C.

*Rev. Charles F. Steck, D.D., Pastor.*

The Evangelical Lutheran Church of the Epiphany, of Washington, D. C., was organized on Sunday, February 7, 1909, by forty-eight members of the Memorial Lutheran Church of that city, who had withdrawn from the Memorial because of the conduct of a special congregational meeting of that church called to adjust radical differences among its members as to its internal management. L. Russell Alden, now Treasurer of the Maryland Synod, conducted the first session of its Sunday school and his father, Lucius D. Alden, for many years superintendent of the Sunday school of St. Paul's Lutheran Church in Washington, and later a member and elder of the Memorial Church, conducted its first church services.

The withdrawal of these members from the Memorial was not premeditated and their initial organization was a temporary one, designed to hold them together until a reconciliation with the other members of the Memorial could be effected or other plans made. To it they gave the name "Independent Lutheran Congregation." It soon appearing that such a reconciliation was impossible, on March 25, 1909, the organization was made permanent.

In the following October a constitution was adopted and the following officers were elected: Lucius D. Alden, Charles S. Sloane and Harry R. Burrell, elders; Abner Y. Leech, Jr., William L. Rhoads, I. B. Dodson, Frederick C. H. Wurdeman, Louis E. Hoover and Walter Locke, deacons, and Rev. George H. Slaybaugh, Henry F. Lerch, Sr., and Joseph W. Zimmerman, trustees. Lucius D. Alden was also elected a commissioner to the Maryland Synod, and Abner Y. Leech, Jr., Louis E. Hoover, Harry Burrell and Rev. George H. Slaybaugh were elected a committee with him to apply to the Maryland Synod for admis-



REV. CHARLES F. STECK, D.D.

sion thereto. This application was granted at the convention of the Maryland Synod held in Baltimore in the fall of that year, 1909, and soon thereafter, on the anniversary of the Epiphany, the "Independent Lutheran Congregation" changed its name to "The Evangelical Lutheran Church of the Epiphany of Washington, D. C.," and called to its pastorate Rev. Charles F. Steck.



LUTHERAN CHURCH OF THE EPIPHANY, WASHINGTON, D. C.

D.D., then pastor of the Evangelical Lutheran Church at Frederick, Maryland, and President of the Maryland Synod.

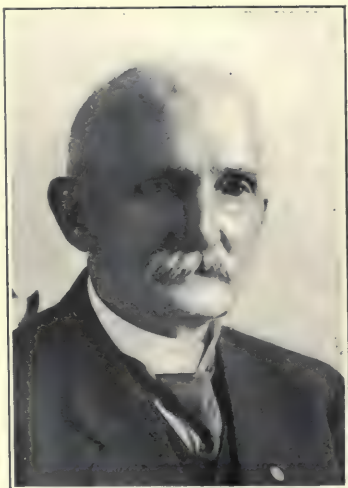
Until the coming of Dr. Steck, Epiphany was ministered to by many clergymen, but especial mention must be made of the helpfulness of Rev. Luther Hess Waring, Ph.D., then pastor of the Georgetown Evangelical Lutheran Church in Washington, and of the services of Rev. Samuel V. Leech, D.D., uncle of Abner Y. Leech, Jr., Epiphany's Sunday school superintendent since its organization, a Methodist divine who, although voluntarily retired because of advanced years, had lost none of the ability which had made him one of the great preachers of his denomination. With true fidelity to his Master's call wherever it presented itself and the strictest respect for the theological views of the Lutherans whom he temporarily served, Dr. Leech ministered to these people for several months while they sought a permanent pastor of their own and, by his wise counsel, his unquestioned prestige and his able preaching, held them together, gained for

them the attention of the community and attracted others to their fold.

Dr. Steck entered on his pastorate at Epiphany on February 1, 1910, and has continued therein to this date. Under his leadership the church has acquired a valuable property at 16th and U Streets and New Hampshire Avenue, N. W., overlooking 16th Street, Washington's most important boulevard, has erected a beautiful and commodious chapel and Sunday school house on its U Street frontage, and, in eight years, has paid for it all, a prop-



MR. A. Y. LEECH, JR.,  
Washington, D. C.



MR. LUCIUS D. ALDEN,  
Washington, D. C.

erty valued at \$33,000. In addition to this, a considerable sum has been accumulated in its building fund and Epiphany looks forward to the early completion of its main church edifice.

All this has been accomplished with the free will offerings of its members and friends, made without personal solicitation or canvass or public appeal from the pulpit. The church now has a membership of 125 and a Sunday school of about equal numbers. Its societies are enthusiastic and active and its future full of promise. But above all, Epiphany's members have grown in Christian grace and service: Christianity and its truth as expressed in Evangelical Lutheranism are stronger in the nation's capital for their influence. Out from its walls the pastor's son, Rev. Charles F. Steck, Jr., has gone into the Christian ministry. In another of its members, Rev. George H. Slaybaugh, both pastor and people have had a valued counsellor and associate, and

still another. Rev. E. C. Dinwiddie, has been one of the foremost champions in the national fight for prohibition.

The present officers of Epiphany are (September, 1919), Rev. Charles F. Steck, D.D., pastor; Abner Y. Leech, Jr., George C. Husmann and L. Russell Alden, elders; William L. Rhoads, I. B. Dodson, Gustav Loehler, Dr. Francis M. Crisell, Ferdinand Waldman and Homer Link, deacons, and Rev. George H. Slaybaugh, Frederick C. H. Wurdeman and L. Russell Alden, trustees.

## COLUMBIA HEIGHTS LUTHERAN CHURCH, WASHINGTON, D. C.

*Rev. Charles H. Butler, Pastor.*

The Columbia Heights Church had its inception in the desire to care for Lutherans in that part of the city. The need of a church there had been felt for a quarter of a century, and two or three unsuccessful attempts to establish a church had been made.

Rev. Charles H. Butler had been assisting his father, Rev. J. G.



REV. CHARLES H. BUTLER.

Butler, D.D., in the pastorate of the Luther Place Memorial Church, Washington, for nearly two years before his death, which occurred in the summer of 1909. Immediately afterwards the son took steps to inaugurate a new church work in the northwestern part of the city, known as the Columbia Heights section. After extensive canvassing, the new church project took shape in the renting of a house and the organization of a Sunday school, and with the beginning of regular preaching service in January, 1910.

The Board of Home Missions assisted the work for a period of six months. In March, 1911, a congregation was organized with a small membership, and the work progressed, but not rapidly.

Meanwhile funds were being collected, and in the fall of 1914 a lot was purchased for \$2,500, and a portable chapel erected. This move had a noticeable good effect upon the work.

In March, 1918, a substantial one-story stone and brick church in a better location, yet in the same neighborhood was purchased



from another denomination for \$11,000, the Board of Home Missions and Church Extension assisting.

In September, 1918, the congregation received a bequest of \$5,000 from the estate of Rev. J. G. Butler, D.D., who had realized the strategic importance of Columbia Heights to the welfare of the Lutheran cause in Washington, and who had planned to establish the church there in the fall of 1909.

Owing to the inauspicious beginning of the work, literally without money and without people, the fact that two or three attempts to plant a mission there had failed, and the troubled condition of the country due to the world war, progress has been slow. But the pastor feels that the potentially rich territory has been pre-empted for the General Synod, now the United Lutheran Church. And such is the character of the Columbia Heights section there is reason to believe, now that the foundation is laid, the growth will be steady, though probably not rapid, and that in the not distant future there will be developed a vigorous church in that important part of the city.

## THE LUTHERAN CHURCH OF THE INCARNATION, WASHINGTON, D. C.

*Rev. Henry Manken, Jr., Pastor.*

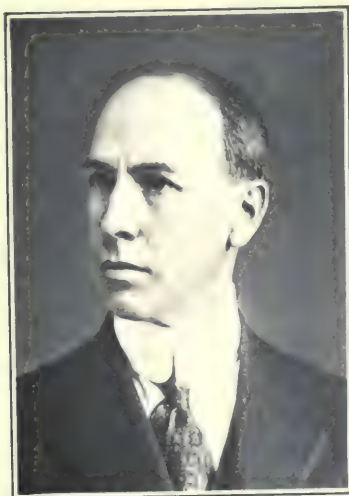
An alliance of Evangelical Lutheran Churches of Washington, D. C., came into being on January 17, 1917. Among its expressed aims was "the conservation and increasing of our membership by organized and systematic efforts." The first regular officers were Rev. William A. Wade, Mr. H. A. Benner and Mr. Harry T. Domer.

At a board of directors' meeting held at Epiphany Church on U Street, on June 4, 1917, favorable expression was given to the project of undertaking a mission in the Piney Branch Park section. At a later meeting action was taken looking to the purchase of the northeast corner of Gallatin and Fourteenth Streets, N. W. Toward this project one thousand dollars was contributed by Washington Lutherans.



REV. HENRY MANKEN, JR.

The Church of the Incarnation was thus brought into existence by the Alliance, and with the encouragement of the Board of Home Missions and Church Extension. Cards had been distributed throughout the community announcing the first service to be held at the home of Mr. and Mrs. H. A. Benner, at the southwest corner of Fourteenth and Ingraham Streets, N. W. On December 9, 1917, the Rev. William A. Wade, President of the Alliance, preached the first sermon. The new organization, having been begun so near the Festival of the Nativity, took for its



MR. HARVEY A. BENNER,  
Washington, D. C.

name "The Evangelical Lutheran Church of the Incarnation." Thirty-three persons signed the charter roll.

The Bible School conducted its first service on January 6, 1918. Mr. H. A. Benner, Secretary of the Alliance, acting as the superintendent. On April 18th, the congregation adopted its constitution. Steps had been taken to secure a resident pastor, and finally a call was extended to the Rev. Henry Manken, Jr., pastor of St. Luke's Lutheran Church, Baltimore, who assumed charge on September 1, 1918. The service of installation was conducted by the Rev. Drs. C. F. Steck, of Wash-

ington, D. C., and John C. Bowers, of Catonsville, Md. A number of representatives from the Washington Lutheran congregations were present. The regular order of service of the new common service was used, the mission being the first congregation in Washington to use the Common Service Book with Hymnal.

At the meeting of the Maryland Synod at Frostburg, on December 4, 1918, the congregation's petition, presented through its delegate, Mr. Charles Wise, was favorably acted on, and the congregation became a member of the Maryland Synod.

The members of the Church Council are H. A. Benner, G. B. Ostermayer, C. W. Wise, J. M. Sitler, M. A. Schuler, C. Ludwig, Jr., R. E. Cannon, and H. P. Clarke, with the pastor as president ex-officio.

A "Woman's Guild" was organized on April 20, 1918, as a federation of all the women of the congregation. The officers

are: Mrs. G. B. Ostermayer, Mrs. C. Severn, Mrs. J. M. Sitler, and Mrs. H. A. Benner.

A Young People's Department of Luther League of the Bible School was organized on December 8, 1918. The express object of the league is to federate all the young people of the school and congregation in an organized effort for training and service in Lutheran Church work. The officers of the League are: Mr. E. M. Foust, Miss Mabel Freas, Miss Dora Freas, Mrs. Robert Falconer and Miss Helen Ostermayer.

The corner stone for the congregation's house of worship was laid with appropriate ceremonies on July 27, 1919, and the congregation expects soon to occupy its new home. Mr. Harry A. Benner is chairman of the building committee.

OTHER MEMBERS OF THE EASTERN CONFERENCE.



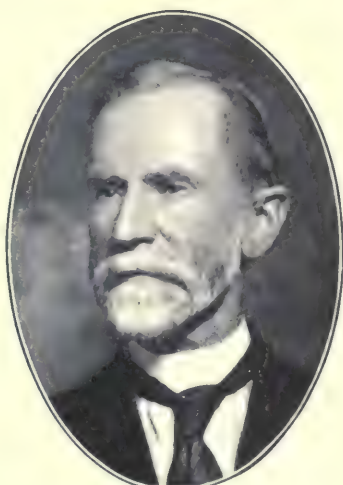
REV. W. H. GOTWALD, D.D., LL.D.,  
Washington, D. C.



REV. G. H. SLAYBAUGH,  
Washington, D. C.



REV. L. H. WARING, PH.D.,  
Washington, D. C.



REV. J. C. MOSER,  
Washington, D. C.



OTHER MEMBERS OF THE EASTERN CONFERENCE.



REV. F. H. WEAVER,  
Newry, Pa.



REV. N. J. G. WICKEY,  
Cambridge, Mass.



REV. H. D. BOYER,  
Washington, D. C.



## CHAPTER XV.

### THE CHURCHES OF THE MIDDLE CONFERENCE.

#### BRADDOCK LUTHERAN CHURCH, BRADDOCK, MD.

*Rev. R. S. Poffenberger, Pastor.*

The little town of Braddock is located along the National Pike, three miles west of Frederick and three miles east of Braddock Heights, Maryland's famous summer resort. Until 1907 the church there was a union of Lutheran and Reformed congregations. The Lutheran congregation was organized by the Rev. Dr. Diehl, of Frederick, sometime in the fifties of the nineteenth century. The union church was built in 1859 by the Lutheran and Reformed congregations of the city of Frederick and was donated by those congregations to the congregations at Braddock.

Then for a long period the Lutheran congregation at Braddock was a preaching station for the Lutheran pastor in Frederick. From about 1900 until 1915 the Rev. S. A. Hedges supplied the pulpit in connection with his ministry at Pleasant Hill, and while residing in Middletown. It was during his ministry that the present church building was erected. This was in 1907.

The house of worship had become too small for the two congregations and the alternating of Lutheran and Reformed services in the one building caused some dissatisfaction. Accordingly it was decided that the two congregations ought to separate. The Lutheran congregation proceeded at once to become incorporated and then to build her own church. A building committee was



REV. R. S. POFFENBERGER.

chosen as follows: George W. Perry, Simon L. Bast, C. M. Phleegeer, Milton E. Akers, Samuel M. Summers, Frank H. Grove, Leonard Hoffman, Roy Schaffer, and William Mercer. Much of the labor and materials for the building were contributed by the members of the congregation and the completion of the plans was soon realized. Exclusive of these donations the house of worship cost \$1,600. The church is beautiful for situation, is 100 feet long and 40 feet wide, and is well furnished and thoroughly equipped for service. For several years now the pulpit has been supplied by the Rev. R. S. Poffenberger.

## BETHANY LUTHERAN CHURCH, BRUNSWICK, MD.

(BRUNSWICK CHARGE.)

*Rev. Charles W. Hess, Pastor.*

Bethany Evangelical Lutheran Church, of Brunswick, Frederick County, Maryland, was organized August 21, 1892, Rev. C. W. Bixler, a seminarian from Gettysburg, being in charge of the work during his vacation. The work was under the direction of the Board of Home Missions. The incorporators were: Elders,

George H. Tritapoe and Jonas Haupt; deacons, Luther E. McBride and William E. Evans.



REV. CHARLES W. HESS

The first services were held in a store-room on Fifth Avenue. Later the "Brunswick Seminary" furnished a temporary home for the congregation. Professor J. J. Shenk, owner of the seminary, was elected superintendent of the Sunday school, and succeeded in keeping up the interest in the work even during the times when there was no pastor in charge. Mr. Shenk served as superintendent until 1904 and was active in all the work of the church.

Rev. W. C. Wire was pastor of the mission three months, beginning his work December 1, 1892. He sought to gather the Lutherans into the church.

Rev. Ferdinand D. Hesse, another seminarian, served the



congregation three months, beginning his work June 23, 1893. During this time ten members were added and a building lot on Second Street was bought. The corner stone was laid on September 24th, and this was the final act of Rev. Hesse's ministry.

The church building was completed before another pastor was called. The Sunday school held services in the new church for the first time on February 11, 1894.

Rev. Henderson N. Miller began his labors here on June 1, 1894. The church building was dedicated on the seventeenth of the same month. This structure was 36 feet by 50 feet in size. The entire cost of lot, building and furnishings was \$2,100, of



BETHANY LUTHERAN CHURCH, BRUNSWICK, MD.

which amount the Church Extension Board paid \$500—\$300 as a gift and \$200 as a loan; \$1,170 remained to be provided for on the day of dedication. Rev. Miller continued to serve the congregation until September 1, 1895.

A vacancy followed until March 1, 1896, when Rev. Cyrus E. Held became the pastor. During his pastorate the membership was increased to about one hundred. His resignation took effect on December 1, 1898.

Rev. John H. Diehl took charge of the work, June 1, 1899. His services were continued until December 9, 1900. Some progress was made in reducing the church debt while he was pastor.

From January 2, 1902, until the present, Rev. Charles W. Hess has had the pastoral oversight of the congregation.

As the town grew the church building was found to be undesirably located. Dr. A. G. Horine, a member of the congregation and a man of business ability, saw that a better location was imperative, and in the name of the church bought the lot upon which the present church building and parsonage are located, at the corner of A Street and First Avenue, said lot to be paid for by the church at such time as the congregation was able to do so.

By the will of Mr. Joseph Waltman (died in 1870), a Lutheran who at one time owned a large tract of land adjoining the town of Berlin (now Brunswick), the congregation, upon its organization, became entitled to one acre of land and a graveyard, now



MR. OSCAR M. FOGLE,  
Brunswick, Md.



DR. A. C. HORINE,  
Brunswick, Md.

within the corporate limits of the town. This gift netted the church \$745 in cash, and reimbursed Dr. Horine for the A Street lot.

The first church property was sold June 6, 1903. The purchaser converted it into dwellings. The congregation worshipped in Wenner's hall until the new church was built.

The corner stone of the present structure was laid August 14, 1904. As will be noticed considerable delay was experienced in starting the work. This was in part due to the legal steps required in consummating the sale of the Waltman lots.

The first service was held in the basement of the church January 8, 1905.

The church is 34 feet by 50 feet in size. It was dedicated July

16, 1905. The total cost of the building was about \$3,200; the furnishings, about \$1,300. The members of the building committee were Professor J. J. Shenk, J. F. Bittle, M. W. Magaha, L. E. McBride, and the pastor. The debt remaining to be provided for at the time of dedication was \$1,148.

During the summer of 1916 a parsonage was erected on the church lot fronting on First Avenue. The members of the building committee were J. W. Kaetzel, L. B. Cline, Professor O. M. Fogle, Mrs. A. G. Horine, and Mrs. Sadie E. Mehrling. The entire cost of this improvement was \$2,900. The parsonage debt is \$2,000, and there are no other financial obligations outstanding. The pastor and his wife have been the occupants of this splendid addition to the church property since October, 1916.

The confirmed membership of the church is one hundred seventy-two. The Sunday school is progressing nicely under the leadership of C. Earl Kelly, superintendent. The Christian Endeavor Society has been an important factor in the work of the church. Much credit is due the Mite Society for the financial interest its members have taken in the work.

Bi-pocket envelopes have been in use since 1915 in the congregation. The Common Service Book was introduced on Easter Sunday, 1919.

## LUTHER CHAPEL, LUTHERAN CHURCH, PETERSVILLE, MD.

(BRUNSWICK CHARGE.)

*Rev. Charles W. Hess, Supply Pastor.*

Luther Chapel Evangelical Lutheran Church, Petersville, Maryland, was organized on October 28, 1873. Prior to this time Rev. Nixdorff, and possibly Rev. Wire, pastors of the Burkittsville charge, had preached in Petersville, but no organization was effected until the above date. The Rev. L. A. Mann, D.D., was the first pastor of the organization.

The records show that "The Church was completed and dedicated to holy use on the first Sabbath in November, 1874." The entire cost of the building in money was about \$1,850. "The brethren George Richards, Lewis A. Easterday, Joseph Waltman (deceased), Henry Hoffman and others deserved especial mention for their generous liberality, etc."

This church continued to be a part of the Burkittsville charge until 1913. Since that time Rev. Charles W. Hess, of Brunswick, has been acting as supply pastor of the congregation.

## ST. PAUL'S LUTHERAN CHURCH, BURKITTSVILLE, MD.

(BURKITTSVILLE CHARGE.)

*Rev. H. C. Erdman, Pastor.*

The first Lutheran preacher of whom there is any record, who served in Burkittsville, was the Rev. Martin Sackman, who came over occasionally from Virginia and officiated in the German language. That was in the year 1815. The services were held in the upstairs of a building owned by Mr. E. L. Korn, and since used as a furniture room.

The Rev. Abraham Reek, who was pastor at Middletown, 1829-1836, preached here occasionally in a building used as a wagon-maker's shop. He is spoken of also as having preached once in a barn owned by Mr. O. Harley.



REV. H. C. ERDMAN.

In the year 1829 the Lutheran and Reformed congregations united their efforts and undertook the erection of a church building. At the completion of this building Rev. A. Reek, of the Lutheran congregation, and Rev. Bucher, of the Reformed congregation, each preached here regularly every four weeks.

The Rev. Michael Wachter succeeded Rev. Reek in the pastorate of Middletown, and also preached at Burkittsville every four weeks from June, 1836, to September, 1843. He is spoken of in an old record as an "Israelite indeed in whom there is no guile." He was generally much beloved and was instrumental in the conversion of many souls.

Rev. Charles Hay came next into the Middletown pastorate and preached here also. His stay was short. He was called to a professorship in the Theological Seminary at Gettysburg. He served here from January 11, 1844, to November 3, 1844.

At the close of Rev. Hay's pastorate a change was made and the Burkittsville congregation became connected with the Jefferson charge. Rev. Harpel is said to have served at this period for a short time.



Rev. Daniel Hauer became the pastor of this charge in 1845 and served until 1853. He was very diligent and untiring in his labors and much beloved by his people.

Following Rev. Hauer, Rev. George S. Collins was pastor for about a year. He was compelled to give up the work on account of a disease of the lungs which shortly afterwards resulted in his death. He is spoken of as a man of fine intellect and great general as well as theological information and possessed one of the largest and best selected private libraries.

Rev. B. Appleby, of Baltimore, came next into the Jefferson charge and served here faithfully for about two years. He then resigned and returned to Baltimore.

Rev. Edwin Dorsey, M.D., served the charge for about one year but finding the work too laborious he received and accepted a call to the Martinsburg charge in West Virginia.

After the departure of Rev. Dorsey the Burkittsville congregation withdrew from the Jefferson charge and determined to support a pastor for themselves. After some time Rev. G. A. Nixdorff was called and entered upon his duties November 1, 1858. At this time the Burkittsville congregation sold their interest in the union church for \$600 and immediately proceeded to plan for a new church building. The corner stone of the new edifice was laid on August 20, 1859. The old church building being too small for the congregation assembled, the preaching service was held in the grove in the rear of the church. Rev. William F. Eyster, of Jefferson, addressed the people in a very happy manner. Revs. Klink and Smeltzer also participated. It was during this pastorate, after the battle of South Mountain at Crompton's Gap, September 14, 1862, that the church building was used as a hospital. Rev. Nixdorff served the congregation until the spring of 1865.

In August, 1865, Rev. W. C. Wire took charge of the congregation and in November had quite an interesting meeting, resulting in a number of accessions. About this time the idea of establishing a female seminary under the control of the church was advanced and finally carried out in 1866.

Rev. Wire also served the congregation at Weverton, and acted as principal of the seminary.

In 1868 a house for the use of the sexton was built.

Rev. Wire resigned his pastoral duties July 1, 1869, to devote all his time to the female seminary.

From September 17, 1869, to April, 1876, Rev. L. A. Mann was the pastor. During the pastorate of Rev. Mann a large lot was secured and a brick parsonage built on it. Rev. Mann was

devoted and untiring in his labors and was much beloved by his people.

Rev. J. H. Turner became pastor July 20, 1876, and closed his labors here June 1, 1880. During this pastorate, a tower and spire were built to the church edifice.

Then came the following pastors: Rev. M. C. Heisler, 1880-1881; Rev. M. L. Beard, 1881-1888; Rev. T. W. Dosh, D.D., 1888-1889; Rev. S. E. Slater, 1891-1896; Rev. C. L. Ritter, 1896-1903; Rev. P. B. Fasold, 1903-1909; Rev. J. W. D. Scherer, from January, 1910, to May of the same year—this pastor died here of pneumonia.

During the pastorate of Rev. Charles J. Hines, December 1, 1910, to December 1, 1914, the church edifice was improved by installation of steam heating and acetylene lighting plants, new carpet and new pews for main auditorium, entire interior repainted, bath room and other improvements in parsonage and new cement walks in front of church and parsonage. The church was reopened April 20, 1913.

Rev. Harry C. Erdman became pastor April 10, 1915.

During this pastorate a two-manual Möller pipe organ was installed in the church and a hot water heating plant placed in the parsonage.

Among many admirable traits of that have been characteristic of this congregation, two especially stand out prominently: the strong devotion the people have always had for their pastor, and the unbroken harmony of its members. In the one hundred years of church life there is no trace of a church quarrel.

## TRINITY LUTHERAN CHURCH, KNOXVILLE, MD.

(BURKITTSTOWN CHARGE.)

*Rev. H. C. Erdman, Pastor.*

In December, 1848, Rev. I. P. Smeltzer, as a missionary of the Maryland Synod, took charge of the congregation formed a few months previous by the Rev. P. Willard, then pastor of the church near Lovettsville, Virginia. At that time there was no house of worship and the congregation met in an old mill, now burnt, and in private houses.

The church, which was built of stone, was located at Weyerton, and was dedicated in 1849.

The church was very prosperous during the pastorate of Rev.

Smeltzer, numbering seventy or eighty members. After he left Rev. G. A. Nixdorff preached there occasionally from 1859 to 1864.

During the war troops occupied the church and prevented the holding of services.

In 1865 Rev. W. C. Wire took charge of the congregation at Burkittsville and Weverton. In September, 1865, he canvassed the field with a view of resuscitating the church but could find only eight of the former members. The church was very much injured by the soldiers, the roof was partly burned, the pews were all gone, stoves broken or carried off, and windows broken, making the house nothing more than a wreck and entirely unfit for service. Because of this services were held in a school house in Knoxville.

In the spring of 1866 the church was repaired. During the pastorate eighteen members were added. From this time forward this congregation has been a part of the Burkittsville charge.

During the pastorate of Rev. L. A. Mann the church building located at Weverton was torn down and the material removed to Knoxville and used in erecting a neat, substantial stone structure there.

All of the pastors, in the records they have left, speak of the activity of the Sunday school, a devoted little band of Christian workers. Their harmonious action, their benevolence, their attachment to the doctrines of our Lord Jesus Christ as taught and practiced by the Evangelical Lutheran Church, and their liberality have been remarkable and praiseworthy. The spiritual condition of the church has been uniformly good. The pastors, without exception, have received nothing but kindness and tokens of love.

During the pastorate of Rev. Slater a frame Sunday school building was erected at a cost of about \$800.

During the summer of 1915, under the present pastorate, the church building was much improved. A new steam heating plant installed, electric lights, interior painted and decorated, steel ceiling put in, new carpet, stone work on outside repointed and cement walk laid in front of church and Sunday school building.

During the present pastorate ninety-two members were received into the church.

## TRINITY LUTHERAN CHURCH, DEER PARK ROAD, MD.

*Rev. William L. Seabrook, Pastor.*

This congregation was organized on February 5, 1866. It was incorporated in October of that year. Those who united in its organization had recently come directly from Germany, and so the articles of incorporation provided that "all worship and services of the congregation should be in the German language as long as one male member should desire it."

The congregation attached itself with the Maryland Synod. The first pastor was the Rev. Gerhardt Rademacher. A church building was erected in 1867. The lot for the building was donated by George Bitzel and his wife Elizabeth. Subsequently the congregation acquired an adjacent property of several acres, upon which was built a parsonage and a parochial school building. In May, 1868, Pastor Rademacher influenced the congregation to sever its connection with the Maryland Synod and unite with the Missouri Synod.

In 1878 Pastor Rademacher was succeeded by the Rev. J. George Haefner. Through his influence the articles of incorporation were amended the next year so as to bind the ministers and other officers of the church to all of the symbolical books. Pastor Haefner served the congregation until 1884. His successor, the Rev. G. H. Zimmerman, ministered here from 1884 to 1890. Then the Rev. F. G. Schaller was pastor of the congregation for three years until 1893. From 1894 until January, 1901, the Rev. S. S. Henry was the faithful shepherd of the flock. During all this time the German language was used almost exclusively in the services of the church and in the work of the parochial school.

But the steady Americanization of the young people of the congregation was followed by an increasing demand for the use of the English language. From the beginning of 1901 until the end of 1907 the congregation was without a regular pastor. For several years Rev. S. J. Derr, of Hampstead, and Rev. P. H. Miller, D.D., of Westminster, ministers of the Maryland Synod, gave the congregation occasional services. Many of the members, adhering closely to the Missouri Synod, refused to attend the services at which these ministers officiated.

In February, 1904, Mr. John Schaefer, acting for himself and many others, filed a bill of complaint against the trustees of the



congregation and the Rev. P. H. Miller, D.D., and the Rev. S. J. Derr, alleging that the trustees had permitted the use of the church property for worship and devotions other than those contemplated by the articles of incorporation, and were having such worship and services conducted by ministers "who deny the validity, integrity and binding force, the sanctity and absolute authority of the Symbolical Books of 1580." The bill prayed for an injunction restraining Dr. Miller and Rev. Derr from conducting religious services in the church. The bill of complaint was dismissed by the Circuit Court of Carroll County, and upon appeal to the Court of Appeals of Maryland the decision of the lower court was affirmed. Meanwhile Doctor Miller continued to serve the congregation regularly, preaching on alternate Lord's Day afternoons and instructing the children of the congregation and preparing them for confirmation.

This unhappy litigation caused a deep schism in the ranks of the congregation. But the great Head of the Church had been preparing the instrument for the healing of the differences. From 1879 to 1888 a young lawyer of Westminster, William L. Seabrook, whom they had known from boyhood, enjoyed the close confidence of many members of the congregation. In 1888 Mr. Seabrook gave up the practice of law and entered the Theological Seminary at Gettysburg. After serving General Synod congregations at Wichita and Abilene, Kansas, he became a member of the United Synod of the South, and was pastor of Grace Lutheran Church, at Winchester, Virginia, from 1895 to 1902, and of Trinity Lutheran Church, at Newberry, South Carolina, from 1902 to 1907.

In July, 1907, circumstances brought the Rev. Mr. Seabrook back to his old home at Westminster. The Deer Park congregation asked him to become its pastor. Believing that with divine help he would be able to reunite the congregation he accepted the call. By letter and by personal visitation he succeeded in rallying the members of the congregation. A large catechetical class was organized. The Common Service was introduced into the weekly worship. A note of loyalty to the Lutheran Church and to the Lutheran faith was emphasized, and in a short time all but one of the enrolled members of the congregation had again taken up their active relations to the church. To this day many of those who had been alienated are among its most faithful members. The beautiful spirit in which Mr. John Schaefer and those who were in sympathy with him accepted the new order is evidenced by the fact that he received and regarded Mr. Seabrook as his pastor, received from him the holy communion

two days before his death in February, 1911, and asked to be buried with services in the old church which he helped to found and for which he cherished such ardent affection. In his will he left to the congregation the sum of \$200 unconditionally. In respect to his memory the congregation applied a portion of this bequest to the purchase of an individual communion service, which, suitably inscribed, will remain a memorial to the devotion, loyalty and charity of John Schaefer.

## ELIAS LUTHERAN CHURCH, EMMITSBURG, MD.

*Rev. Charles Reinewald, D.D., Pastor.*

The Lutheran church of this community dates its origin from the year 1757, on the banks of Tom's Creek, two and one-half miles east of Emmitsburg. According to the primitive style of that colonial period the structure was built of logs. According to a historical letter of Rev. John G. Young, written to Rev. Dr.



REV. CHARLES REINEWALD, D.D.

Helmuth, Philadelphia, the year 1757 is the date of this congregation's beginning. At a later period a new church building was erected on the same site by the Lutheran and the Reformed congregations.

The first pastor was Rev. John G. Bager (Baughter), whose successors in office were the following:

Rev. John G. Bager, 1757-1759; vacant, 1759-1761; Rev. Ludwig Beck, 1761-1767; vacant, 1767-1769; Rev. Charles F. Wildbahn, 1769-1782; Rev. John G. Young, 1782-1794; Rev. Guenther Winger, 1794-1795; Rev. John F. Ruthrauff, 1797-1802 (first pastor after erecting present church building at Emmitsburg); Rev. John G. Grobp, 1802-1828; Rev. John N. Hoffman, 1828-1833; Rev. Samuel D. Finckel, 1833-1837; Rev. Ekra Keller, 1837-1840; Rev. Solomon Sentman, 1841-1852; Rev. John Welfley, 1852-

1854; Rev. George S. Collins, 1854-1855; Rev. Henry Bishop, 1855-1863; Rev. Washington V. Gotwald, 1863-1866; Rev. E. S. Johnston, D.D., 1866-1888; Rev. Luther DeYoe, D.D., 1889-1892; Rev. O. G. Klinger, 1892-1892; Rev. Charles Reinewald, D.D., 1892.

During the one hundred sixty-two years of its history this congregation has been served by nineteen pastors. Until the year 1852 Emmitsburg was part of the Taneytown Lutheran pastorate. Rev. John Welfley, in 1852, became the first resident Lutheran pastor of Emmitsburg. Until the year 1869 the Lutheran and Reformed congregations owned and used the stone church building conjointly and on alternate Sundays Lutheran and Reformed services were held.

The present stone building was erected in the year 1797, when the presidency of Washington was merging to its close. This historic structure has been washed by the waves of one hundred and twenty-two years and has afforded privileges of worship and spiritual enlargement for four generations. Numerous have



ELIAS LUTHERAN CHURCH, EMMITSBURG, MD.

been the lights and shadows amid which the congregation's struggles and triumphs, its joys and sorrows, have found enactment.

The pastorate of the writer covers a period of twenty-seven years—exceeding in point of time that of any former incumbent. During this period of twenty-seven years—lying in two centuries—not a few events have come within our appreciative survey.

Christianity and Christian education must ever march together with unbroken step. In 1828 our church established an academy on our church ground, affording educational advantages under competent Christian teachers until a time within the memory of persons yet living. The old school academy exerted a marked and most important influence on the progressive life and intel-

ligence of this entire community. This academy antedated the founding of Pennsylvania College at Gettysburg by four years.

In 1835 the church building was remodelled and rededicated. Rev. S. D. Finckel preached the sermon on the glad occasion.

In October of this same year, 1835, the Maryland Synod convened in this church at which time Rev. Ezra Keller was ordained to the holy ministry and subsequently went to Saint John's Church, Hagerstown, and then to Springfield, Ohio, to become the founder and first President of Wittenberg College.

The Synod of Maryland, in less than a century of its memorable history convened six times within the walls of this church, viz.: 1835, 1846, 1858, 1870, 1882, 1907.

In the year 1897 the centennial of our congregation's life in the present town structure was commemorated with deep interest and great enthusiasm. Many former parishioners and all ex-pastors except one returned for the Jubilee Service which began September 30th and continued until October 3d. Historical addresses were delivered by Rev. John Weltley, of Braddock, Pa., Rev. E. J. Wolf, D.D., of Gettysburg, and Rev. Charles Reine-wald. Addresses were also delivered by Rev. Luther DeYoe, Rev. O. G. Klinger, Dr. T. C. Billheimer, Dr. A. S. Hartman, Rev. George Goll, Rev. William Simonton, Rev. D. F. Garland, and others. Before the celebration the church building was re-furnished with new pulpit and chancel furniture, fine art glass memorial windows, and new carpet, greatly improving the church interior.

In 1909 further improvements were made in the frescoing of the church walls.

In 1904 a direct avenue of concrete was made from the street to the church door, commanding a wide and beautiful approach.

On October 12-14, 1917, the Quadri-Centennial of Protestantism, along with the pastor's twenty-fifth anniversary of his present pastorate, was commemorated. Addresses were given by Dr. Luther Kuhlman, Dr. C. T. Aikens, Rev. U. S. G. Rupp, D.D., Rev. C. A. Shilke, Rev. W. O. Ibach, and the address on the Lutheran Quadri-Centennial by Dr. Abdel R. Wentz, of Gettysburg.

The Lutheran Church of Emmitsburg stands first in numerical strength among the Protestant churches and covers rather a large territory, not only in Maryland but over the state line of Pennsylvania.

Through a varied and tested life our people have been interested in noble ideals and have given for all purposes and objects which tell for the advance of Christ's kingdom both at home and abroad.



The families of our church have furnished many noble and splendid examples of faith and service in our long-time career. Among these we may mention the Rowes, the Eichelbergers, the Sheets, Gillellans, Zimmermans, Hokes, Zecks, Shuffs, the Hospelhorns, Maxwells, Rhodes, Pattersons, Fitez, Linns, Byers, Shrivvers, Caldwells, Ohlers, Eysters, Gelwicks, McNairs, Winters, Bullingers, Wortz, Weant, Bishop, Stonesifer, and others.

Dr. James Eichelberger, Sr., was for many years our Sunday school superintendent. He was succeeded by Charles F. Rowe, who filled the position faithfully until the time of his death in 1911.

In 1835, during the convention of the Maryland Synod, Dr. Joseph Augustus Seiss experienced the call to the gospel ministry. At that time he was a youth of fourteen, seated in our church gallery—his home at Graceham, seven miles south of Emmitsburg. He gave a long and distinguished term of service to his Lord and Master.

Our second son from this church for the ministry comes in the person of Mr. Wade E. Stonesifer, now a student in our seminary in Gettysburg.

In addition to these men for the ministry, the congregation has furnished one very useful member to the ranks of the deaconesses, Sister Flora Belle Ohler.

The present pastor, Rev. Charles Reinewald, D.D., served four years at Braddock, Pa., before coming to Emmitsburg in October, 1892. The past has its lessons; the present its vision and hope; the future its victory and felicity.

## THE FREDERICK LUTHERAN CHURCH, FREDERICK, MD.

*Rev. U. S. G. Rupp, D.D., Pastor.*

The published materials on the history of this church are many. The *Evangelical Review* of April, 1856, contains a lengthy article from the pen of Rev. George Diehl covering the history of the congregation from the beginning to 1837. The *Lutheran Quarterly* of October, 1883, presents a still longer article by Rev. B. M. Schmucker, D.D., covering about the same period of history of the congregation, but in the light of additional sources of information. In 1905 there was published a nineteen-page booklet by Rev. Luther Kuhlman, D.D., containing the story of the church's life down to that date. For a complete history of this old and influential congregation, therefore, the reader is referred

to those printed documents. From them we gather the following salient facts:

The pioneers of Lutheranism in this region journeyed hither from Pennsylvania along the line of travel through Lancaster, York and Hanover (Conewago). The original settlement begun about 1730-1732, had its nucleus somewhere near the Monocacy, about ten miles north of Frederick. Here was located the mother church of all the Lutheran congregations subsequently established in this general region. The Frederick church is a daughter of the



FREDERICK LUTHERAN CHURCH, FREDERICK, MD.

Monocacy congregation. The oldest record book in possession of the congregation is stamped on the back "Gemeinde Monakes," that is, the congregation of the Monocacy, and the most precious historic relic in their possession is the English Constitution contained in this same book, prepared by Muhlenberg and preserved in his hand.

The Rev. Mr. Wolf, who administered the first baptism, was a Lutheran pastor on the Raritan in New Jersey, and the baptism may have been performed at that place.

It is known that a congregation was in existence in 1741, that a house of worship was bought or built in 1743, and that Rev. David Candler was the first pastor, not resident here, however. This fixes the organization not later than 1743, and perhaps before that date. Of this first pastor we know only that he resided near Hanover, and such was his zeal that at first he gathered the people in his own home, that his field extended from York to Frederick, that he died

in 1740, and is buried at Conewago. It is probable that he was a spiritual son of the Rev. John Casper Stoever, whose center of operations was that Lutheran stronghold, York, Pa.

Candler was followed by Rev. Nyberg, a Swede. It is the testimony of Muhlenberg that he had charge of the Monocacy congregation, and that without doubt he occasionally preached here. It was a sorry day when Nyberg made his entrance into this valley. He was at heart a Moravian, and so lax was his sense of honor that in 1745 or 1746 he tried to carry the congregation over to the Moravians. In this reprehensible attempt he did not succeed, though the congregation was rent in two, the Moravian party locating at Graceham, while the Lutheran portion retained the old church. This is the disturbance to which Muhlenberg refers in his report, and was the occasion of his visit.

In 1746 or 1747, a Rev. Nieke, also a Moravian, and apparently sent hither by the Moravian authorities at Bethlehem, undertook to feed this flock. But it did not recognize his voice as that of a true shepherd, would none of his provender, and did the sensible thing when it locked the door on him and his following after he had preached a single sermon. In this same year these defenseless people were set upon by yet two other wolves. The first was a pretended Lutheran minister by the name of Carl Rudolph, who, in Georgia, came near hanging. He was accepted at Monocacy, but "soon showed himself to be a thief, a drunkard, licentious and utterly worthless," and he was compelled to move on. The second of this precious pair was a vagabond whom "Muhlenberg terms Empiricus Schmidt." He undertook to administer both to the bodily and spiritual ills of the people. He, however, found few supporters. Still another of this same ilk, Streiter by name, caused them no little distress in 1751.

From 1747-1749 this congregation received occasional ministry from Rev. I. H. Schaum and Rev. Valentine Kraft, both godly men. The latter of these moved to Frederick, was an old man and infirm, very poor, and was granted, by the wardens of the English church, an allowance of ten pounds annually as charity. He died in 1751.

In correspondence by the officers of the congregation in Frederick, addressed to the Rev. Mr. Schaum about 1752, a strong light is thrown upon the difficulties against which they had to contend. Their confidence in the friendly disposition of Mr. Schaum toward them is very great, and their appeals to him for counsel and assistance are pathetic.

There is testimony that Rev. Mr. Hausihl came to Frederick as early as March 20, 1752, and that his labors extended to 1758.

He was the first resident pastor and the story of his life is most interesting.

In 1758, after repeated and urgent requests which would take no denial, Muhlenberg again visited Frederick. He counselled with the members of the Lutheran Church there, but steadfastly refused to let them extend a call to him. In 1762 Rev. J. C. Hartwig consecrated the new church building that had taken the place of the one erected in 1743.

After a vacancy of some five years they secured a pastor in 1763 in the person of Rev. J. S. Schwerdfeger. But he seems to have remained less than a year.

The next pastor was the Rev. John Andrew Krug. He came to Frederick from Reading in 1771, and in spite of much oppo-



LUTHERAN SUNDAY SCHOOL BUILDING, FREDERICK, MD.

sition from within the congregation succeeded in maintaining himself in office until his death in 1796.

Rev. Charles Frederick Wildbahn succeeded Rev. Krug. He also came from Reading. He served the congregation only a year and a half until June, 1798.

Upon the resignation of Rev. Wildbahn the congregation extended a call to Rev. Charles Augustus Gottlieb Storek, of North Carolina, which call was declined.

In 1799, the Rev. John Frederick Moeller, a youth of twenty-



six years, became the pastor and ministered most acceptably for three years.

When Mr. Moeller went to Chambersburg in 1802, the last pastor of that place came to Frederick. His name was Frederick William Jasinsky. Dr. Diehl gives an interesting and forcible sketch of the man. In 1807 it was agreed that for the sake of the peace of the congregation he should withdraw.

In July, 1808, Rev. David Frederick Schaeffer took charge of the congregation. He was then twenty-two years old, only recently licensed. He continued as pastor until nearly the day of his death in 1837. During this long pastorate the congregation flourished exceedingly and her influence was felt in many directions. Dr. Schaeffer came from an influential family and was prominent in the founding and early history not only of the Maryland Synod but even of the General Synod. During the first sixteen years of the life of the Maryland Synod he was an officer every year except one. Of the first six meetings of the General Synod four were held in his church, and of the first seven meetings he was five times secretary and twice president. He was a teacher of students for the ministry and the editor of the first English Lutheran periodical, the *Intelligencer*.

Dr. Schaeffer was succeeded by Rev. Simeon W. Harkey, D.D., who filled the pastorate from 1837 to 1850. When Rev. Harkey began his ministry here there were two congregations, with a communicant membership of three hundred, and a Sunday school of one hundred and seventy-five scholars. The number of congregations was subsequently increased to four. In 1840 the Manor and Mt. Zion congregations were relinquished and in connection with Jefferson formed a new charge. In 1844 the Bethel congregation united with two others, one at Fair View and the other at Rocky Springs, thereby constituting this congregation a separate charge from that time.

Of Rev. Harkey it may be said that he was an able, devoted, spiritually-minded minister of the gospel. In zeal he was untiring; in preaching scriptural, fervent, direct, persuasive; and in pastoral work sympathetic and helpful. By all he was held in high regard. In the Synod he was easily among the leaders. Much of its best work was either suggested or performed by him. During his pastorate the present parsonage was completed in 1846, at a cost of \$1,995.

Rev. Dr. Harkey resigned in 1850. Two years later he became professor of theology in the University of Illinois, an office that he graced for fifteen years.

Upon the retirement of Rev. Mr. Harkey the council addressed



COUNCIL OF THE LUTHERAN CHURCH AT FREDERICK.

*Standing*—PHILIP SEEGER, G. R. DEGRANGE, GUY BLACKSTON, B. A. WINEBRENNER, T. A. WHITMORE, C. B. WILLARD, HENRY K. C. FOX. *Sitting*—F. H. HARRINGTON, J. M. HALLER, W. D. ZIMMERMAN, U. S. G. RUPP, W. G. ZIMMERMAN, J. W. FALK, J. H. MICHAEL.

itself to the task of securing a successor with great diligence but at first indifferent success. A number of ministers were invited to preach as candidates, but most of them declined. Rev. Joseph A. Seiss, then at Cumberland, Md., was extended a call, and it appeared at first as though he would be the next pastor. After some correspondence, however, he felt it his duty to remain where he was.

On December 12, 1850, an invitation was extended to Rev. George Diehl, Easton, Pa., to preach for the congregation with a view of becoming its pastor. He was elected, accepted the call, and was formally installed on August 12, 1851. His pastoral relationship extended over a period of more than thirty-six years, and exceeded in length the service of any other pastor.

The opening years of the new order were marked by unusual activity. Then it was that the congregation decided upon and performed the largest single undertaking in its history, the erection of the present house of worship. The corner stone was laid on August 26, 1854, and the new edifice was dedicated on December 8, 1855.

At the same time the congregation began to contribute munificently to the benevolence of the church. The minutes of the Maryland Synod give ample evidence of the prominence and influence of Dr. Diehl in the counsels of the church. He was President of the General Synod in 1861.

In 1878 the pastor evidently began to weary under some of his burdens, and requested relief from the delivery of the German sermon. How the matter was adjusted is not stated. The record furnishes abundant evidence of the diligence of the pastor in his manifold duties. But the passing years left their weight of infirmities upon him, and the time finally came when he was no longer equal to the arduous duties which he once carried with ease. It was thought that the situation might be satisfactorily adjusted by the employment of a younger man as assistant. This, however, was not found feasible, and so the relation that had existed for so many years, terminated December 31, 1887.

In 1888 St. James Lutheran Church was organized, and as its pastor Dr. Diehl continued his ministerial labors in this city until October 15, 1891, when in the silence of the night his spirit went home to God who gave it.

Rev. Luther Kuhlman, D.D., became pastor of the Frederick church on February 1, 1888, and served for more than fifteen years. This was a period of unparalleled growth not only in the size and property of the congregation, but even more in its spirit and activities. A Sunday school building was erected at a cost



# OFFICERS AND MANAGERS OF THE FREDERICK SUNDAY SCHOOL.

*Bottom Row*—M. D. HARP, W. G. ZIMMERMAN, CLARA G. KLINE, H. C. ZACHARIAS, MRS. H. J. FROMKE, G. H. ZIMMERMAN, G. L. MOBLEY. *Second Row*—LEWIS BOYER, AMANDA D. ZIMMERMAN, MAGGIE R. SAHM, MRS. E. M. EADER, MRS. LEWIS ROYER, MRS. E. S. MOBLEY, BENTON KNODLE. *Third Row*—H. J. FROMKE, BARTGIS STORM, MRS. MYRTLE F. KUMLER, RUTH CARTY, MAHA E. SCHROEDER, J. H. FALK, H. P. SEEGER. *Fourth Row*—G. T. BAUMGARDNER, F. H. HARRINGTON, J. W. HINBURY, T. A. WHITMORE, H. C. K. FOX, I. W. ALBAUGH, PHILIP SEEGER.



of more than \$16,000. The main church building was overhauled at a cost of over \$5,500. A third story and other improvements were added to the parsonage. The congregation was taught the grace of direct giving.

Lutheran usages were introduced. The chancel arrangements and furnishings were made to accord with Lutheran ideas. The Washington Service was first introduced and later the Book of Worship and the Common Service were adopted. Under the direction of Mrs. Kuhlman there were organized the influential Woman's Missionary Society which to-day numbers seventy-five members, the Young People's Missionary Society (to-day fifty), the enthusiastic Junior Mission Band (to-day one hundred), and the model Primary Department of more than three hundred children.

During Dr. Kuhlman's pastorate at least seven young men were started for the Christian ministry, five of them for the Lutheran ministry. Three of these are to-day faithful pastors and preachers, namely, Rev. M. J. Kline, D.D., of Altoona, Pennsylvania; Rev. A. J. Carty, of Philadelphia, and Rev. G. Z. Stup, of Trenton, New Jersey. In a large way, therefore, Dr. Kuhlman's ministry deepened the spiritual life of the congregation, created an appreciation of things Lutheran, and cultivated an intelligent coöperation in the work of the church. He resigned the pastorate September, 1903, to accept a professorship in the Gettysburg Seminary.

Rev. Charles F. Steck, D.D., was pastor from 1903 to February 1, 1910. Two important events marked his pastorate. First, the constitution was revised, 1904, giving women of legal age the right to vote. Second, the fiftieth anniversary of the dedication of the present church building was observed by a special festival of religious services, December 3-5, 1905.

On July 1, 1910, the Rev. Ulysses S. G. Rupp, D.D., assumed the office of pastor here. He is the present incumbent and under his ministry further visible improvements have been made. In 1911 the duplex envelope system was introduced. A Beginners' Department was organized in the Sunday school in 1912; \$12,000 was spent to enlarge and improve the Sunday school building so as to accommodate this new department and the growing adult Bible classes. The Sunday school enrollment has reached the mark of 1,200. One hundred fourteen men were given to the country in the World War, and four of these died in France. The Sunday school is preparing for a fitting observance of its centennial in September, 1920.

Thus we see this venerable church is still young and vigorous in life.

## ST. MARK'S LUTHERAN CHURCH, HAMPSTEAD, MD.

(HAMPSTEAD CHARGE.)

*Rev. John A. Howe, Pastor.*

St. Mark's Lutheran Church, of Hampstead, is one of four congregations which originally formed the Hampstead charge. The other three are St. Peter's, near Hoffmanville, and St. Abraham's, at Beckleysville, and Christ's, of Trenton.

This union existed until the meeting of the Maryland Synod at Hagerstown, in October, 1913. On April 20, 1913, St. Mark's,



REV. JOHN A. HOWE.

of Hampstead, and Christ's, of Trenton, at congregational meetings called to consider the matter of separation, voted to sever their connection with St. Peter's and St. Abraham's congregations of the aforesaid Hampstead charge. Due notice was given of the action thus taken by St. Mark's, of Hampstead, and Christ's, of Trenton, at a meeting of the joint council of the four congregations on August 1, 1913. A petition was taken to the Maryland Synod meeting in convention at Hagerstown, on October 22, 1913, praying that their request be granted, namely: that they be permitted to sever their relations from St.

Peter's and St. Abraham's, and recognized as the Hampstead charge. The petition was granted and St. Mark's, of Hampstead, and Christ's, of Trenton, were constituted a separate charge.

Rev. C. Lepley began to preach to the Lutherans in Hampstead in the spring of 1873. He held his services in the Methodist Episcopal Church, where he continued to preach for five months. The Red Men's Hall was then rented and in addition to preaching a Sunday school was organized and a class of catechumens gathered and instructed. Rev. Lepley served the few Lutherans in Hampstead for eighteen months, after which they were without a pastor for four and one-half years.

Rev. A. H. Burk then commenced services in the Red Men's

Hall in April, 1879. On November 4th of the same year a class of sixteen members was gathered for catechetical instruction, and on the thirteenth of November a congregation was organized. John Scheaffer and Casper Millender were the first elders, and Jesse Bixler and Thomas Gardner were the first deacons. The corner stone of the church was laid on May 27, 1883, and the building, a brick structure 46 feet by 32 feet, was dedicated on December 27, 1883. The congregation then numbered twenty-five. Rev. Burk then continued to serve them until 1886.

In October of that year Rev. S. J. Derr became pastor, and as the result of his untiring zeal and faithfulness the congregation was almost trebled in numbers. The debt was paid, the church was improved, and an enthusiastic, devoted spiritual life developed.

The pastors of Saint Mark's have been: Rev. C. Lepley, 1873 to September, 1875; Rev. A. H. Burk, 1879 to 1880; Rev. S. J. Derr, 1886 to 1901; Rev. S. F. Tholan, April, 1901, to May, 1904; Rev. L. W. Gross, July 1, 1904, to May, 1906; Rev. Samuel Stauffer, September, 1906, to March, 1908; Rev. W. D. Nichols, May, 1908, to March, 1910; Rev. J. S. Keller, May, 1910, to April, 1912. Rev. T. T. Brown, a Presbyterian clergyman, supplied the charge from July 1, 1913, to October 1, 1914. Rev. W. M. Spangler, October 1, 1914, to July 1, 1919. The present pastor, Rev. John A. Howe, took charge in October, 1919.

## CHRIST'S LUTHERAN CHURCH, TRENTON, MD.

(HAMPSTEAD CHARGE.)

*Rev. John A. Howe, Pastor.*

Christ's Evangelical Lutheran congregation, of Trenton, was organized by Rev. D. J. Hauer, D.D., in 1858, as nearly as can be ascertained. In 1859 the corner stone of the church building was laid by Dr. Hauer and the church edifice was erected and dedicated that same year.

It was made a part of the same charge with St. Paul's, of Arcadia, and was served by the pastors of that charge until 1880, when it became a part of the Hampstead charge.

Rev. S. J. Derr served the church as pastor from 1886 to 1901; Rev. S. F. Tholan from April, 1901, to May, 1904; Rev. L. W. Gross from July 1, 1904, to May, 1906; Rev. Samuel Stauffer

from September, 1906, to March, 1908; Rev. W. D. Nichols from May, 1908, to March, 1919; Rev. J. S. Keller from May, 1910, to April, 1912; Rev. T. T. Brown from July 1, 1913, to October 1, 1914; Rev. W. M. Spangler from October 1, 1914, to July 1, 1919; Rev. John A. Howe, October 9, 1919, to the present.

## ST. PAUL'S LUTHERAN CHURCH, ARCADIA, MD.

(HAMPSTEAD CHARGE.)

*Rev. John A. Howe, Pastor.*

A complete history of this church was written by Rev. Charles S. Jones in 1902, and published in a book of sixty-two pages. From this we gather the following facts:

According to tradition St. Paul's was founded in 1770. But the records go back only to the year 1794. The first congregation consisted largely of former members of the Manchester church, who desired a more convenient place of worship than Manchester, which was fifteen miles distant. It is probable that the first organization was formed during the pastorate of Rev. Daniel Schroeder, of the Manchester charge. A few years later, in 1794, the first church was built. As it was built on a lot once owned by Jacob Allgeier, it was long known as "Allgeier's Church."

Originally the congregation was a union organization of Lutherans and Reformed, but the Reformed part of the congregation died out in 1842.

Rev. John Herbst seems to have been the first minister to serve the congregation after the building of the log church. He took charge about 1797. After about twenty-eight years of service he was dismissed by St. Paul's council because "he had violated the discipline of the Church on a sacramental occasion." From this time until 1860 the line of pastors is the same as that of the mother church at Manchester. It is recorded that Rev. Keller introduced revivalistic methods, that Rev. Albert was famous for using big words, that Rev. Harpel "because of certain irregular conduct was forced to leave the charge," that Rev. Willard was also a revivalist, a strict disciplinarian, a very popular preacher, and overmuch given to joking, that Rev. Ruthrauff was a "profound theologian," that Rev. Schwartz was a young man and preached his farewell sermon on the text, "Brethren, these things ought not so to be," that Rev. Kaempfer, as pastor at Manchester,



did not preach at Arcadia, and that therefore the coming of Doctor Hauer in 1853 was like the coming of Nehemiah to Jerusalem.

During the pastorate of Dr. Hauer, in 1860, two of the churches of the Manchester charge, St. Paul's and Zoucksville, were dropped from the charge by the other churches. Thereupon St. Paul's and Zoucksville united with the church at Reisterstown to form the Reisterstown charge. They called the Rev. J. M. Graybill, of the Virginia Synod. He served just ten months and then Rev. Joseph R. Facht was called. He took charge in January, 1862. The Chestnut Ridge Church was now added to the charge. In 1864 Rev. Jacob Martin succeeded Rev. Facht.

Meanwhile the German element had become quite strong at St. Paul's and a separate German congregation was organized. This congregation worshipped in St. Paul's Church. During the pastorate of Rev. Martin there was much difficulty between these two congregations. The Germans supported Rev. Martin, while the English rejected him and finally locked the door on him. The English element prevailed and Rev. Martin was obliged to resign from St. Paul's. By this act St. Paul's church separated herself from the Reisterstown charge. She had no regular services from 1867 to 1870. In 1869, however, she joined the Beckleysville charge, which consisted of Beckleysville, St. Peter's (near Alesia), Hampstead, and Zoucksville. In 1870 this charge secured a pastor in the person of Rev. P. P. Lane. After much difficulty about the paying of the joint salary Rev. Lane resigned in 1872.

The Beckleysville charge now divided on the question of the next pastor. Arcadia and Zoucksville insisted on electing Rev. Christian Lepley, while the other churches stood firm for Rev. Bergner. From 1874, therefore, Hampstead, Beckleysville, and St. Peter's constituted a charge and Trenton was added in 1880; and St. Paul's united with Reisterstown to form the second Reisterstown charge. This latter charge was served by Rev. Lepley until 1881.

Rev. Albert Bell, of the Gettysburg Seminary, took up the work of the Reisterstown charge in June, 1881. He ministered here until November, 1884. He was succeeded in 1885 by Rev. George H. Beckley. In 1897 Rev. Beckley resigned St. Paul's and continued to preach at Reisterstown. Thus St. Paul's stood independent. Then Rev. A. H. Burk, a son of the church, who in middle life had been ordained a minister, supplied St. Paul's for two years until June, 1900. Then the Rev. Charles Stork Jones accepted a call to the church, and served the congregation for about two years. Rev. S. J. Derr was pastor of St. Paul's from

1903 to 1911. After a vacancy of two years Rev. W. E. Hensel became pastor in 1913. Rev. Hensel was a recent graduate of Breklum Seminary, Germany, and had just graduated from the Seminary at Gettysburg. He continued to serve St. Paul's until his death in March, 1918. In December of that year the Maryland Synod made St. Paul's a part of the Hampstead charge and the present pastor is Rev. John A. Howe.

The original church building was of logs. This was replaced in 1838 during the pastorate of Rev. Harpel with a house of stone. Again as early as 1859 the matter of building a new church was discussed. But nothing was done in that direction until in 1882 during the pastorate of Rev. Albert Bell. Then the first brick church was built. The cost of this building was a little more than \$2,200. In 1892 this structure was enlarged and improved. In 1902 the congregation secured its own parsonage.

## ST. PAUL'S LUTHERAN CHURCH, JEFFERSON, MD.

(JEFFERSON CHARGE.)

*Rev. George I. Uhler, Pastor.*

This charge receives its name from the place in which the largest of the four congregations that originally composed it is located. The town of Jefferson is situated about eight miles from Frederick, along the state road leading from the latter place to Harper's Ferry, West Virginia. The Jefferson charge was formed about June 10, 1838. Originally the Burkittsville congregation and St. Matthew's, of the Manor charge, were included. The Burkittsville congregation severed its connection in 1858, and St. Matthew's in 1886.



REV. GEORGE I. UHLER.

During these thirty-one years therefore, St. Paul's, of Jefferson, St. Luke's, of Feagaville, and Mount Zion congregations have composed the Jefferson charge. It should be noted that Mount Zion

almost from the formation of the charge, was comprised in the same. The beginnings of St. Paul's congregation antedate the

organization of the charge by nearly half a century. As people of German descent mostly comprised the congregations of Middletown Valley, so we may infer with certainty that in the early formation of what is now St. Paul's they were also in a large majority. However a few names of those of other descent seem to be present. But it was a pastor of German extraction whose name is associated with a number of congregations surrounding Frederick in their primitive period, that also apparently ministered first to the Lutherans of Jefferson, viz: Rev. D. F. Schaeffer, D.D., of Frederick, who in the year 1810 conducted services in the school house every four weeks.

What the developments were during the next twenty-five years seems rather obscure. St. Paul's was included in the Middletown charge during the ministry of Rev. J. G. Graeber in that place. That there must have been an increasing activity in the church life not only among the Lutherans, but also among the Reformed, is evident from the fact that an organization was effected by the former in 1825, and that the stone church was jointly constructed by these two denominations in 1827, during the ministry of Rev. Reck, then of the Middletown charge, who, with Rev. M. Wachter, served from the latter place until 1838. The lot on which the union structure was erected was donated by Mr. Henry Hershberger of the Reformed faith. The first officers of the Lutheran congregation were: Captain Henry Culler, Mr. Thomas Thresher, Mr. Abraham Blessing, and Mr. Philip Williard.

The new Lutheran church was begun some time in 1840, during the pastorate of Rev. C. C. Baughman, and completed in 1841, during the ministry of Rev. W. F. Eyster. The lot was deeded to the church by Captain Henry Culler for less than half its real value, \$266. The church, which was of brick, cost \$3,000. The first officers of the church in 1841 were Messrs. Solomon Blessing, Jacob Ahalt, Captain Henry Culler, George Richards, Daniel Culler, Lewis Easterday, and John Willard. The first bell was a gift of the Middletown congregation.

The excellent parsonage and beautiful grounds were purchased in 1850, during the pastorate of Rev. D. J. Hauer, for \$2,000.

The present commodious church building was erected in 1866, during the pastorate of Rev. H. G. Bowers, at a cost of \$16,000. In September, 1874, the rear gable was blown in by a severe storm, causing considerable damage. The church was promptly repaired with the expenditure of \$1,000. The fine bells in the tower, sending out the joyful invitations to the house of God,

were purchased for \$400. In 1897, during the ministry of Rev. S. A. Hedges, repairs, improvements and additions were made, such as new leaded-glass windows, frescoping, painting, light reflector and pipe organ, costing in all \$3,000. The church cemetery has also been recently enlarged and improved with an expenditure of about \$1,000. During the month of April, 1899, a new roof was placed upon the church with the outlay of \$250. With all these material improvements the congregation has grown numerically and spiritually.

Dr. Horine, in referring to this congregation, says, "With the number of church papers and periodicals it reads, we justly infer that the people have an intelligent appreciation of the work of the church at large."

Among the first officers at the time of organization appears the name of J. Phillip Willard. He afterwards entered the ministry. Besides serving a number of charges with unusual success he was also equally successful in soliciting funds for the various operations of the church. Fourteen thousand dollars were secured by him in eleven months for the completion of the endowment of a German professorship in the Theological Seminary at Gettysburg. As financial agent for the Lutheran Board of Publication, he secured \$40,000. It was he who originated the idea of the Orphans' Home at Loysville, Pa., and he was its superintendent for twenty-five years. His name has been familiar in that home and the church as Father Willard.

Rev. W. A. Wadsworth is described as a man "of fine intellect, good scholarship and sterling integrity of character." He however suffered ill health and was thus hindered from engaging in the active work of the ministry except for a little time.

Rev. Charles A. Stork, D.D., whose mother was born in Jefferson, usually spent his summers on his grandfather's farm when a boy.

Rev. J. M. Friday was a son of St. Paul's who met a seemingly untimely death. He left his home in Harper's Ferry, West Virginia, May 31, 1877, to perform a marriage ceremony in Maryland and upon his returning after the rite was "unhumanly" murdered. But four years were thus permitted to be spent in the ministry.

Rev. M. L. Culler, D.D., now in his eightieth year is also a son of this church. He has now retired from the ministry after a long period of active work. He has held various positions of honor in the church. In 1899 he wrote "The Early History of the Lutheran Churches in the Middletown Valley," to which we are indebted for much of the material of this narrative.



Seldom does it happen that two sons of a minister enter the ministry from the place in which they were born and from the church in which they were reared. This virtually occurred in Jefferson from St. Paul's during the long ministry of their father, Rev. H. G. Bowers, both Rev. George S. Bowers, D.D., and his brother Rev. John Culler Bowers, D.D., entered the Lutheran ministry.

We come to rather a productive period of ministers in this congregation from 1900 to 1905. The first during this time was Rev. Frederick W., son of Rev. J. M. Friday, whose father's sad death is noted above. Rev. Robert W. Doty entered the ministry 1902. He is at present serving a large congregation in Western Pennsylvania. George H. Easterday was ordained in 1904. He later demitted the ministry and is now well located in New York City. Rev. Silas H. Culler was the fourth of those born in Jefferson bearing that familiar name to enter the ministry in 1905.

## MOUNT ZION LUTHERAN CHURCH, FREDERICK COUNTY, MD.

(JEFFERSON CHARGE.)

*Rev. George I. Uhler, Pastor.*

This congregation precedes St. Paul's, of Jefferson, in the time of organization. The church was built in 1819. It is located a little over four miles from Jefferson and about the same distance from Frederick, about a mile inland from the state road, on an elevation, in view of St. Luke's three-quarters of a mile distant. Rev. D. F. Schaeffer, D.D., served this congregation from Frederick. It was during his ministry at the latter place that a stone building was constructed jointly by Reformed and Lutherans.

It continued to be a union church until about 1880, when the Lutherans bought the Reformed interest for one dollar, the latter locating at Feagaville. The Lutherans continued to be served by the pastors from Frederick until 1840. It was during Rev. S. W. Harkey's pastorate at the latter place that Mount Zion, with the Manor congregation, was "relinquished" and became connected with the Jefferson charge.

In 1885 there was a desire to construct a new church but on account of a disagreement as to the location of the new building, a small part of the constituency of Mount Zion congregation withdrew. The remaining members built a new brick church on the same site on which the original church was located, during the

pastorate of Rev. W. H. Settlemyer, at a cost of \$1,800. While there were but a few that at first withdrew upon the decision of the location of the new Mount Zion, there were those who afterwards followed. Since that time to the present there have been severe losses by removal and death, but it has maintained its existence with remarkable fortitude. In the wills of Messrs. Rehr and Smith, deceased, the church has received kindly remembrances. The most familiar name in this congregation is Fulmer. Five of the council bear that name.

## ST. LUKE'S LUTHERAN CHURCH, FEAGAVILLE, MD.

(JEFFERSON CHARGE.)

*Rev. George I. Uhler, Pastor.*

The early history of this congregation is not hidden by distance of time as that of the other two of the charge. It is located between Jefferson and Frederick in the village of Feagaville. Of the members who withdrew from Mount Zion seventeen met for organization August 30, 1885. The first officers were: D. Milton Culler, Joseph A. Unglebower, Charles E. Feaga, John L. Renn, George B. Culler, E. C. Renn, R. R. Zimmerman, and E. H. Easterday. The membership increased to twenty-seven in a short time. But this little flock would hardly have undertaken the building of the present fine structure during the same year, had not financial aid been extended from a source outside of themselves. The lot, however, was donated by one of their own number, Mr. John L. Renn. Colonel Henry Culler, of Jefferson, contributed \$3,000 towards the building of St. Luke's, in memory of his deceased son, Clayton Culler. The ground of the cemetery was also a contribution of his.

The entire cost of the church was \$4000. It was built during the pastorate of Rev. W. H. Settlemyer. It was dedicated December 6, 1885, and was incorporated January 23, 1886. It was enlarged in 1896, and dedicated January 10, 1897. The cost was \$900. Five hundred dollars of this amount was contributed by Colonel Henry Culler. Upon the death of the wife of Colonel Culler in 1911, St. Luke's received by her will \$3200. The intention of the bequest was to purchase a parsonage, should St. Luke's ever become a separate charge. Otherwise the interest of the same was to be used for repairs for the church.

The membership of St. Luke's has gradually increased from

its inception to this time. Besides the family names above, Derrs, Beards, Murrays, Howards, as well as others, have been active from its earliest days. In these days of consolidation one would think that the proximity of Mount Zion and St. Luke's would lead them to unite into one organization, but at this writing there are no such indications. Each seems happy in its separate existence.

Following is a recapitulation of the pastors of the Jefferson charge:

Revs. A. Reck and M. Wachter served from Middletown until 1838.

Rev. Harpel was pastor from 1838 to 1840.

Rev. Jesse Winecoff became pastor in 1840 for a few months.

Rev. C. C. Baughman was pastor but a short time, in 1841.

Rev. W. F. Eyster became pastor in 1841, and continued until 1843. He was a man highly esteemed for his work's sake, and greatly beloved for his Christian kindness and general excellence of character.

Rev. D. J. Hauer's pastorate began in 1844, and closed in 1852. He was an earnest and pungent preacher, very positive in his convictions. He was abundant in labors, and his ministry was very prosperous.

Rev. G. S. Collins was pastor for two years, from 1853 to 1855. He was a man of fine literary attainments and remarkably fluent in speech. For a village pastor he possessed an exceptionally large and well-selected library. Failing health compelled his resignation. His deceased wife is buried in the Lutheran graveyard in Jefferson.

Rev. B. Appleby was pastor from 1855 to 1857.

Rev. Edwin Dorsey's pastorate extended from 1857 to 1858.

Rev. H. G. Bowers became his successor in April, 1858, and remained the faithful pastor until 1878. His abundant success put an end to the short pastorates so long characteristic of this charge. Reference has already been made to the results of his ministry. He was pastor during the exciting period of the Civil War. His prudence, caution, Christian forbearance, together with his continuously faithful labors, advanced the spiritual and material welfare of the entire charge. The mortal body of Rev. Bowers rests in the cemetery of the church he served so well.

Rev. W. H. Settlemeyer became pastor in 1878, and continued his ministry until 1886. Under his active ministry the charge enjoyed much prosperity. During his pastorate the new churches, Mount Zion and St. Luke's, were built in 1885.

In 1886, Rev. S. A. Hedges took charge. Under his faithful

and efficient ministry the entire charge enjoyed very much spiritual and material prosperity. Rev. Hedges served this charge until 1900.

Also the following pastors have served this charge: Rev. L. A. Bush, 1901 and 1902; Rev. George Millar, 1902 and 1903; Rev. W. S. T. Metzger, 1903 to 1908; Rev. A. G. Null, 1908 to 1914; Rev. G. I. Uhler, 1915 to —.

## LOVETTSVILLE PASTORATE, LOVETTSVILLE, VA.

*Rev. F. W. Meyer, Pastor.*

The first real settlers to locate in Loudon County, Virginia, came in 1732.

Among the early settlers to locate in the northern part of the county was a colony of Germans from Pennsylvania and possibly some of the colony direct from the Fatherland.

As early as 1824 Lovettsville had become quite a village. This proved to be another illustration of the rule that wherever a German settlement located the school house and church followed.



REV. F. W. MEYER.

The first authentic record of the organization of the New Jerusalem Lutheran Church at Lovettsville is dated 1765. Inferences, however, warrant that the church was organized much earlier.

In 1732 the Rev. John Casper Stoever, an early missionary of the Lutheran Church, was pastor of Hebron Church in Madison County, Virginia. In his "Lutheran Church in Virginia," published in Hanover, Germany, in 1737, he states that he visited the congregations of the German set-

tlers in the locality of Lovettsville. This German nucleus evidently crystallized into the New Jerusalem Church.

Little progress seems to have been made in the Lutheran church in Loudon County until 1765. Then, under the pastoral oversight of the Rev. Schwerdfeger, a log church and school house were erected on the ground now occupied by the present



edifice. This seems to have been the beginning of regular services for the congregation. The congregation outgrowing the capacity of this, their first church, a stone building was erected. This succumbed to a notable snow-storm in 1839. Courageous and relying upon the help of God they soon rebuilt. This third church was burned in 1868. The Rev. X. J. Richardson was pastor at the time the church was burned. True to the faith and courage that has ever characterized the followers of the heroic Martin Luther, the congregation immediately set about to build the present beautiful and commodious brick church, with a seating capacity of five hundred.

Because of the expansion and growth of membership, the Lan-kerville church was erected in 1865, being four miles east of the "Home Church." Likewise in 1895, a substantial stone building (Shinar) was erected, being four miles west of the "Home Church." Following are the names of the pastors that have served the congregation:

Rev. Schwerdfeger, Rev. John Andreas Krug, Rev. J. G. Graeber, Rev. F. W. Jasensky, 1805-1806; Rev. David F. Schaeffer, D.D., 1807-1808; Rev. John M. Sackman, until 1830; Rev. Abraham Reek, 1830-1832; Rev. M. Blumenthal, 1832 (dismissed same year); Rev. Daniel J. Hauer, 1833-1847; Rev. P. Willard, ——— -1849; Rev. C. Startzman, 1849-1853; Rev. William Jenkins, ——— -1857; Rev. J. B. Anthony, 1858- ———; Rev. X. J. Richardson, 1860-1873; Rev. A. J. Buhrman, ——— -1876; Rev. P. H. Miller, 1876-1888; Rev. Daniel Schindler, ——— -1890; Rev. M. E. McLinn, ——— -1896; Rev. Luther H. Waring, ——— -1899; Rev. Asa Richard, 1899-1913; Rev. J. E. Maurer, 1914-1918.

The following men have entered the ministry from this congregation: Dr. L. A. Mann, Rev. W. C. Wire, Rev. S. E. Smith, Rev. B. J. Hickman, Rev. Havire Hough, Rev. Thomas Fry, Rev. R. R. Richard.

## IMMANUEL LUTHERAN CHURCH, MANCHESTER, MD.

*Rev. C. G. Leatherman, Pastor.*

Immanuel congregation, of Manchester, was organized February 12, 1760, and is, doubtless, the oldest Lutheran congregation in the county. The organization likely antedates the erection of the church. Unfortunately, the time of the building of this oldest Lutheran-Reformed church is lost. The first church was a log structure, built, owned and used jointly by the Lutheran and

Reformed congregations, and located east of the present edifice, on ground now used for burial purposes. This original log structure was the oldest and first house of worship erected by these denominations in Carroll County, Maryland.

The second house of worship was also a joint Reformed and Lutheran church, known as Zion's Church, located just inside the entrance to the cemetery and was built largely from the profits of a lottery, which was frequently done in those early days. This was erected in 1798.



REV. C. G. LEATHERMAN.

In 1836 a brick tower was erected on the north side of the building, which gave it a churchly appearance. For these repairs a committee was appointed: Rev. Jacob Albert, of the Lutheran Church, who was president and chief manager, and Rev. Jacob Geiyer, pastor of the Reformed Church. Mr. Jacob Houck was the contractor and builder. In 1863 the Lutherans and Reformed parted company, each building its own church. The Lutherans

adopted a new name and called their church "Immanuel Evangelical Lutheran Church." The building committee for the Lutheran church consisted of Jacob Hoffacker, Henry Glaze, Michael Ritter, Jacob Campbell, George Trump, and Henry Reagle. The corner stone was laid in June, 1862, and the new church was dedicated Sunday, October 4, 1863, during the meeting of the Melancthon Synod in Manchester. Dr. D. J. Hauer preached the dedicatory sermon.

Upon examination of the early church books of St. Matthew's Lutheran congregation, of Hanover, Pa., it is found that the early pastors of the Manchester congregation were the pastors of that congregation also, from which fact it is safe to conclude that the Manchester congregation was originally a part of the Hanover pastorate, or at least was supplied by the pastor of St. Matthew's. The Manchester Lutheran parsonage was bought in 1796, so that it is very probable that Manchester became distinct from Hanover at or near that date. The following is a list of the pastors, as nearly as can be ascertained:

Rev. Lars Nyberg, 1760; Rev. Daniel Schroeder, 1783-1790;

Rev. Meltzheimer (the elder), 1791-1796; Rev. John Herbst, 1797-1825; Rev. Emanuel Keller, 1826 (6 months); Rev. Jacob Albert, 1827-1836; Rev. Jeremiah Harpel, 1837-1839; Rev. Philip Willard, 1841-1843; Rev. Frederick Ruthrauff, 1843 (1 year, 9 months); Rev. Elias Schwartz, 1844-1848; Rev. Jacob Kaempfer, 1848-1853; Rev. Daniel J. Hauer, D.D., 1853-1862; Rev. Peter Rizer, 1862-1865; Rev. Reuben Weiser, 1866-1869; Rev. George Sill, 1870-1881; Rev. Edmund Manges, 1881-1885;



IMMANUEL LUTHERAN CHURCH, MANCHESTER, MD.

Rev. C. M. Eyster, 1885-1900; Rev. H. H. Flick, 1900-1910; Rev. J. B. Lau, 1910-1916; Rev. C. G. Leatherman, 1916- —.

For a long time the services in this church were conducted in German exclusively. The early records are also in German. Constant additions to the congregation from the Fatherland made it necessary to have an occasional German service until quite recently. During the pastorate of Rev. J. B. Lau the German services, owing to few attendants, were discontinued May 11, 1913.

In 1910 it was found necessary to make extensive repairs to Immanuel Church, built in 1863. After consideration for nearly three years it was decided to build anew; the old building was razed April 14, 1914, and the ground cleared for a new church. The corner stone was laid July 19, 1914. The new church was

dedicated August 22, 1915. This handsome church, of red pressed brick, with lime-stone trimmings, costing \$30,000, equipped with sanctuary, Sunday school room and many class rooms, social hall, and beautified with opalescent windows of rare beauty, is a great credit to the congregation and the patient and untiring efforts of Pastor Lau.

Those in the church council during this period were: W. D. Hanson, H. F. Leese, Geo. W. Sharrer, H. B. Burgoon, Roswell Hoffacker, J. R. L. Wink, Walter E. Garrett, Charles Reed. The building committee: David L. Brown, James T. Yingling, Hor-



MR. J. R. L. WINK,  
Manchester, Md.



MR. H. F. LEESE,  
Manchester, Md.

atio R. Garrett, Geo. M. Reed, George W. Sharrer. Pastor Lau, with the coöperation of the above committee, deserves great credit for the building of the church. H. F. Leese and J. R. L. Wink, as secretary and treasurer of the church council, deserve special mention for their accurate record-keeping.

In 1911 a Ladies' Aid was organized and under the management of President Mrs. H. S. Musselman, the gifts to the church totaled \$4,500, while the social and educational work of the society became a great help to the church.

After Rev. Lau's resignation in 1916, Rev. C. G. Leatherman, of Vandergrift, Pa., heard the call to Manchester, and on June 25, 1916, was installed pastor of the charge. After six months' vacancy and oppressed with \$10,500 debt, the membership rallied splendidly to the call of the new leader. Renewed courage filled



their hearts. The spiritual atmosphere was prevalent and the uplift was felt in every line of work.

Benevolent work was regularly presented and the offerings grew from \$250 the first year, to \$600 the second and \$1,200 the third. Local expenses were promptly met for the first time in a generation. The pastor issued neat and helpful Lenten folders, each presenting an appeal for a liberal free-will offering for the debt and resulting in \$2,100 in 1917, \$1,800 in 1918, and \$5,100 in 1919, at which time the debt and interest, amounting to \$11,500, was paid.

Meanwhile the field had grown to proportions much too large for one man to cultivate it efficiently. In 1797 Bachman's Church had been added to Manchester; in 1853 the Lineboro Church was added, and in 1878 the Snydersburg Church was organized as a part of the charge. Each of these four congregations presented a large and growing field. In 1917, therefore, by action of the Synod the Snydersburg Church was detached from the Manchester charge, and in 1919 it was amicably agreed by the remaining congregations that the Manchester congregation should constitute a separate pastorate and that the Lineboro and Bachman's congregations should constitute a new charge. This new charge is known as the North Carroll charge. Thus with the full time and energy of a pastor at her service Immanuel church faces the greatest advance and the most thorough development in her history.

This church has given to the ministry Rev. J. K. Miller, Rev. Peter Warner, Rev. Michael Fair, Rev. Adam Zimmerman, Rev. Dr. Jeremiah Zimmerman, of Syracuse; Rev. Dr. Leander M. Zimmerman, of Baltimore, and Rev. Dr. Charles S. Trump, late of Martinsburg, West Virginia.

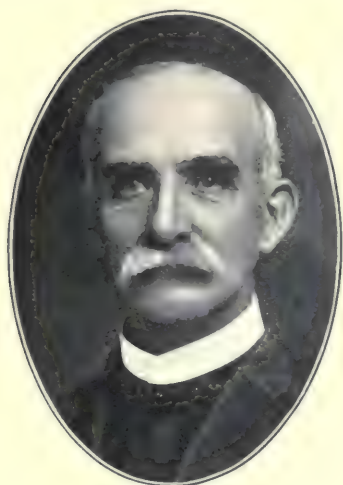
## MANOR-DOUBS PASTORATE, FREDERICK COUNTY, MD.

*Rev. E. L. Folk, Pastor.*

The Manor-Doubs pastorate covers the territory south of Frederick between the Catoctin Mountain and the Monocacy River, known as Carroll's Manor, from which it derives its name.

The pastorate consists of three churches: St. Matthew's, on the Point of Rocks road, four miles north of Doubs; St. Mark's, at Doubs, and St. Luke's, at Point of Rocks. The parsonage is at Doubs.

St. Matthew's Church is the parent church of the pastorate and was for a long time the only Lutheran church in this part of the county. Its early history is involved in obscurity. The date of its organization is not known. On August 8, 1812, the corner



REV. E. L. FOLK.

stone of a union church (Lutheran and Reformed) was laid on land presented by Mr. Waltz, near the old meeting house on Carroll's Manor, at which time Rev. David F. Schaeffer, of Frederick, preached in English and Rev. S. Helfenstein in German.

For many years this church was supplied by Lutheran ministers from Frederick, but in 1841 it was made a part of the Jefferson charge, with which it was connected until the year 1886.

During this time it was served by the following ministers:

Rev. W. F. Eyster, 1841-1843; Rev. D. J. Hauer, 1845-1853; Rev. G. S. Collins, 1853-1854; Rev. B. Appleby, 1855-1857; Rev. E. Dorsey, 1857-1858; Rev. H. G. Bowers, 1858-1878; Rev. W. H. Settlemyer, 1878-1886.

On January 4, 1893, the Lutherans sold out their interest at the Manor to the Reformed and the present St. Matthew's Church was dedicated August 13, 1893.

Prior to 1878 St. Matthew's was the only Lutheran church on Carroll's Manor, though the Lutheran pastors of the Jefferson pastorate preached at intervals of from six to twelve weeks in the old Calico Rock school house, midway between Doubs and Point of Rocks.

In 1886 St. Mark's congregation, at Doubs, was organized, and a church built under the direction of Rev. Settlemyer.

The St. Luke's congregation, of Point of Rocks, was organized in 1887, and the church built in 1889.

In 1886 the Jefferson pastorate was divided and the Manor-Doubs pastorate was formed. Rev. A. H. Burk was the first pastor of the new charge and served one year, but was recalled in 1892 and served the pastorate five years.

Rev. C. W. Sechrist served 1887-1892; Rev. A. H. Burk served 1892-1897; Rev. William L. Hauser served 1897-1903; Rev. G. William Millar served 1904-1907; Rev. William B. Oney served

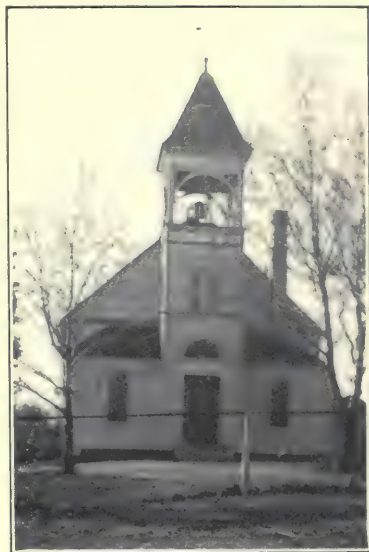
1908-1909; Rev. Paul H. Ketterman served 1910-1912; Rev. P. J. Wade served 1912-1917; Rev. E. L. Folk served 1918-

The St. Matthew's congregation, the mother church, at present has a membership of one hundred twenty. The St. Mark's congregation has about one hundred, and St. Luke's forty.

Among the older and charter members of the pastorate we record the names of Samuel T. Whip, John Buzzard, George Willard, D. M. Whip, and William N. Hoffman.

The superintendents of the Sunday schools at this writing are: St. Mark's, L. E. Willard; St. Matthew's, Edward Hawken; St. Luke's, Charles Stunkle.

The present pastor, Rev. E. L. Folk, entered the ministry in 1884, after taking his course at Roanoke College, Va., and at the Theological Seminary at Salem, Va., and at Mount Airy, Philadelphia. He has served pastorates in Botetourt County, Virginia; Somerset County, Pennsylvania; Shenandoah, and Augusta and Rockingham Counties in Virginia; at Winston, Salem and Greensboro, North Carolina, and Pittsburgh, Pennsylvania, and entered upon the work at Doubs June 1, 1918.



ST. MATTHEW'S LUTHERAN CHURCH,  
Manor-Doubs Pastorate.

## ZION LUTHERAN CHURCH, MIDDLETOWN, MD.

*Rev. Charles M. Teufel, Pastor.*

The first church for this congregation was built about two miles southwest of Middletown. It was known as Zion Church, was built of logs, 30 by 30 feet, a rather rude structure, a union of Lutheran and Reformed. It was situated on 50 acres of land, purchased or given, and deeded by Henry Kefauver in trust to Conrad Young for the Lutherans, and to Jacob Flook for the Reformed. As the laws of Maryland did not permit any church to hold more than two acres of land, forty-eight acres of this

valuable land fell into the hands of Jacob Shawen. In a law-suit for the land the church lost the suit, and Jacob Shawen sold the land for \$80 an acre.

The first church was erected in 1755 and used until 1790, when it was converted into the use of a parochial school.

In 1775 the Reformed built a log church in Middletown on or near the site of their present church, and gave the Lutherans the privilege of using it for worship. The two denominations alternately using this church dwelt together for a number of years in most delightful harmony.



REV. CHARLES M. TEUFFEL.

About the year 1783, upon a lot in Middletown, donated by the generosity of Mr. Conrad Crone, on the site of the present church, the Lutherans erected their first church, the first Lutheran church in Middletown Valley, and the first Lutheran Church west of Catoctin Mountain.

It was built of logs, in hexagonal form, and for that day and in a new country, is said to have been well furnished. It was honored with a tower, bell and pipe

organ. The bell, which had been used on a man of war, was purchased by Mr. Conrad Young, and consecrated to the peaceful mission of calling people to the worship of the Prince of Peace. It became broken, but was soon replaced by a larger and better one, contributed by the young men of the congregation. It was afterwards donated to the Lutheran church built in Jefferson in 1841.

Rev. Schnee, while pastor, purchased two bells in Philadelphia, whose combined weight was eleven hundred pounds. Owing to defective hanging they were broken, recast into one and another one was added. Ever since that time they have been calling thousands of worshippers to the house of God and in solemn tones leading the funeral procession to the silent tomb.

Money was scarce at that time, just about the close of the exhaustive eight years of the Revolutionary War. The farmers, therefore, gave wheat, which was made into flour; this was exchanged for lumber and sold for money, which was paid to labor employed in the erection of the church. This church, which was



built during the pastorate of Rev. J. A. Krug, served the purposes of the congregation for about thirty-five years.

The second Lutheran Church, also called Zion, was built during the ministry of Rev. John G. Graeber, on the site of the first one. Built of brick, it cost over \$9,000, and was dedicated September 24, 1815. It is said there were present at the dedication twelve hundred people. Rev. B. Kurtz, then a young pastor in Baltimore, preached the sermon. Dr. D. F. Schaeffer, who may be considered, in a large measure, the father of Lutheranism in Frederick County, performed the act of dedication.

The steeple of this church was made at Shepherdstown, Virginia. The excellent bells of the previous church were hung in this steeple. The communion cup, which was gold-lined, was presented by Mrs. Hiestand as a memorial to her deceased husband. The wife of Rev. Graeber was buried beneath the floor of this church. It no doubt shocks the moral sense of the present generation, and may shock that of future generations, to be told that a part of the money for the erection of this house of God was obtained by lottery. But that was a rather common custom in those days.

The first parsonage was also built during the pastorate of Rev. Graeber. It was of stone. During the ministry of Rev. Michael Wachter, repairs and improvements were made to the church costing \$2,000. During the pastorate of Rev. D. F. Bittle, D.D., the present brick parsonage was built, the lecture room, and also the academy in which, for a considerable time, was conducted a first-class school, and at which a number of young men prepared for college, several of whom have entered the ministry of our Church. Mount Tabor Church was also built while Dr. Bittle was pastor. It served as a preaching station for the convenience of those living in that distant locality.

During the ministry of Rev. Charles Kling, the present commodious and splendid church was erected at a cost of \$25,000, said to be capable of seating about fifteen hundred people. In addition to the cost of the building it was necessary to purchase



REV. W. A. HARTMAN.

a house and lot to secure sufficient space for the new church. The church was dedicated in the summer of 1860. Revs. B. Kurtz, D.D., and John McCron, D.D., conducted the interesting and impressive services. The church was used as a hospital after the battles of South Mountain and Antietam, in September, 1862. It was very much damaged by this usage but was afterwards thoroughly repaired and beautified.

During the pastorate of Rev. L. A. Mann, in 1879, Harmony Church, at Bellsville, for the joint use of the Myersville and Middletown charges, was built at a cost of \$1,800. It was not intended to organize a congregation, but

to use the church for Sunday school and catechetical classes. The first Sunday school in the valley was organized in the Middletown church in December, 1827. Its first superintendent was Mr. S. G. Harbaugh; the second, Mr. Daniel Remsberg; the third, Mr. Samuel Derr.

In the list of pastors of this church are the names of many noble servants of God.

The first pastor was Rev. Nicodemus, but there is no record or knowledge of the time of his ministry, or the place of his residence in the valley. The second pastor was Rev. Frederick Gerrisheim, who lived in Middletown, and whose ministry extended from December, 1779, to July, 1782.

Rev. John Andrew Krug was his successor. He resided in Frederick



ZION LUTHERAN CHURCH,  
MIDDLETOWN, MD.

and continued his pastorate from 1782 to 1794. He is said to have been a man of extended scholarship, having been also for a time a teacher in the orphans' home connected with the great institution in Halle, Germany. He was ordained by Dr. Herman Franke in 1763. The church records of Reading, Pennsylvania, his first pastorate in this country, speak of him as "a faithful teacher, having served that congregation seven years in sincerity and love." Dr. Muhlenberg and others of his ministerial brethren thought he ought to resign at Reading and take charge of the church at Frederick, which he did in 1771. All of his congregations prospered under his ministry. He was a man of deep piety. He died in Frederick, March 30, 1796.

Rev. Jacob Goering became the next pastor, but for only one year after which he moved to York, Pennsylvania. Professor Stoever says, "he was an extraordinary man, a profound scholar, and eloquent preacher." It is said he was able to "electrify whole assemblies, transferring to them his own will and passion." Most of his unpublished manuscripts on theological subjects and inquiries in the Oriental languages were, unfortunately for the church and literature, during his last sickness, committed to the flames.

The name of the man who succeeded him as pastor cannot be obtained.

Rev. J. G. Schmucker was the next pastor for about two years. He lived in Hagerstown while he served the Middletown church.

Dr. Benjamin Kurtz, his successor, said of him, "the affection and deep-toned enthusiasm with which the congregation still continued to speak of him, as their spiritual father, their mention of the power of his preaching and the searching character of his pastoral visits, afford the best evidence of the fidelity of his ministry."

The seventh pastor was Rev. J. G. Graeber. He began his ministry June 2, 1796, and closed it in July, 1819. His ministry was abundantly successful in building up both the spiritual and material interests of all the churches in his extended pastorate. His residence was at Middletown. His charge embraced not only Middletown, but also Boonsboro, Ringer's church, Jefferson, Schaff's school house, Burkettsville, Lewistown, and also Loudon County, Virginia. He was a most excellent Christian gentleman, preacher and pastor.

Rev. John Kaehler was the next pastor from July, 1819, to October 18, 1821.

Rev. Jacob Schnee succeeded in a pastorate of about four years, from March 15, 1822, to April, 1827. His ministry was acceptable and profitable to the church.

Rev. A. Reck succeeded in a ministry which extended from August 15, 1829, to April 3, 1836. His work was remarkably successful in the awakening of hardened sinners, the increase of spiritual life in formal believers and in many accessions to the church. His zeal in the cause of temperance, his insisting upon the evidence of true repentance in the life of the professed believer met with some opposition. But from his day and ministry we may date the beginning of a more active piety in the churches of this valley.

Rev. Michael Wachter was the next pastor for seven years, from June, 1836, to September 19, 1843. He served the charge

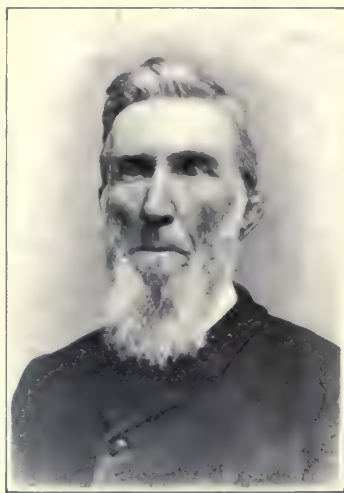
with much acceptance and excellent results, greatly beloved by all.

Rev. C. A. Hay, D.D., was the pastor next in order, for a period of only nine months. His ministry was closed by his being called to a professorship in the Theological Seminary at Gettysburg. He was exceedingly methodical, having in his short pastorate made a complete directory of all the homes of the membership of the church.

Rev. D. F. Bittle, D.D., became pastor in May, 1845, and continued until February, 1852. A writer, in estimating the results of his enthusiastic, zealous and wise ministry, said, "With his pastorate began a new era of prosperity in the church. He was



MR. G. C. RHODERICK,  
Middletown, Md.



MR. SAMUEL DERR,  
Middletown, Md.

remarkable in this that in everything he undertook he engaged all the powers of his noble mind, all the emotions of his soul, and the resolution of his unconquerable will." Dr. Horine said of him, "the influence of his godly life, his clear scriptural preaching, his fervid appeals to sinners, his sound doctrinal views of divine truth led to several true revivals of religion." They were characterized by deep solemnity, true contriteness of heart, and an earnest desire to know the will of God, and submit to Christ the only Saviour and Lord. He also made faithful, intelligent and conscientious use of the catechism in training the mind and heart in the truths of the Christian religion. Dr. G. Diehl, in speaking of the spiritual fervor of his ministry, calls him "a



flaming preacher." In every respect his ministry was a great blessing to the charge. His resignation to become the first president of Roanoke College, in Virginia, filled the congregation with deep sorrow and the entire community with unfeigned regret.

Rev. J. A. Rosenberg became his successor and continued his ministry for less than a year, from December 1, 1852, to September 27, 1853.

Rev. John McCron, D.D., a man of pleasing and captivating eloquence, was pastor for eighteen months, from November 27, 1853, to August, 1855. The church services were well attended and the congregation enjoyed prosperity.

Rev. P. Rizer followed, in a pastorate of two years, from October, 1855, to August, 1857, which was marked by devoted earnestness and quiet dignity.

Rev. Charles M. Klink, the next pastor, produced a decided influence in the congregation. There were numerous additions to the church. Gifted with popular eloquence and very practical ideas, he possessed the happy faculty of unlocking the hearts, and loosening the purse strings of the people. He was just the man to build the present splendid church. His ministry continued from October, 1857, to 1861.

Rev. Lloyd Knight became pastor December 29, 1861, and resigned in 1862.

Rev. D. W. Strobel, D.D., entered upon his work as pastor April 10, 1863, and continued until June, 1867. It seems peculiarly providential that this venerable minister of Christ should be the pastor during the disturbed period of the Civil War. By his prudence, Christian culture, sound judgment and patience, he was an example of true Christian charity and forbearance in the midst of the alienations produced by divergent political views. He held together the congregation as perhaps no one else could have done.

Rev. M. J. Alleman became his successor from May 1, 1868, to April 2, 1869. He was an able and impressive preacher of the Gospel.

Rev. Daniel Steck, D.D., became pastor September 1, 1870, and served the church with much acceptance until March, 1875. He was a very eloquent preacher.

Rev. Jacob Hawkins, D.D., filled a brief but acceptable ministry from April 15, 1875, to April, 1876.

Rev. L. A. Mann became pastor April 25, 1876, and continued until 1887. His ministry was abundantly successful in the material interests and religious development of the congregation.

Rev. P. Bergstresser, D.D., followed in a ministry extending

from 1887 to April 1, 1893. His ministry was earnest and active and resulted in permanent good to the congregation.

Rev. M. L. Beard served the congregation from October 15, 1893, to August 31, 1906. This long ministry was fraught with useful service, the crowning achievement of which was the dedication on November 26, 1899, of extensive interior improvements, full altar equipment and splendid pipe organ; total cost \$8,000.

Rev. William E. Brown became pastor May 1, 1907, and continued to October 1, 1910. His pastorate marked the elimination of a \$2,500 debt and the modernizing of the Sunday school room.

Rev. Josaver W. Gentzler succeeded Rev. Brown and served from November 1, 1910, to June 1, 1914.

Rev. Wilmer A. Hartman came to the field November 3, 1914. His ministry was made memorable by the celebration of the congregation's one hundred seventy-fifth anniversary in 1915. Also he planned and began lighting and other improvements for the church building and desirable changes and additions to the parsonage. He greatly endeared himself to the people and his death January 26, 1918, created profound and widespread sorrow.

Rev. Charles M. Teufel, the present pastor, assumed the work August 9, 1918.

Zion Church has reason to be proud of the long list of her devoted sons who have entered the ministry, as follows: Rev. C. E. Derr, Ph.D., Rev. S. J. Derr, Rev. O. C. Dean, Rev. R. A. Fink, D.D., Rev. D. B. Floyd, D.D., Rev. S. A. Hedges, Rev. H. A. Koogle, Rev. W. C. Mann, Rev. W. G. Minnich, Rev. Carl E. Mumford, Rev. W. L. Rensburg, Rev. D. W. Smith, D.D., Rev. M. L. Smith, Rev. C. M. Wachter, Rev. J. J. Welch, Rev. H. L. Wile, D.D., Rev. M. L. Young, Ph.D., Rev. Fuller Bergstresser.

## ST. PAUL'S LUTHERAN CHURCH, MYERSVILLE, MD.

*Rev. James Willis, Pastor.*

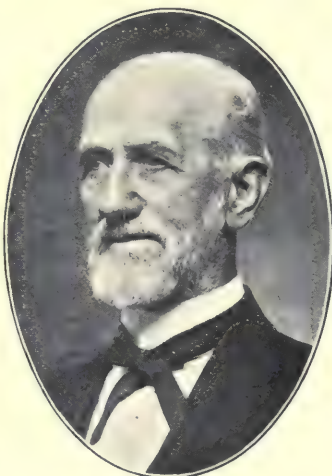
This congregation was organized October 25, 1855, and the next year became a part of what was then known as the St. John's charge, composed of St. John's and Wolfsville churches. It was a branch, growing out of St. John's church, having its inception in an informal meeting in a room over the store of Mr. Joseph Brown. Having resolved to organize, the four men present at this meeting at once pledged themselves to give together \$1,200

toward the erection of a church. Their proposition met with the cordial endorsement of their pastor, Rev. C. Startzman. The organization was completed with forty-five charter members.

The corner stone of the church was laid in July, 1855, and the church was dedicated in November of the same year. Rev. B. Kurtz, D.D., preached the sermon. The entire cost of the building was \$3,100. In April, 1872, the church was totally destroyed by fire. Immediate steps were taken to rebuild. The church, a brick structure, was completed at a cost of \$7,000. The corner stone was laid in June, 1873, and the church was dedicated in the fall of the same year, Rev. George Diehl, D.D., preaching the sermon. The pastor at this time was Rev. J. J. Kerr.

On September 25, 1896, the congregation again suffered a severe loss. A storm unroofed the church, blew down a portion of the west wall, and otherwise caused considerable damage. The church was immediately repaired and improved at an expense of \$700. At the same time, at the instance of the pastor, Rev. W. L. Remsberg, a Möller pipe organ was placed in the church. The high pulpit was replaced by a much smaller and neater pulpit stand; also a small and inadequate choir gallery was erected in the rear of the pulpit. The total cost of building, rebuilding, repairs and furnishings of St. Paul's church while connected with the St. John pastorate was \$11,390.

At a joint council meeting called to secure a pastor to succeed Rev. W. L. Remsberg, who had resigned November 17, 1902, the council of St. Paul's church, firmly believing that the pastor should reside in Myersville rather than at St. John's church in the country, proposed that this change be made. This was strongly and positively opposed and rejected by the councils of St. John's and Wolfsville. Whereupon, at a meeting of the council of St. Paul's Church of Myersville, held April 6, 1903, it was resolved to withdraw from the St. John pastorate and form a separate pastorate. This resolution was ratified by the congregation April 25, 1903, there being only two dissenting votes. Rev.



REV. JAMES WILLIS.

W. H. Settlemyer was engaged to supply until a regular pastor could be secured. St. Paul's church, of Myersville, was thereafter entered in the minutes of the Synod as the Myersville pastorate.

As a separate pastorate the congregation at once erected a commodious parsonage now worth \$4,000. Rev. E. O. Bregenzer accepted a call to become pastor.

In 1910 the audience room was covered with Brussels carpet and the basement Sunday school room was enlarged to the full size of the building—60 by 40 feet—re-seated and greatly beautified. The expenditures in this connection amounted to \$3,650.

In 1916 improvements were made in both the church and the Sunday school at a cost of nearly \$3,500.

The membership now on the roll is two hundred fifty. In the meanwhile the grim reaper has been gathering from within a goodly number. The pastorate has a well-organized Sunday school of one hundred ninety-five, of which the Primary Department of thirty-five members is a part. Mr. G. W. Bittle is the superintendent. Christian Endeavor, both Senior and Junior, have been active in supporting mission workers in India. To these church and missionary workers should be added the Ladies' Missionary and Mite Societies, two most valuable aids.

The first pastor was Rev. C. Startzman, from January, 1854, until July, 1860. His ministry was fruitful in much good to the charge. He was succeeded by Rev. J. M. Graybill, whose pastorate continued until December, 1862. On January 1, 1863, Rev. C. Startzman was recalled and served the charge until November 17, 1866. Rev. Hiram Knodle became pastor in July, 1867, and closed his labors January 5, 1872. Rev. J. J. Kerr became pastor in 1872 and resigned in 1875. Rev. J. C. Forsythe was pastor from December, 1875, to December, 1878. The next pastor, Rev. H. G. Bower, began his ministry in March, 1879, and closed it in March, 1882. That of Rev. A. M. Smith began June 25, 1882, and continued to September, 1895. Rev. W. L. Remsberg began his labors June 1, 1896, and closed them November 17, 1902. He was the last to serve the charge as originally constituted.

Rev. W. H. Settlemyer supplied the pulpit from June, 1903, to October 11, 1903. Rev. O. E. Bregenzer became the first regular pastor of St. Paul's as a separate pastorate October 18, 1903. He resigned September 30, 1905. It was during his pastorate that the comfortable eight-roomed parsonage was built. The Rev. James Willis, the present minister in charge, became pastor February 25, 1906, and has served longer than any preceding pastor.



What is now the Myersville pastorate, during her connection with the St. John's pastorate and during her life as a separate charge has enjoyed the services of ten ministers covering a period of sixty-five years. In return she has given to the ministry, the Rev. J. Lawson Smith, D.D., deceased, who became one of the leading ministers of the old Pennsylvania Synod; Rev. W. S. T. Metzger, now pastor of Glenn Gardner, New Jersey; Rev. John L. Metzger, who, having served the Salemsberg, Besserville, Pembroke, and Rebersburg charges, all of Pennsylvania, fell asleep April 28, 1917, and Rev. H. L. Zimmerman, pastor of Mount Morris, Illinois.

Rev. D. F. Bittle, D.D., founder of Roanoke College, and Rev. Ezra Keller, D.D., founder of Wittenberg College, were born and reared within the boundaries of what is now the Myersville pastorate.

## JERUSALEM LUTHERAN CHURCH, BACHMAN'S VALLEY, MD.

(NORTH CARROLL CHARGE )

When St. Matthew's, of Hanover, swarmed in 1760, Immanuel Church, of Manchester, was organized. Thirty-seven years later another swarm resulted in the organization of Jerusalem Church in Bachman Valley. This church was first known as the Bowers' Church, after the donor of the land for the church; later as the Bachman's Church, after a leading family.

The church is the joint property of the Reformed and the Lutheran congregations, which worship each alternate Sunday. It is a very neat and roomy sanctuary, with a splendidly lighted basement for Sunday school and social purposes. The building committee was William Bachman, Lutheran, and P. H. L. Myers, Reformed, with Joseph Slagle, of Hanover, as builder.



MR. JOHN D. SCHAEFFER,  
Westminster, Md.

This congregation has enjoyed singular prosperity in her prime. The type and character of her members residing in the



JERUSALEM CHURCH, BACHMAN'S VALLEY, MD.  
(Carroll County.)

prosperity and more thorough spiritual oversight and ministration for Jerusalem Church.

valley made her a power for the kingdom. The membership was substantial in members and finance. The fate, however, of many rural churches is approaching this one. Many of the land owners have removed both residence and membership, and the tenants, more transient, return in their autos to the home church.

With the severance of pastoral relations with Manchester and the organization into a new charge with Lineboro only, comes the promise of increased

## LAZARUS LUTHERAN CHURCH, LINEBORO, MD.

(NORTH CARROLL CHARGE.)

The North Carroll charge is the most recent inter-congregational development in the Maryland Synod. The congregations constituting this charge, Lineboro and Bachman's, until the convention of Synod in 1919, belonged to the Manchester charge. For some years, however, it had been felt that the growing field at Lineboro ought to have more pastoral attention and more services than the arrangements with Manchester permitted. At the same time it was felt that the Manchester church could well use all the time and energy of a pastor. Accordingly, in July, 1919, Manchester voted to sever her pastoral relationship with Lineboro and Bachman's. These two congregations shortly thereafter

concurred in this action of the Manchester church, and insisted that the severance of relations take place as soon as the Synod would give assent. Thus at the meeting of the Synod in 1919 the North Carroll charge was officially constituted.

The corner stone of Lazarus Church was placed September 25, 1853. The building committee was V. B. Wentz, John Kroh, and George Grove. The brick structure was rapidly carried to completion and shortly thereafter Lutheran and Reformed congre-



LAZARUS LUTHERAN CHURCH, LINEBORO, MD.

gations were organized at Lineboro by the pastors of their respective denominations at Manchester.

In 1908 the old church was razed and a new one was erected. The building committee this time was O. B. Wentz, J. V. Wentz, and J. F. Warner. The church was dedicated December 20, 1908.

The building is jointly owned by the Lutheran and Reformed congregations. The structure is of brick, with Indiana limestone trimmings. The style is Gothic, the dimensions 65 by 97½ feet, and the shape cruciform. The building is heated with steam, is illuminated with gas supplied by its own gasoline plant, and its roof is of slate. Three beautiful windows, each ten by fifteen feet, throw a flood of light from the three large gables, and there is another fine window in the gable of the Sunday school department. All these windows, together with the smaller ones, are of

cathedral and opalescent glass. The tower, through which is the main entrance, is twelve by twelve feet, and is furnished with a fine 1,435-pound McShane bell. The main audience room is forty by sixty-five feet, exclusive of the sanctuary, in which is placed a fine altar, with reredos. The pews are circular, heavy and "delightfully comfortable," and will seat three hundred fifty. The Sunday school room is separated by folding doors, and will seat four hundred, which makes the total seating capacity seven hun-



MR. CHARLES H. TRACY,  
Lineboro, Md.



MR. HORATIO T. WENTZ,  
Lineboro, Md.

dred fifty. In addition, there is a Primary Sunday School Department, pastor's room and choir alcove. The total cost of the church was about \$15,000, all of which was provided for before the day of dedication, except the small sum of \$900. An appeal made for this amount resulted in an offering of \$1,406. Dr. J. A. Singmaster, of our Seminary at Gettysburg, and Dr. William C. Schaeffer, of Lancaster, Pennsylvania, delivered the dedicatory addresses.

This congregation has given two of her sons to the Lutheran ministry, namely: Rev. Professor Abdel Ross Wentz, Ph. D., of the Theological Seminary at Gettysburg, and Rev. Charles A. Shilke, pastor of the Utica charge in this Synod.



## ST. PAUL'S LUTHERAN CHURCH, PLEASANT HILL FREDERICK COUNTY, MD.

*Rev. S. A. Hedges, Pastor.*

The corner stone of St. Paul's Lutheran Church, at Pleasant Hill, was laid in 1882. The Rev. Dr. George Diehl, of Frederick, performed the official act, the Rev. Dr. Eshbaugh, of the Reformed Church, assisting. The present pastor made the address on that occasion. The church has from the beginning been a union of Lutherans and Reformed. The Lutheran congregation did not unite with the Maryland Synod until some years after the church had been built.

Mr. William Feaga donated the site for the church building and took great interest in its erection. He afterwards became a member of the Lutheran congregation.

The church is located on a beautiful elevation in the Frederick Valley. It is on the turnpike from Frederick to Yellow Springs, and about four miles distant from Frederick City. The appropriate name of "Pleasant Hill" was suggested by Dr. Diehl.

For some years after the congregation was organized it was served by Dr. Diehl and his successors in the Lutheran church in Frederick. Then the Rev. S. A. Hedges took charge of the congregation. It ceased to be an out-station of the Frederick church, and became an independent congregation. As such it united with the Maryland Synod.

When Pastor Hedges began to serve the church its members numbered twenty-two. To-day they number between forty and fifty. Lutheran services are held only every two weeks.



REV. S. A. HEDGES.

## ST. MARK'S LUTHERAN CHURCH, SABILLASVILLE, MD.

*Rev. Charles Reinewald, D.D., Pastor.*

This congregation was organized in 1892. Rev. J. H. Barb, then pastor at Thurmont, began holding religious services in the home of Mr. Levi Lichtenberger. Thus was formed the nucleus of the Lutheran congregation.

As the number of worshippers increased the use of the United Brethren church was secured for a time. Soon after this steps were taken to build a house of their own. In 1893 the present brick structure was erected. It was dedicated in May of that year. Rev. H. H. Weber, D.D., preached the dedicatory sermon and solicited the funds yet needed to complete the payment of the building. The entire cost of the structure was \$3,000. The Church Extension Society gave a loan of \$400 and this amount was finally donated to the little village congregation.

Rev. Barb, who began the work, removed from Thurmont in 1896. Until this date, with some assistance from Rev. Charles Reinewald, of Emmitsburg, he was the supply pastor of the congregation at Sabillasville. On March 1, 1896, Rev. Reinewald began to serve the congregation and continued to do so until December, 1897, when Rev. W. S. T. Metzger, of Thurmont, took charge of Sabillasville in connection with his Thurmont pastorate. He was aided also from time to time by students from the Gettysburg Seminary.

In 1903 Rev. Charles Reinewald was again called by the congregation to assume its pastoral charge in connection with his pastorate at Emmitsburg. This charge he has faithfully carried from that date to the present.

Services are held on alternate Sunday afternoons and require a drive of eighteen miles on the part of the pastor. The congregation numbers sixty-six confirmed members and a fair-sized Sunday school. Among the chief workers of the congregation was Dr. Charles L. Wachter, a grandson of Rev. Michael Wachter. Other earnest and faithful workers to be named are Thomas F. Eyler, Levi Lichtenberger, Charles E. Dutrow, Samuel Dutrow, Maurice E. Schaeffer, Lewis D. Crawford, John Gladhill, Charles Gargner, and James Poole. Some of these brethren have passed to their eternal reward. The congregation draws its membership also from Blue Ridge Summit and Deerfield. The church has been characterized by faithfulness and loyalty to the Master's service.

## ST. BENJAMIN'S LUTHERAN CHURCH, NEAR WESTMINSTER, MD.

(SALEM CHARGE.)

*Rev. Stephen Traver, Pastor.*

Salem charge is composed of St. Benjamin's, next to the oldest congregation in Carroll County, and St. John's organized nearly three-quarters of a century later.

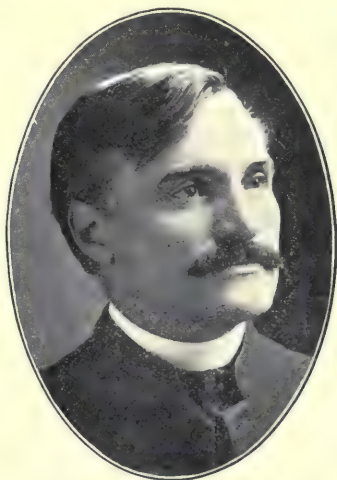
St. Benjamin's church was built on ground donated for the purpose by a man named Greyder and later corrupted into Krider, by which name the church is commonly known to-day. It is located about three-quarters of a mile northwest of Westminster.

The date of organization was August 12, 1761. Early in 1763 the members of the Lutheran and Reformed congregations united in building a log church, which was used until 1809.

In 1809 the two congregations built a two-story brick church, which continued to be used until 1890, a period of eighty-one years. Then, during the ministry of Rev. J. U. Asper, the Lutherans built a new church of their own at a cost of \$4,500.

The church was at one time a part of the Manchester charge, at one time a part of the Uniontown charge, and later a part of the Westminster charge. Since 1887 it has been a part of the Salem charge.

The following pastors have served the church: Rev. Christian Wildbahn, November 23, 1777; Rev. Frederick Gerresheim, June 16, 1782; Rev. John A. Rudisill, June 5, 1813; Rev. Henry Graber (resided at Uniontown), 1821; Rev. Jacob Albert (resided at Manchester), 1831; Rev. Jeremiah Harpel (resided at Manchester), 1838; Rev. Philip Willard (resided at Westminster), 1842-1845; Rev. Cornelius Riemensnyder, 1846-1850; Rev. John Winter, 1850-1853; Rev. Samuel Henry, 1853-1859; Rev. Jacob Martin, 1860-1863; Rev. H. C. Holloway, 1863-1868; Rev.



REV. STEPHEN TRAVER.

O. A. Stroble, 1868-1869; Rev. J. A. Earnest, 1870-1878; Rev. H. W. Kuhns, 1878-1887; Rev. J. U. Asper, 1887-1891; Rev. S. A. Diehl, 1891-1902; Rev. R. W. Doty, 1902-1912; Rev. W. F. Hersh, 1912-1916; Rev. Stephen Traver, 1916-1920.

The Rev. A. G. Null, of Ellicott City, Maryland, is a son of St. Benjamin's.

## ST. JOHN'S LUTHERAN CHURCH, NEAR WESTMINSTER, MD.

(SALEM CHARGE.)

*Rev. Stephen Traver, Pastor.*

St. John's Church grew out of a revival held at Abbott's school house, a short distance from the church, by Rev. Philip Willard, in 1843 or 1844.

The congregation was organized February 11, 1844, with fifty-two members, prominent among whom were the Leisters, Shar-rers, Zimmermans, Houcks, Zinkams, Derrs, Zepps, Weeklys, Hoffmans, and Schaeffers.

The land was given by Daniel Leister and John Reese. The church is often popularly known as Leister's church.

The church was finished and dedicated in 1845. It was repaired in 1864, when it was reroofed, plastered, weather-boarded and painted. The congregation was a part of the Westminster charge until 1886, when Grace Church, Westminster, having determined to support a pastor, St. John's and St. Benjamin's, with the sanction of the Maryland Synod, united in forming the Salem charge. A new church was built in 1898 at a cost of \$5,000.

St. John's has sent one son into the ministry, the Rev. J. E. Lowe, Jr., of Brookville, Pennsylvania.

The two churches own a very modern parsonage in Westminster. There is a joint membership of five hundred fifty members in the charge. The same pastors that served St. Benjamin's served St. John's from Rev. Philip Willard to the present.



## ST. MARY'S LUTHERAN CHURCH, SILVER RUN, MD.

(SILVER RUN CHARGE.)

*Rev. A. G. Wolf, Pastor.*

The Silver Run charge is composed of St. Mary's, at Silver Run, and St. Matthew's, at Pleasant Valley, both of which places are small country villages. The data necessary to a sketch of these congregations is exceedingly meagre; and there are no records from which the necessary information can be obtained.

St. Mary's is a beautiful church edifice, modern in all its arrangements, one of the most handsome in the State, and stands as a monument to the enterprise and devotion of the pastor and the congregation. It is the first exclusively Lutheran church ever built at the place.

The Lutheran and Reformed congregations worshipped together until 1893, when the Reformed dedicated an elegant church, costing many thousands of dollars. The Lutherans tried in vain to sell their interests in the joint property of the Reformed, and also to buy from the sister church. Failing to secure the old site, where they had gone so many years, and which they were loathe to leave, the Lutherans finally purchased a corner lot, and with united effort and generosity have accomplished what seemed almost impossible, namely, the erection of so desirable, beautiful and costly an edifice.

The Lutheran congregation was organized May 31, 1762, under Rev. George Bager. The first church, a log structure, was erected jointly by the Reformed and Lutherans in 1768. In this rude structure the two congregations worshipped until it was replaced by a brick church in 1822.

After seventy-two years of united worship in this second church, the two congregations having attained a membership of nine hundred, it was decided to separate. Hence the two churches.



REV. A. G. WOLF.

On July 14, 1894, the Lutherans laid the corner stone for their new church, on their new location in Silver Run, and two years later, December 21, 1896, it was dedicated free from debt. The property as a whole represented an expenditure of perhaps \$30,000. The indefatigable pastor, the Rev. Herman C. Fultz, supported by such men as E. Z. Mathias, William Yingling, Josiah Lawyer, Samuel Kesselring, and many others, made possible the erection of this beautiful edifice.

During the pastorate of Rev. J. L. Hoffman the church was



ST. MARY'S LUTHERAN CHURCH, SILVER RUN, MD.

completely renovated, interior and exterior, at an expenditure of about \$3,000.

The pastoral succession as nearly as can be ascertained, is as follows: Rev. George Bager, 1762; Rev. John Herbst, 1797; Rev. Henry Graber, 1820; Rev. John Grobp, 1825; Rev. Jacob Albert, 1827; Rev. Jeremiah Harple, 1837; Rev. P. Scheurer, 1842; Rev. Samuel Henry, 1859; Rev. M. J. Alleman, 1869; Rev. J. A. Lake, 1875; Rev. M. J. Alleman, 1877; Rev. O. C. Roth, 1878; Rev. P. Scheeder, 1884; Rev. H. C. Fultz, 1887; Rev. W. H. Earhart, 1896; Rev. H. D. Newcomer, 1904; Rev. J. O. Yoder, 1905; Rev. J. L. Hoffman, 1912; Rev. A. G. Wolf, 1917.

This congregation was taken by a German minister then serv-

ing them, into Western Pennsylvania Synod, in 1845; but being in Maryland it returned to the Maryland Synod in 1878.

Two Sunday school superintendents are living, Claude Lawyer and G. W. Yeiser, the present incumbent. In addition to being superintendent for two years, Mr. Lawyer has been in the council for many years, and its secretary and treasurer. Mr. Yeiser has been in the council and Sunday school superintendent for quarter of a century at different periods. He organized the County Sunday School Association and was its president for thirteen



MR. GEORGE W. YEISER,  
Silver Run, Md.



MR. CLAUDE LAWYER,  
Silver Run, Md.

years; he organized the temperance forces of Carroll County and was their chairman in two hard campaigns, through which the saloons of the county were closed. He has traveled extensively in Bible lands. He was twice delegated by the Maryland Synod to the General Synod and is now Sunday school field worker of the Middle Conference.

St. Mary's for many years has believed in efficiency through organization and adopts all progressive methods in her council and in her Sunday school board. She has two sons in the ministry, Rev. George Bowersox, of Shrewsbury, Pennsylvania, and Rev. Grover Knipple.

## ST. MATTHEW'S LUTHERAN CHURCH, PLEASANT VALLEY, MARYLAND.

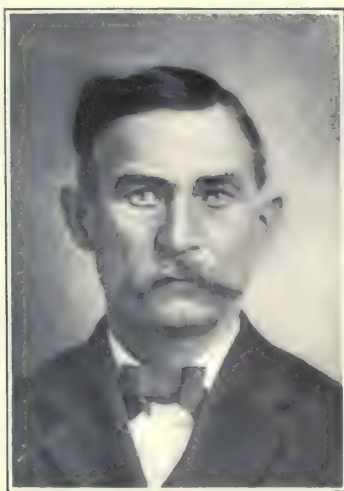
(SILVER RUN CHARGE.)

*Rev. A. G. Wolf, Pastor.*

The village of Pleasant Valley is three and one-half miles from Silver Run and, like the village of Silver Run, has a population of about one hundred fifty. John Myers, Samuel J. Lawyer, George Bowers, Emanuel Myers, Joseph Helvig, members of St. Mary's, were among the brethren who saw the great need of a



MR. JOHN F. UNTERMAHLEN,  
Pleasant Valley, Md.



MR. JEREMIAH KUHNS,  
Pleasant Valley, Md.

church at Pleasant Valley and secured its organization. The congregation is a union of Lutheran and Reformed.

May 24, 1879, the corner stone was laid, and on November 30th of the same year the church was dedicated.

Immediately after the organization of St. Matthew's a joint parsonage was erected at Silver Run, which the minister serving Silver Run charge always occupies. The late Rev. O. C. Roth was the first incumbent. The parsonage is a thoroughly modern and very comfortable home.

St. Matthew's is a commodious church edifice, with seating capacity of four hundred, exclusive of the basement Sunday school room. Recently, under the leadership of Rev. J. L. Hoff-



man, the pastor, the church was renovated, interior and exterior, at an expenditure of about \$3,000, and is now really one of the pretty, neat, comfortable rural church edifices of the Maryland Synod.

The congregation, like St. Mary's, believes in efficiency through



ST. MATTHEW'S LUTHERAN CHURCH, PLEASANT VALLEY, MD.

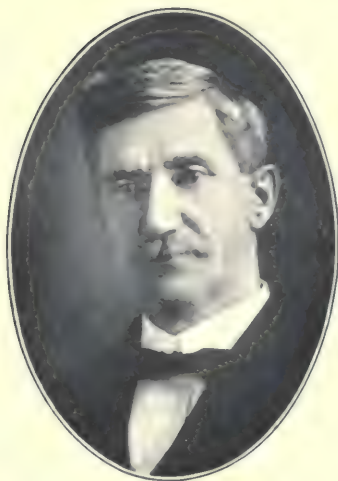
organization, and she promptly meets all her benevolence and current expenditures.

St. Matthew's has a large, well-organized Sunday school, under the leadership of the superintendent, Upton E. Myers, of the Lutheran congregation.

The present officers are as follows: Elders—Jeremiah Kuhns, John F. Utermahlen. Deacons—Edward Welk, Claud Myers, Edward Wantz, and Lee Roy Myers.

## ST. MARK'S LUTHERAN CHURCH, SNYDESBURG, MD.

*Rev. S. J. Derr, Supply Pastor.*



REV. S. J. DERR.

St. Mark's Evangelical Lutheran Church, of Snickersburg, was organized March 23, 1878, by the pastor of Manchester Lutheran Church for the convenience of the members of Immanuel Church, Manchester, residing in that section.

For some years the congregation was only a preaching station of the Manchester congregation, and was not fully and independently organized. Its members continued to enjoy some privileges at the Manchester Church, such as rights of burial and the right to vote for pastor. But in course of time it secured its own

burying-ground and as the older members passed away the younger members developed an independent congregational existence.

The membership has never been large. The church building is the joint property of the Lutheran and Reformed congregations of Snickersburg. The pastor of Immanuel church at Manchester regularly preached at Snickersburg once every four weeks. But with the growing demands upon his time and energy elsewhere even this one service monthly seemed burdensome, and in 1917 the Maryland Synod detached the Snickersburg church from the Manchester charge. Since then the council of Immanuel Church at Manchester has been providing the pulpit supplies for Snickers-



MR. L. G. SNYDER,  
Snickersburg, Md.

burg once each month, and these have generally come from Hampstead. The present membership of St. Mark's is about thirty.



ST. MARK'S LUTHERAN CHURCH,  
SNICKERSBURG, MD.

## ST. JOHN'S LUTHERAN CHURCH, NEAR MYERSVILLE, MD.

(ST. JOHN'S CHARGE.)

*Rev. J. B. Umberger, Pastor.*

St. John's charge is composed of St. John's Church, located at Church Hill, about two miles north of Myersville, and Wolfsville Church, about four miles farther north, at the north end of the famous Middletown Valley.

The earliest available records indicate that St. John's congregation was organized in 1790, during the ministry of Rev. George Hehl, and a humble log church was erected on a tract of about three acres of land bought of Mr. Daniel Gaver for "five pounds of current money." Rev. Hehl served the double office of pastor and parochial school teacher. He lived in a part of the school building which was burned while he occupied it, and his work seems to have closed with that event.

There are some data indicating that this school house had been built as early as 1772, but no records of an organized congregation can be found.

No doubt there was an earlier organization in the community known as "Jerusalem," about a mile and a half southwest of the present location of St. John's Church. There is on record a deed by P. Rodenpiller, dated September 28, 1786, conveying a tract of land called "Second Choice" to Jacob Sagasser, an elder of



REV. J. B. UMBERGER.

the Reformed Church, and Michael Troutman, an elder of the German Lutheran Church, for the joint use of the two churches. On this ground a church building was erected and a burying-ground laid out and used jointly by the two churches. There is frequent reference in the minutes of St. John's council to the sale of this building and the old cemetery there is still cared for by the council of St. John's church; so there must have been an organized congregation, but no records of the organization can be found.

The log building erected in 1790 served as a place of worship until 1830, when it was torn down

and the logs were sold to Mr. George Hark and with them he built a dwelling now owned by Mr. Charles Gaver, son of the late Henry Gaver. On or near the same site the present substantial stone structure, with galleries on three sides, was built in 1830, during Rev. Reek's pastorate. Having stood the storms of nearly ninety years it is still in good repair and not a crack is to be seen in the walls.

St. John's congregation formed a part of the Middletown pastorate, or at least was served by the Middletown pastors from the close of Rev. Hehl's pastorate until 1850, when the Wolfsville congregation was united with St. John's, forming the St. John's charge, under the pastoral care of Rev. David Smith, who served for fifteen months. He was followed by Rev. J. F. Probst, who served from 1851 to 1853. On the sixteenth of October, 1853, Rev. C. Startzman was elected pastor and served until 1860. His ministry was fruitful of much good. During his pastorate, in 1856, St. Paul's congregation, of Myersville, was organized and



connected with the charge and remained in connection with it until 1903, when St. Paul's withdrew and became the Myersville pastorate, and St. John's and Wolfsville congregations again formed the St. John's pastorate and continue so to the present time.

Following Rev. Startzman, Rev. J. M. Graybill was pastor from 1860 to 1862. Then Rev. C. Startzman was recalled January 1, 1863, and served until November 17, 1866. Rev. Hiram Knodle became pastor in July, 1867, and ceased his labors January 5, 1872. Rev. J. J. Kerr became pastor in 1872 and resigned in 1875. Rev. J. C. Forsythe was pastor from December 1, 1875, to



ST. JOHN'S LUTHERAN CHURCH, NEAR MYERSVILLE, MD.

1878. The next pastor was Rev. H. G. Bowers, whose ministry began in March, 1879, and closed in March, 1882. The longest pastorate was that of Rev. A. M. Smith, which began June 25, 1882, and continued to September 25, 1895. Then came Rev. W. L. Remsburg, in 1896, and served till November, 1902. He was the last pastor before St. Paul's withdrew and formed the new pastorate of Myersville. During his term of service the interior of St. John's was rearranged and beautified.

Rev. G. W. Stroup became the first pastor after the charge was divided, taking charge in August, 1904, and resigning April 1, 1910. During his pastorate the parsonage was burned, in 1905,

and immediately rebuilt, and the Wolfsville church was repaired and a vestibule and tower added at a cost of \$1,100 and reopened June 6, 1909.

Rev. W. D. Nicoll became pastor May 1, 1910, and served not quite two years.

Rev. A. H. Burk became pastor April 1, 1913, and served till stricken by death in the midst of his labors, March 28, 1914. He had taken hold of the work with energy and consecration that promised great results when called suddenly to his home above. He drove three miles to Harmony, taught a catechetical class, came home and passed to his reward that same evening.

The charge was then vacant till June 15, 1915, when Rev. J. B. Umberger, the present pastor, was called to the work. During this vacancy it was supplied by students from Gettysburg Theological Seminary. Rev. J. G. C. Knipple, a student, supplied the charge very acceptably during the vacation of 1914.

The parsonage was built by St. John's congregation, in 1850, on a plot of ground adjoining the church grounds, at a cost of \$1,600, of which the Middletown congregation gave \$239. The erection of this parsonage was made memorable and peculiarly sad by the accidental death of Mr. Enos Routzahn, one of the most highly esteemed members of the church, who was killed while assisting in placing some heavy timbers in the building. During the past few years extensive improvements have been made to the church and the cemetery and surroundings.

St. John's congregation has furnished three of her sons for the Gospel ministry: the Rev. J. Elmer Bittle, D.D., son of the late T. F. Bittle, and for many years Missionary Superintendent of the Pittsburgh Synod; and the Rev. Elmer F. Rice and Rev. Clay E. Rice, sons of Mr. and Mrs. M. L. Rice, both of whom are now in the active ministry and rendering efficient service in the Pittsburgh and East Pennsylvania Synods, respectively.

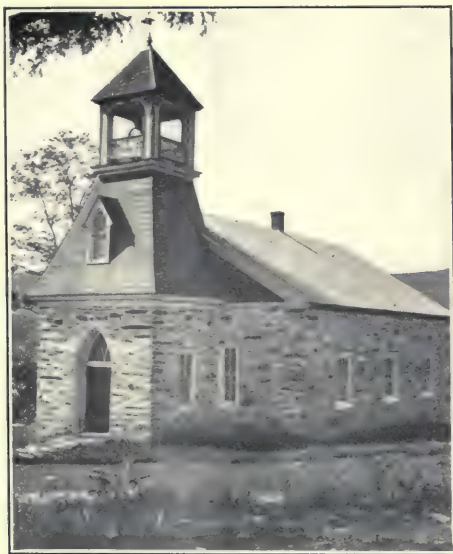
From this community, if not from this congregation, came Drs. Daniel and David Bittle, who figured so prominently in the Lutheran Church and the early history of Roanoke College.

## WOLFVILLE LUTHERAN CHURCH, WOLFVILLE, MD.

(ST. JOHN'S CHARGE.)

*Rev. J. B. Umberger, Pastor.*

The early records of the Wolfsville Church are very meager and deficient. But from the information available it seems to have been organized by Rev. C. C. Culler, then pastor of the Funkstown charge, in 1845, with forty members, and remained in connection with the Funkstown charge until 1850, when it



WOLFVILLE LUTHERAN CHURCH, WOLFVILLE, MD.

was connected with St. John's, forming the St. John's charge. The church was built in 1847. In August, 1912, it was unroofed and otherwise damaged by a storm. After being repaired and re-roofed with metal roofing it was again reopened March 2, 1913, Rev. Null officiating. The repairs cost \$400.

From this congregation the Rev. Lemuel F. Stotelmeyer entered the Gospel ministry.

## TRINITY LUTHERAN CHURCH, TANEYTOWN, MD.

*Rev. L. B. Hafer, Pastor.*

Trinity Lutheran Church, of Taneytown, is one of the landmarks of early Lutheranism in America. No one can fix the date of its beginning, but it was certainly not many years after the first Lutheran beginnings west of the Susquehanna. The oldest record preserved is that of a baptism in 1788. This record is



REV. L. B. HAFER.

made in a book which tells more definitely the story of the church since 1792. At that time the pastor was Rev. John Guenther Wingandt, and this is the first regular pastorate of which we have definite knowledge. The officers of the church at that time were Michael Null and Ulrich Reaver, elders; and Matthew Shriner and John Zumbrum, deacons. The first three of these family names are still on the church record, and the last is well remembered in the community.

The congregation was first known as the "German Lutheran Congregation of Taneytown." Services were conducted exclu-

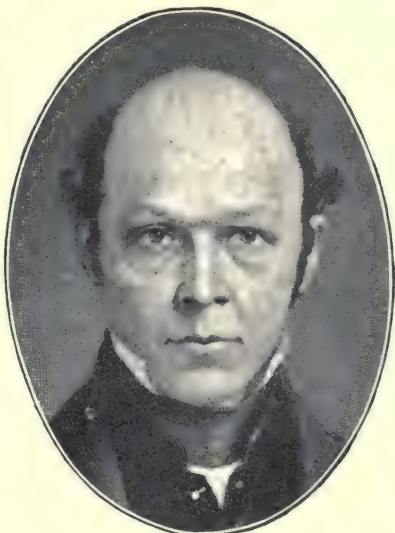
sively in the German language until 1828, when the demand for English preaching became so strong that an English assistant was secured for the pastorate. From that time until several years after the civil war both languages were used, and now for nearly a half century the services have been in English only.

During the latter part of the eighteenth century this congregation was served by pastors who were not resident, but about the beginning of the nineteenth century this became the center of a pastoral charge, which included at various periods, Emmitsburg, Fountaindale, Mount Joy, Baust, Uniontown, Winters, Mount Union and Keysville. Some of the pastors were almost entitled to be called itinerant missionaries, so faithfully did they labor to establish the church in all the surrounding communities. Their work abides even to the present time. In Taneytown especially



was there great success in gathering people into the church, so that from the early records this appears as a large congregation. There are now about six hundred seventy confirmed members.

Five buildings have been used in the history of this congregation. First the Lutherans, with the Reformed and Presbyterian congregations, used in common for many years a frame building that stood on ground which is now part of the Reformed cemetery, but in 1811 the congregation laid the corner stone for a building where the church now stands, and two years later the structure was formally dedicated. About thirty years later this building was remodeled and enlarged. Beginning in the fall of 1870 a new church was built, and after more than twenty-five years that building was so extensively remodeled, enlarged and improved as to give the present beautiful and commodious church all the appearance of an entirely new structure. This was dedicated May 9, 1897.



REV. EZRA KELLER, D.D.

The list of pastors of this congregation, as far as can be ascertained, includes eighteen: John G. Wingandt, 1788-1795; John F. Ruthrauff, 1796-1799; John David Young, 1800-1803; John Grobp, 1803-1828; John N. Hoffman, 1828-1833; Samuel D. Finckel, 1834-1837; Ezra Keller, 1837-1840; Solomon Sentman, 1841-1858; Levi T. Williams, 1858-1867; Peter Bergstresser, 1867-1874; W. H. Luckenbach, 1875-1878; Samuel G. Finckel, 1878-1883; Oliver C. Roth, 1883-1889; George W. McSherry, 1890-1896; D. Frank Garland, 1896-1899; Charles A. Britt, 1899-1904; William E. Wheeler, 1904-1910; Luther B. Hafer, since March 1, 1911.

Most of these terms of service have been short. One conspicuous exception among the German pastors was the last, Rev. John Grobp, who served a quarter of a century, and then continued to live in the community. His body rests in the cemetery here. Rev. Solomon Sentman was the most notable exception among the

English pastors, serving over seventeen years. No man ever left a deeper impression than he, the most missionary of them all. Rev. Ezra Keller attained distinction as the founder of Wittenberg College soon after leaving Taneytown.

In a history so long as that of this congregation there have been, of course, many persons whose life and work would be worthy of mention, but on account of the limitation of space no fair individual mention is possible, so that we do not venture into that except to note the sons that the congregation has given for the ministry. These, in chronological order are: Rev. Nathan



TRINITY LUTHERAN CHURCH, TANEYTOWN, MD.

Cornell, Rev. Milton Valentine, D.D., LL.D., Rev. Henry Reek, Rev. John W. Kregle, Rev. Jacob A. Clutz, D.D., and Rev. Charles W. Hess. Some of these, as is well known, rose to position of eminence in the church. The last two are still in the service, Dr. Clutz in the Seminary at Gettysburg, and Rev. C. W. Hess an honored pastor in the Maryland Synod. Besides these, Daniel E. L. Mehring prepared for the ministry, but died in 1856, just before completing his course in the seminary; and Verle E. C. Snider, a student for the ministry and volunteer for the foreign field, laid down his life in France, 1918.

This congregation cannot lay claim to great distinction in any particular, but it can fairly be said that in all its history it has

maintained at least a fair average, and generally there has been a steady, even, if not rapid, progress. The greatest advance in recent years has been in the matter of church finances, so that the congregation stands to-day with its valuable property free of debt, with a good beginning of an endowment for the cemetery fund, with good balances in nearly all its treasuries, and contributing much more largely to the general benevolences of the church than in former years. There is still room, however, for much progress before the limit of ability shall have been reached.

For a more satisfactory, though by no means complete, sketch of the history of this congregation, the reader is referred to "A Brief Sketch of Trinity Lutheran Church, Taneytown, Md." This was written by Rev. L. B. Hafer and was published by the congregation in 1911, in connection with the celebration of the centennial anniversary of the laying of the corner stone of the first separate building. It is available by application to the pastor, or at the seminary library at Gettysburg.

## ST. JOHN'S LUTHERAN CHURCH, THURMONT, MD.

*Rev. W. C. Waltemyer, Pastor.*

The St. John's Evangelical Lutheran congregation of Thurmont was organized about 1760. The first building was located about a mile northeast of the town and was called Appel's Church. The property was held jointly with a Reformed congregation. Unfortunately many of the early records of the congregation were accidentally destroyed, with the result that we have only a traditional knowledge of the events of those first years.

In the year 1857 the Lutherans decided to relinquish their rights in the Appel's Church and build in the town itself. That same year a splendid structure was erected. It was of brick and stone, with Sunday school rooms in the basement and the church audi-



REV. W. C. WALTEMYER.

torium above. During the pastorate of the Rev. J. H. Barb, D.D., a pipe organ was installed. In 1909, during the pastorate of the late Rev. M. L. Beard, a new and larger church building was erected on the site of the former one. This present building is of brick and attractive and commanding in appearance. The Sunday school rooms are on the first floor and above is the main auditorium with a seating capacity of three hundred and fifty. The interior is most attractive and is churchly in all its appointments. The congregation in 1917 purchased and improved the



ST. JOHN'S LUTHERAN CHURCH, THURMONT, MD.

modern and comfortable residence next door to the church for a parsonage. The present value of the church property is conservatively placed at \$20,000.

The following pastors have served the congregation: Rodenlaub, D. F. Schaeffer, F. Haas, J. G. Grubb, Michael Wachter, S. W. Harkey, Reuben Weiser, J. J. Remensnyder, J. Richards, G. W. Anderson, 1853-1856; W. Hunt, 1856-1861; S. Curtis, 1862-1866; John Unruh, 1866-1871; John J. Summers, 1871-1877; W. C. Wire, 1877-1887; J. H. Barb, D.D., 1887-1896; Arthur Bredenbeck, 1897-1898; W. S. T. Metzger, 1899-1903; C. E. Keller, D.D., (supply 1903-1906); M. L. Beard, 1906-1915; W. C. Waltemyer, 1916- ——. The Rev. Prof. Abdel Ross Wentz, Ph.D., acted as supply one year (March, 1918-March, 1919), while



the present pastor, Rev. W. C. Waltemyer, was serving as chaplain in the United States Army.

Three sons of the congregation attended our educational institution at Gettysburg in preparation for the ministry. Warren Demuth left the seminary to enter the Episcopal Church. Luther S. Black entered the Lutheran ministry in 1888, but in 1908 became a minister of the Presbyterian faith. Edgar J. Eyler had but one more year at the seminary when responding to the call of patriotism became an officer in the United States



MR. GEORGE J. TREXLER,  
Thurmont, Md.



MR. LESTER S. BIRELY,  
Thurmont, Md.

Army and bravely died on the field of battle early in the fall of 1918.

The congregation in this year of 1919 has among its members four veterans of the Civil War. There were thirty young men to represent her in the World War, and three of them gave their lives for their country.

St. John's has been blessed in having a continuous line of strong, efficient and zealous laymen. Conspicuous among those of earlier days were: Joseph E. Webster, who entered into his eternal reward in 1891, and who for more than thirty consecutive years was superintendent of the Sunday school; John Rouzer, who died in 1892, a most liberal contributor and earnest worker; Van B. Osler, who died in 1901, Sunday school superintendent, choir leader and frequently a member of the church council; Judge William J. Black, who died in 1902, a man of keen men-

talitv and deep spirituality, a strong leader; and Col. John R. Rouzer, who passed away in 1915, Sunday school superintendent and active in the church council.

The present active laymen are worthy sons of their church fathers. A few of the present-day leaders are: Senator J. P. T. Mathias, formerly Sunday school superintendent and active in the church council; John G. Jones, active and efficient in all phases of church work; George J. Damuth, zealous and most dependable; Lester S. Birely, for six years the efficient superintendent of the Sunday school and a strong leader in the general work of the congregation; George J. Trexler, the present enthusiastic superintendent of the Sunday school and vice-president of the church council. The photographs of the last named two laymen appear with this sketch.

The organizations within the congregation continuously have been directed by efficient and godly men and women. The chief organizations are the Sunday school, the Mite Society and the Woman's Missionary Society.

The Sunday school has been a vital help in the building up of the congregation both materially and spiritually. Besides those whose names have already appeared as active in the Sunday school, mention should be made of the following splendid workers: Franklin Dotterer, Miss Linnie McGuigan, Miss Maude Weller and Miss Grace Henshaw.

The Mite Society, with ninety women in its membership, has contributed untold energy and much money to our local work. Mrs. L. R. Waesche, Miss Estelle Castle and Mrs. Belva A. E. Birely have been excellent leaders.

The Woman's Missionary Society has been a real blessing. Its members have combined knowledge with zeal and the result has been that the congregation has always had an intelligent interest in missionary activity. Mrs. Harriet Landers, Mrs. Jas. A. McGuigan, Mrs. H. C. Foreman, Mrs. Ruth M. Jones, and Mrs. Levi Leatherman, all of whom are still active, have been enthusiastic members for years.

St. John's Church of Thurmont has a present communicant membership of three hundred, a Lutheran consciousness and a world-wide vision of service for the Master.

## ST. JAMES' LUTHERAN CHURCH, UNION BRIDGE, MD.

(UNION BRIDGE CHARGE.)

*Rev. W. O. Ibach, Pastor.*

In the summer of 1881, John W. Angel, Abram E. Null, H. H. Rowe, members of Mount Union, and Rev. D. B. Floyd, pastor at Uniontown, began to agitate the question of building a Lutheran church at Union Bridge. D. C. Derr, a Lutheran, and Professor James Yates, a Presbyterian, residents of the town, coöperated. October 23, 1881, at a congregational meeting at Mount Union, it was decided to disband as a congregation and unite with the Lutherans in and around Union Bridge in an effort to build in the growing town. That same evening Rev. D. B. Floyd preached the first Lutheran sermon there and continued the services every two weeks, the little band worshipping in Ander's Hall. Twenty-one Lutherans in the place united with those from Mount Union and a committee was appointed to secure a lot and funds for building. At a meeting of the Middle Conference of the Maryland Synod at Taneytown, October, 1881, a committee consisting of Revs. D. B. Floyd, George Diehl, D.D., H. W. Kuhns, John W. Angel, and D. C. Derr, was appointed to encourage the movement. The removal of the chairman of this committee from the bounds of the Synod delayed the work.

The corner stone was laid May 24, 1883, and the church was dedicated January 1, 1884, at the cost of \$4,000.

Some of the members at Mount Union who had voted to remove to Union Bridge, changed their minds and remained with the old church. This was followed by a reorganization at Union Bridge and weakened the young congregation. During the summer of 1884 and winter of 1885 the new church was supplied from the seminary at Gettysburg. In May, 1885, Rev. C. L. T. Fisher was elected pastor and assumed charge.



REV. W. O. IBACH.

During his pastorate of a little more than a year considerable accessions were made to the membership and Messiah Lutheran Church of Freedom with St. James' were formed into a charge, the pastor receiving financial aid also from the Board of Home Missions.

Rev. Fisher resigned June 30, 1886, and was succeeded by Rev. M. E. McLinn. During his pastorate, St. James' built an elegant parsonage at a cost of \$2,600. On his resignation in 1890, the charge was divided and Keysville and Union Bridge made a pastorate.

On March 31, 1891, Rev. G. G. M. Brown became the first pastor of the new charge. He labored faithfully and successfully until December 1, 1893.

Rev. R. L. Patterson became Rev. Brown's successor June 10, 1894. The church made steady and solid progress and the debt on the parsonage was reduced from \$2,100 to \$375. In 1897 negotiations were begun for the addition of Mount Tabor congregation, Rocky Ridge, to the charge. Largely through the efforts of the pastor this arrangement was consummated on October 1, 1897. Rev. Patterson closed his labors on September 24, 1899.

Rev. G. W. Enders, Jr., began his pastorate on December 1, 1899. He labored faithfully and was instrumental in paying the mortgage indebtedness and floating debt of \$1,810, besides making repairs to church and parsonage. Rev. Enders resigned September 1, 1905, and was succeeded October 1, 1905, by Rev. O. E. Brengener, who continued his labors until December 31, 1912.

Rev. G. A. Royer began his labors October 1, 1913. During his pastorate the church was thoroughly remodeled, so much so that virtually a new church was the result. It was modernized and on the completion of the work was pronounced the most beautiful church in the community. Rev. Royer closed his pastorate January 31, 1916, and was succeeded by Rev. W. O. Ibach, on July 1, 1916, the present pastor. St. James' is composed of a loyal, consecrated band of workers. About ten years ago the congregation lost many of its good workers when the railroad shopmen were moved to Hagerstown. The remaining members took on renewed courage and by hard work have kept the work moving.

In the summer of 1919 it was resolved to build a social hall. This was felt to be necessary in order to care for the development of the young people and impress upon them that the church is their spiritual home.



## MOUNT TABOR LUTHERAN CHURCH, ROCKY RIDGE, MD.

(UNION BRIDGE CHARGE.)

*Rev. W. O. Ibach, Pastor.*

This congregation was organized in 1873. Owing to the lack of records very little information of the early history is to be obtained. On March 4, 1874, the corner stone was laid of the Mount Tabor Lutheran and Reformed Church. This marked a definite point in the spiritual development of the community. The first regular pastor was Rev. W. C. Wire, who entered upon his labors in 1876. Rev. J. H. Barb began his labors on November 17, 1887, and served the field until February 17, 1896. The above pastors served the Thurmont charge of which Mount Tabor was a part. On October 1, 1897, the congregation became part of the Union Bridge charge, at which time Rev. R. L. Patterson assumed pastoral relationship and faithfully ministered until October 1, 1899. From this time to the present the pastors of the above charge have ministered to the spiritual needs of Mount Tabor.

During the pastorate of Rev. G. A. Royer the church was renovated and modern furnishings secured. A two-manual pipe organ was installed and the church frescoed. In 1917 stained glass memorial windows replaced the old windows; a beautiful altar painting, representing "Christ, the Comforter," also a memorial; and a complete electric plant and motor for the organ, were purchased. Thus this rural congregation is worshipping in a plant that is up-to-date in all particulars.

On August 30, 1919, six acres comprising a beautiful grove near the church were purchased and permanent buildings will be erected to care for the social needs of the congregation.

## KEYSVILLE LUTHERAN CHURCH, KEYSVILLE, MD.

(UNION BRIDGE CHARGE.)

*Rev. W. O. Ibach, Pastor.*

This congregation was organized October 21, 1872, under the pastoral supervision of Rev. P. Bergstresser, who was pastor of Trinity Church, Taneytown. Most of the charter members were from Trinity congregation. From the time of the organization

until made part of the Union Bridge charge, in 1889, the pastoral supply was somewhat irregular, as it was too weak to support a regular pastor and had no connection with any charge. The pastors at Taneytown as a rule supplied Keysville. Sometimes a student from the seminary at Gettysburg preached for them during vacation. Since it has become a part of a charge and has enjoyed the regular ministrations of a pastor it has grown steadily.

Since its organization it has worshipped in a union church, owned by the Reformed and Lutheran congregations. In the spring of 1919 it was decided that a new church home of its own was necessary to maintain its congregational life and its share in the building was sold to the Reformed brethren. Preparations were immediately made to secure a site for the new building and Brother and Mrs. Kisor presented an acre, beautifully located on the Taneytown road, one dollar being paid so that a clear title could be obtained. Active work is going on and materials are being secured to complete the structure within the next year. Ground for the new building was broken on September 6, 1919. When this is completed this congregation will have a dignified and substantial house of worship and be in the best position to minister to the spiritual needs of its devoted people.

The following pastors have served the congregation: Rev. P. Bergstresser, 1872; Rev. L. T. Williams, 1874; Rev. E. S. Johnston, 1876; Rev. M. L. Beard, 1877; Rev. J. U. Asper, 1886; Rev. O. C. Roth, 1887; Rev. L. DeVoe, 1889; Rev. M. E. McLinn, 1890; Rev. G. G. M. Brown, 1891; Rev. R. L. Patterson, 1894; Rev. G. W. Enders, Jr., 1899; Rev. O. E. Bregenzer, 1905; Rev. G. A. Royer, 1913; Rev. W. O. Ibach, 1916.

## ST. LUKE'S LUTHERAN CHURCH, NEW WINDSOR, MD.

(UNIONTOWN CHARGE.)

*Rev. B. E. Petrea, Pastor.*

This large charge, located in Carroll County, Maryland, is composed of four country churches: St. Luke's (Winter's), Emanuel (Baust's), Mount Union (Middleburg), St. Paul's (Uniontown), and was formed on October 1, 1870.

About the year 1766, Francis Winter, one of the earliest settlers in the neighborhood of what is now New Windsor, this county, received an application from German colonists near Lan-

easter, Pa., for land for farming purposes, and for the erection thereon of a prospective Lutheran church of the Augsburg Confession. Family after family arrived and took up land in this vicinity, then part of Frederick County. In 1772 a log church was erected for a house of prayer; but the congregation was not organized until January 1, 1783, under the pastoral care of Rev. Johann Daniel Schroeter, when the Ecclesiastical Discipline of the Church was submitted and adopted by the congregation.

On May 31, 1784, the first officers of the church were elected and installed. They were: Elders—Francis Winter and Henry Craul. Deacons—Jacob Haintz and George Spangler. Pastor—Johann Daniel Schroeter. The old log church becoming inadequate for the increase in population, it was resolved by the congregation to build a new and more commodious edifice, which was accomplished in the year 1875. The original records, written in the German script, are well preserved. The present church has been repaired and remodeled several times, once under the pastoral care of the Rev. G. W. Baughman, later under the care of the Rev. W. E. Saltzgiver. Extensive repairs were made by the last named pastor at a cost of \$2,500.

The congregation is alive to the up-keep and beautifying of its own church property. It has a large and very active Ladies' Aid Society. Plans are being made for the organization of a Lutheran Brotherhood in the Uniontown charge. Two legacies have been applied by the congregation, one of \$400, the other of \$300. Of the first, known as the Fannie Engleman legacy, \$300 was given to missions and \$100 to the Deaconess Home in Baltimore. The other, known as the E. J. Frountfelter legacy, in amount of \$300, was given to missions. The duplex envelop system is used by all churches in the pastorate. The present membership is one hundred thirty. The prospects for future growth are relatively good. The present congregation is very much scattered.

The list of pastors is as follows: Rev. Johann Daniel Schroeter, 1783; Rev. John Grobp, Rev. Michael Wachter, Rev. Reu-



REV. B. E. PETREA.

ben Weiser, Rev. Ezra Keller, 1836-1842; Rev. Solomon Sentman, 1842-1843; Rev. Philip Willard, 1843-1845; Rev. C. Reimensnyder, 1846-1849; Rev. John Winter, 1849-1852; Rev. Samuel Henry, 1853-1859; Rev. Jacob Martin, 1859-1863; Rev. H. C. Holloway, 1863-1868; Rev. P. A. Stroble, 1868-1869; Rev. John F. Diener, 1870-1872; Rev. C. W. Anderson, 1873-1876; Rev. D. B. Floyd, 1876-1881; Rev. W. E. Delp, 1882-1890; Rev. J. R. Williams, 1890-1893; Rev. G. W. Baughman, 1893-1914; Rev. W. E. Saltzgeber, 1915-1918; Rev. B. E. Petrea, 1919- —.

## EMMANUEL (BAUST'S) LUTHERAN CHURCH, CARROLL COUNTY, MD.

(UNIONTOWN CHARGE.)

*Rev. B. E. Petrea, Pastor.*

Emmanuel Church is the second oldest in the Uniontown charge. It is popularly known as Baust's Church. The ground on which it stands, including the cemetery, was deeded by Valentine Baust and his wife, Maria Elizabeth, to John Hahn and Peter Shoemaker on the tenth day of January, 1794, as a site for a schoolhouse and church. The dates of laying the corner stone and of the dedication are not known.

The first building was of logs and stood about one hundred yards northeast of the present building. A new brick building was erected in 1815, with high arched windows, two stories high, with galleries, wine-glass pulpit and sounding board. This was vast improvement on the old log church with its rough boards for benches.

The congregation was incorporated in 1835, and in 1868 the church was repainted and frescoed at a cost of \$700.

In the year 1907, June 16, under the pastoral care of the Rev. G. W. Baughman, the corner stone was laid for the erection of a new building. The old building had been used ninety-two years. On April 26, 1908, the new building was dedicated. The present building is of brick, is gothic in design, and is a thoroughly modern building. The main auditorium, thirty-four by fifty feet, and the Sunday school room, eighteen by thirty-two feet, which can be thrown into one, will seat 400. The building cost about \$10,000. The building is jointly owned by the Lutherans and Reformed. The present membership is one hundred sixty. The congregation is scattered. The prospects for future growth are bright. A good Sunday school and Missionary Society are at



work. At present a nice comfortable house is being built, where the original log house stood, for the use of the sexton.

There is no list available of the earliest pastors, but it seems probable that they were the following: Rev. John Herbst, 1797; Rev. Henry Graeber, 1820; Rev. John Grobp, 1825; Rev. J. W. Hoffman, 1831; Rev. S. D. Finckle, 1834; Rev. Ezra Keller, 1837.

Then follows the same line of pastors that served St. Luke's down to the present time.

## MOUNT UNION LUTHERAN CHURCH, MIDDLEBURG, MD.

(UNIONTOWN CHARGE.)

*Rev. B. E. Petrea, Pastor.*

Mount Union Church, situated two miles east of Middleburg, was built in the summer of 1857, as a union church to be held jointly by the Lutheran and Reformed congregations. Abram F. Null, John Angel, Sr., John Koons, John Feeser and John W. Angel were the leading persons in the erection of the church. It was dedicated in 1858, and the congregation became a part of the Taneytown charge. In 1860 it was taken from the Taneytown and united with the Woodsboro charge, and in 1869 was made a part of the Uniontown charge, which was formed during that year, and of which it is still a part.

The Lutherans, during the pastorate of Rev. G. W. Anderson, proposed to buy the interest of the Reformed or sell to them, but they could do neither. In 1882 a number of the members proposed building a new Lutheran church in Union Bridge, which was afterwards done, resulting in the loss of some of the best members of Mount Union church. For a number of years Lutheran services were discontinued, with the hope of drawing the entire congregation to Union Bridge. Failing in this, during the pastorate of Rev. W. S. Delp, and through his untiring energy and that of some of the laymen who still held to the old church, it was remodeled and rededicated, and the congregation reorganized. The Reformed having in the meantime abandoned it, the Lutherans took new hope, and with united effort developed a live, progressive congregation.

It was incorporated 1903, by the Rev. G. W. Baughman. Under the wise and efficient leadership of Rev. Baughman in 1903 the congregation resolved to build a new church. The cor-

ner stone was laid August 20, 1905, and the building dedicated March 25, 1906. The present membership is seventy. The Missionary Society, the Sunday school and the Young Peoples' Christian Endeavor, under the zealous efforts of Miss Lizzie Birely, are doing good work. Special mention should be made of the Christian Endeavor. It has carried off the Carroll County banners many times. The church property is in excellent repair.

The following pastors have served the congregation: Rev. L. T. Williams, 1858; Rev. George H. Beckley, 1859; Rev. S. W. Owen, 1866; Rev. J. F. Diener, 1870, and all the succeeding pastors of the Uniontown charge.

## ST. PAUL'S LUTHERAN CHURCH, UNIONTOWN, MD.

(UNIONTOWN CHARGE.)

*Rev. B. E. Petrea, Pastor.*

St. Paul's church, located at Uniontown, a small country village, is the youngest and smallest congregation in the charge, and still retains its youth and vigor. The congregation was organized October 1, 1870. Only one charter member is still living. The original members came partly from St. Luke's and partly from Emmanuel. The corner stone was laid October 24, 1874, and the church was dedicated June, 1875. The congregation was incorporated in 1887.

The building is a neat frame structure. Close by the church stands the parsonage of the pastorate, owned jointly by the four churches. The church has twice been renovated and remodeled. The present membership is sixty-five, generally very active. The Sunday school is alive and active. The Missionary Society and the Young People's Christian Endeavor are at work.

Special mention must be made of her three sons in the active ministry. They are the Rev. G. W. Englar, D.D., now at Bethany Church, Pittsburgh, Pa.; the Rev. Hixon T. Bowersox, at St. James' in York, Pa., and the Rev. Harry F. Baughman, a son of the former pastor, Rev. G. W. Baughman, now at St. Stephen's, Pittsburgh, Pa. Two other boys in the congregation are thinking of entering the ministry. One young lady has partly completed the course for deaconess work at Baltimore. The pastors are the same as those for St. Luke's of the Uniontown charge.

## UTICA CHARGE.

*Rev. Charles A. Shilke, Pastor.*

The Utica charge, formerly known as the Monocacy Valley charge, comprises four congregations: St. John's at Creagers-town, Bethel, St. Paul's at Utica, and St. Paul's at Walkersville. The parsonage is located in Walkersville and for that reason the charge is sometimes referred to as the Walkersville charge.

## BETHIEL LUTHERAN CHURCH, FREDERICK COUNTY, MD.

(UTICA CHARGE.)

*Rev. Charles A. Shilke, Pastor.*

During the eighteenth century, German settlers filled up and occupied every part of the Monocacy Valley. Small centers of population formed at Utica, where a schoolhouse was built about one hundred and sixty years ago, in which the Lutherans, with three or four other denominations, held occasional services. Amid such places as Mountain-dale, near the Fishing Creek Gap, and Yellow Springs, Charlesville and Hansonville, which had each a schoolhouse, was a central point, now called Bethel. A schoolhouse was built there about 1760, which stood near where the church now stands, and on ground now enclosed in the graveyard. Here the Lutheran pastors of Frederick, who had members living in this section, preached occasionally. John Andrew Krug, pastor of Frederick from 1771 to 1796, gave these people an occasional sermon and buried their dead. David F. Schaeffer, who became pastor of Frederick in 1808, also filled occasional appointments in the school house. But the people all this time belonged to Frederick and went there for the holy communion.



REV. CHARLES A. SHILKE.

Rev. Michael Wachter, a native of this section, who was licensed in 1821, and received ordination in 1831, also assisted Rev. Shaffer in his work and preached in the schoolhouse occasionally. Still it was a mere supply under the Frederick pastors.

After Dr. D. F. Schaeffer's death, Rev. Simeon W. Harkey, his successor at Frederick, also took charge of this schoolhouse appointment.

He had the revivalistic temper, and awakening the community, they desired a church and the means of grace in their midst. In the spring of 1838 ground was broken, the wall built, and the



BETHEL LUTHERAN CHURCH, FREDERICK COUNTY, MD.

corner stone laid of a union church. The church was dedicated that same year, Dr. Harkey and the Reformed pastor holding the feast of dedication. Dr. Harkey, of Frederick, tall, spiritual and active to the last, resigned in August, 1850, and hence his services at Bethel also closed at that time.

Rev. George William Anderson now accepted the charge, composed of Creagerstown, Utica and Bethel. He began his labors on January, 1853, and lived at Creagerstown, being unmarried. He served the charge until the autumn of 1856, when he married, resigned and served the church elsewhere for many years.

Rev. William Hunt became pastor in the fall of 1856 and served over four years. His first communion was held October, 1856,

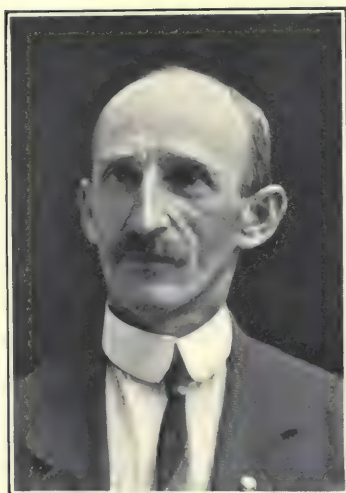


and his last May 26, 1860. His highest number of communicants was fifty-seven.

Rev. William H. Harrison became pastor on July 1, 1860. His pastorate continued until 1862, when he resigned to enter upon educational work, for which he was well adapted, as he was a man of more than ordinary ability.

His successor was Rev. S. Curtis, whose baptisms date from August 22, 1862. His labors closed August 1, 1866. He was a faithful shepherd and served many years in the ministry.

Rev. John Unruh served this charge from August 1, 1866, and continued five years. He baptized fifty children and confirmed



MR. SPENCER E. STUP,  
Bethel Lutheran Church.



MR. CHARLES T. STULL,  
Bethel Lutheran Church.

thirty-three persons, some of whom are our substantial members to-day. On November 18, 1866, his first communion, ninety-two members availed themselves of that grace. This was the largest on record to that time. Father Unruh served five years, closing his labors August 1, 1871.

His successor was Rev. J. Summers, and his charge consisted of Creagerstown, Utica and Bethel. Many members were received and the church was built up. He served for six years, from 1871 to 1877. Twenty-two were confirmed and others were received by letter and baptism.

Rev. S. A. Hedges became pastor of the charge November 1, 1877, and he continued in the charge for six years, during which

time his labors were abundant. He received forty-seven into the church.

In 1881 a movement was made to rebuild the old church, which had always been a union church, Lutheran and Reformed. But a majority of the Reformed, desiring their own church, withdrew under the direction of Rev. Hench, to Charlesville, where they established a church and cemetery.

The Lutherans, under a competent building committee composed of the pastor, S. A. Hedges, Abraham Michel, Henry Wachter, Philip Wachter and Lewis H. Wachter, leveled the old building and built the present well adapted and comfortable house of worship. It was dedicated on May 28, 1882, Rev. Hedges performing the holy act of consecration. The church cost about \$3,000. It has been improved since and will remain a monument of the fidelity and piety of the fathers of the church. Rev. Hedges closed his labors November 1, 1883, and removed from the charge.

John Milton Snyder became pastor of the charge on September 1, 1884, and continued in the charge to January 1, 1889. He lived in the parsonage at Lewistown, which had been purchased during the early part of Rev. Hedges' ministry. Bethel now had one hundred members. Rev. Snyder confirmed thirty-four adults and baptized fifty children. His labors were appreciated and his ministry successful.

Rev. J. E. Zerger assumed the labors of the pastorate in the spring of 1889. His records are meager, but we learn that he received twenty-two members, baptized ten infants, and held communion six times, the last being April 3, 1892, indicating a three years' service.

John U. Asper became pastor of the charge in July, 1892. His first sacramental feast numbered only thirty-seven. His last communion on record notes fifty-one members communed. His pastorate was very fruitful, and continued until November 1, 1905, a period of thirteen years and four months.

In 1893 Walkersville congregation was received into the charge and it then consisted of four congregations. Rev. Asper resigned the charge on November 1, 1905.

Rev. G. W. Crist, who became pastor July 4, 1906, continued his pastorate until his death, July 8, 1914. He was an efficient pastor and loved by all.

On February 14, 1915, Charles A. Shilke, then a student in the Seminary at Gettysburg, was called to be pastor. Immediately after graduation, May 20, 1915, he took charge of the work and is the present pastor.

## ST. JOHN'S LUTHERAN CHURCH, CREAGERSTOWN, MD.

(UTICA CHARGE.)

*Rev. Charles A. Shilke, Pastor.*

The Creagerstown church enjoys the distinction of being the oldest in the Maryland Synod. It is nearly twice as old as the venerable Synod herself, was twice visited by the patriarch Muhlenberg, is mentioned by him in the Halle Reports, and is the mother of the flourishing church at Frederick.

St. John's, of Creagerstown, is the direct successor of the old



ST. JOHN'S LUTHERAN CHURCH, CREAGERSTOWN, MD.

Monocacy church, which was built early in the fourth decade of the eighteenth century, about 1734. For an account of this earliest of Lutheran settlements in Maryland the reader is referred to Chapter One. The first church building served the purposes of the congregation for nearly sixty years.

The organizer of this congregation was in all probability the Rev. John Casper Stover, the same who organized Christ Church in York, and a number of churches in Berks and Lebanon Counties. The first pastor who served the congregation with any de-

gree of regularity was the Rev. David Candler, whom Stover ordained in 1743. Candler resided at Conewago (now Hanover), and ministered to four congregations: York, Conewago, Monocacy, and Frederick. After his death in December, 1744, the congregation fell for a short time under the influence of Lars Nyberg, the Swede, who had secretly espoused the Moravian faith. When his sinister purposes were discovered the doors of the church were closed against him. Then the congregation became a victim of several impostors, such as Carl Rudolph (1746), and Empiricus Schmidt (1747).

But these irregularities ceased with the visit of the patriarch Muhlenberg, in 1747. Muhlenberg preached and prayed and administered the Lord's Supper. He also wrote in their church book a set of articles of faith and fellowship. These articles were signed by the six wardens and twenty-six other members of the congregation residing at Monocacy and Frederick. This was on June 24th.

On June 25th Muhlenberg visited Frederick, where he preached in the new church and administered the communion to such as were hindered by the rain from coming to Monocacy the previous day. He also baptized children and then returned to Monocacy for the night. Muhlenberg regarded Frederick as part of the Monocacy charge.

Rev. John H. Schaum, of York, paid occasional visits to Monocacy church, and Valentine Kraft, an aged pastor opposed to Muhlenberg, who settled in Frederick in 1749, rendered some services for a year or two. After his death Schaum again preached, during 1751 and 1752, and gave counsel. He also counteracted the evil influence of a man named Streiter, who was exceedingly zealous in his efforts to gain influence and serve the congregations.

In May, 1752, Frederick and Monocacy called Rev. Bernard Michel Hausihl, a gifted, educated and regularly ordained pastor. He served from 1752 to 1758. Streiter's opposition caused him much trouble in Frederick, but at Monocacy and elsewhere his labors were blest and the divisions were healed. In 1758 Hausihl removed to Reading.

Muhlenberg now paid another visit. The Germans desired him to become their pastor, hoping to have exemption from the taxes assessed for English preaching, as Muhlenberg could preach in both languages. But he could not accept. The charge then suffered a vacancy of five years, except occasional supplies.

Rev. John C. Hartwick was one of these. In June, 1762, he dedicated the new Lutheran church at Frederick. Monocacy was

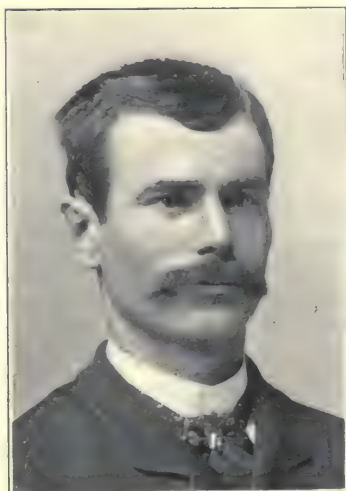


dependent upon its school teacher, who also soon failed. The charge even offered to pay the fare of a minister from Germany, but none came until 1763.

In 1753 Rev. Samuel Schwerdfeger was licensed by John C. Stoever and Tobias Wagner. He spent some time at York and Conewago. He was opposed to Schaum at York, and came in 1763 to Frederick, having been examined and ordained by the Ministerium in 1762. He served the charge until 1768, when he



MR. ROY W. HANKEY,  
Creagerstown, Md.



MR. JOHN M. AHALT,  
Creagerstown, Md.

made a trip to Europe. Upon his return in 1770, he came to his old field, but they received him coldly. He then went to Albany, N. Y.

John Andrew Krug, of Reading, came to the Monocacy charge in April, 1771. He served the Monocacy church during his entire pastorate of twenty-five years. He lived in Frederick, which church now had the lead. During his pastorate the old Monocacy church became unfit for use and a union church was built at Creagerstown in 1791. It was of logs, and was afterwards weatherboarded. It stood about twenty feet northwest of the brick church, a little nearer the street. We believe this was the first church in Creagerstown, and the immediate successor of the old Monocacy church, as there is a dead silence of any other church building between this and the Monocacy of 1734.

A cemetery was provided for the church, and for more than a century have the people buried their dead hard by the church,

until it has become a large, well-ordered cemetery, occupying several acres.

Rev. Krug died May 30, 1796, and was buried beneath the aisle of the Frederick church. Creagerstown lost a faithful, loving and gentle pastor.

Rev. Charles F. Wildbahn became pastor December 4, 1796. He came from Reading, where he had served fourteen years. He only remained eighteen months and then went to Virginia.

John F. Moeller followed Wildbahn in the pastorate. He came to America in 1796, and served Frederick and Creagerstown from December 1, 1799, to June 1, 1802. He was only a licentiate of Synod during his pastorate. He went to Chambersburg.

Frederick W. Jasinsky came from Shepherdstown. He was a man of brain and brawn. He served Creagerstown, Woodsboro, Loudon, Virginia and Frederick. The latter place soon tired of him and desired his resignation. Woodsboro and Loudon held to him; Creagerstown was neutral. In 1807 Synod advised his resignation for the benefit of all, and to this he agreed on certain conditions, which were complied with.

Rev. David F. Schaeffer became pastor on July 17, 1808. His charge consisted of Creagerstown, Woodsboro, Loudon, and Frederick. He had been assistant to his father in Pennsylvania, under whom he also studied.

In 1810 a new charge was formed of Woodsboro, Creagerstown, etc., of which Rev. Fred Haas became pastor. In that year he reported six churches, 75 baptisms and 29 confirmations. The number of members is not given, but Creagerstown was now in a flourishing condition with nearly a hundred members. Rev. Haas continued pastor of the charge and in 1819 reported 298 members. In 1821 Creagerstown petitioned the Maryland Synod that Rev. Haas discontinue as pastor, and that Creagerstown be permitted to secure another pastor. This privilege was granted, and Rev. Haas ceased to serve Creagerstown, on November 1, 1821. Creagerstown desired a revival minister and Rev. Haas opposed any excitement in worship.

Rev. John Winter took charge about January 1, 1822. He served six years and added large numbers to the church. In less than six years one hundred and twenty-seven members were added.

On November 1, 1827, a subscription was taken for Rev. Michael Wachter, and January 1, 1829, it was paid to him, showing that he served them during 1828. It amounted to \$35. Rev. Wachter appears to have served some eight or ten years. He lived in Frederick and was very successful. May 9, 1830, eighty-seven

communed, the highest number during Rev. Wachter's first pastorate. His ministerial services are not recorded after 1835. But we feel certain that he served until 1838, when Rev. J. J. Reimensnyder, of Pennsylvania, took charge and preached several years. In 1842 he received seven members. But he has left few records indeed. Perhaps someone else rendered supply from Woodsboro or Emmitsburg, or Apple's Church.

In 1844 Rev. Wachter came back again as pastor. He was a member of the Wachter family, so numerous in the county. He served Creagerstown twice, and altogether about fifteen years. He was pastor during the building of the old brick church, which was dedicated on the exact centennial of the old Monocacy church. He added many to the church. He died in Woodsboro in 1850, after a ministry of thirty years.

Rev. George W. Anderson's letter of acceptance is dated December 19, 1852. He refers to the Creagerstown charge as having trouble and speaks of healing the difficulties. His labors began January, 1853. He was unmarried and lived in Creagerstown. His labors continued for three and a half years. He was a man of courage and piety and spent many years in the ministry. He married about the time he left this charge. His successor was Rev. William Hunt, who took charge in 1856 and served four years. He lived in Creagerstown, where a parsonage was now erected.

Rev. W. H. Harrison served the charge composed of Creagerstown, Utica and Bethel, from 1860 to 1862. He was a man of more than ordinary ability and learning. His successor was Rev. S. Curtis. His record of baptisms date from August 22, 1862, to August, 1866. He was faithful in the ministries of his office, a true shepherd.

John N. Unruh began his ministry on August 1, 1866. In five years, the time of his pastorate, he baptized one hundred and four children. The communicants at his first communion numbered one hundred and sixty-one. He made large additions to the membership. He held forty-three funerals in the congregation, and conducted several extensive revivals of religion. Still the unrest of the congregation caused him to remove from the field.

His successor was Rev. J. Summers. The charge consisted of Creagerstown, Utica and Bethel, and numbered more than four hundred members. Rev. Summers remained six years and baptized one hundred and eleven children at Creagerstown. He was a large, strong, robust man of powerful endurance. He served this field from July 15, 1871, to July, 1877, a period of six years. His ministry was a success.

Rev. S. A. Hedges followed him in the pastorate. He lived at Lewistown, where a parsonage was purchased. His labors began November 1, 1877, and he continued in the charge for six years. His labors were abundant and his ministry successful. At his second communion, May 12, 1878, eighty-one communed and a year later ninety-eight.

Rev. John Milton Snyder became pastor after a vacancy of ten months, serving from September 1, 1884, to January 1, 1889.

Rev. J. E. Zerger succeeded to the pastorate of the same churches in the spring of 1889. He remained three years.

After a short vacancy Rev. John U. Asper became the efficient pastor. He had about two hundred members enrolled, but left no records of his abundant ministry behind him. His service was the longest of any in the brick union church. It continued from July, 1892, to November, 1905. He was loved and honored. But difficulties arose regarding the parsonage, and regarding the building of a new church at Creagerstown, which caused him to resign and remove to Pennsylvania.

During his ministry the Walkersville congregation was added to his charge, which he served with increasing appreciation, and the Utica congregation withdrew from the charge.

On July 4, 1906, Rev. George W. Crist took charge of the Creagerstown church and continued until his death in 1914. It was during his pastorate, in 1908, that the present handsome church was erected.

With the coming of Rev. Charles A. Shilke, a graduate of the Lutheran Seminary at Gettysburg, who took charge of the work immediately after graduation, the congregation seemed to take on new life. All financial obligations, including a debt of \$900 on the new church, were cancelled.

In May and June, 1919, was celebrated the 185th anniversary of the building of the old Monocacy church, and also the tenth anniversary of the building of the present church. As a feature of this celebration, the interior of the church was beautifully frescoed at a cost of \$670.

## ST. PAUL'S LUTHERAN CHURCH, UTICA, FREDERICK COUNTY, MD.

(UTICA CHARGE.)

*Rev. Charles A. Shilke, Pastor.*

This congregation was originally an off-shoot of the old Monocacy church now at Creagerstown. As the people lived several miles from the Monocacy church they began to hold services in



an old schoolhouse. In 1838 a union congregation of Lutherans and Reformed was organized. A church building was begun that same year and was completed and dedicated in 1839. This stood just half a century.

The pastors of the Creagerstown church served the congregation at Utica. In 1877, at the close of the pastorate of the Rev. John Summers, the charge consisted of Mechanicstown (now Thurmont), Rocky Ridge, Creagerstown, Utica and Bethel. That year the Maryland Synod adopted the recommendation that the



ST. PAUL'S LUTHERAN CHURCH, UTICA, FREDERICK COUNTY, MD.

charge be divided. Bethel, Creagerstown and Utica were joined together in the "Utica Charge" with the parsonage at Lewistown. After that the pastors of St. Paul's at Utica were the same as those already recorded for Bethel and St. John's at Creagerstown.

During the pastorate of Rev. John U. Asper the Walkersville congregation was added to the charge. Shortly after that Mrs. Mary E. Dodrear, by her will, presented her property in Walkersville to the Walkersville congregation to be used as a parsonage. The bequest was accepted and the pastor removed to Walkersville. Thereupon in 1905 the Utica congregation declared itself independent and secured the pastoral services of Rev. S. A. Hedges. Rev. Hedges had been pastor of the entire charge from

1877 to 1883, and it was during his ministry that the parsonage at Lewistown had been purchased. He served them very acceptably until 1916.

Meanwhile the Creagerstown, Bethel and Walkersville congregations were united under the name of the "Monocacy Valley



MR. E. J. UTTERBACK,  
Utica, Md.



MR. WALTER S. WILES,  
Utica, Md.

Charge." In 1917, under the ministry of the present pastor, Utica was reunited with the other three congregations and the charge is now known as the Utica charge.

The present commodious church building was erected in 1889, and dedicated in March, 1890, during the ministry of the Rev. J. E. Zerger.

## ST. PAUL'S LUTHERAN CHURCH, WALKERSVILLE, MD.

(UTICA CHARGE.)

*Rev. Charles A. Shilke, Pastor.*

The Lutheran church at Walkersville is of recent date, and hence it has no savor of hoary age, but is full of strength and beauty. The Lutheran people of the community were compelled to go to Woodsboro or Utica to enjoy the ministries of a Lutheran church.

In 1890, at the meeting of Synod, Rev. S. A. Diehl and Rev. J. E. Zerger were appointed to look after the Lutheran interests at Walkersville. This indicated that there was a concentration of Lutherans in this growing town. In February, 1891, this committee appointed Adam Diehl, Sr., and Augustus Clemm to solicit subscriptions for a new church in Walkersville. In a short time more than \$2,000 was secured in subscriptions, and thirty-one names of persons for an organization. The congregation was



ST. PAUL'S LUTHERAN CHURCH, WALKERSVILLE, MD.

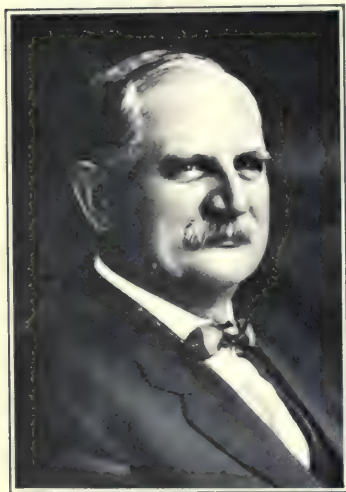
organized on July 6, 1891, and the following officers were elected, and afterwards duly installed: Adam Diehl, Sr., and John W. Crum, elders; T. S. Albaugh and A. S. Neff, deacons. Rev. S. A. Diehl, of Woodsboro, was elected pastor. A brick church, costing \$3,500, was built on Pennsylvania Street. The corner stone was laid in the late spring of 1891, and the church was dedicated on Sunday, July 17, 1892. Rev. Charles S. Albert, D.D., preached the sermon, and Rev. R. S. Patterson, who had recently accepted the pastorate of the Woodsboro charge, performed the service of dedication. New officers were also elected as follows: Elders.—Lewis H. Wachter and Augustus Clemm. Deacons—Charles S. Wachter and Edward Zimmerman.

Rev. Patterson continued as pastor of the church until July 1, 1893, when his services closed, since the Woodsboro charge re-

fused to accept the Walkersville church as part of the charge. The church was pastorless four months but services were held by Revs. Asper, Ritter, Hedges, Haskarl, Kuhlman, and Bare.

On November 1, 1893, Rev. John U. Asper became pastor of the congregation in connection with the Utica charge, which he was serving. He held services every two weeks, living near Lewistown at the parsonage of the charge.

On August 1, 1903, the congregation came into possession of a



MR. T. S. ALBAUGH,  
Walkersville, Md.



MR. WALTER W. CULLER,  
Walkersville, Md.

valuable parsonage, containing eight rooms and other valuable appurtenances, situated near the five points in Walkersville. This valuable property was the gift of Mrs. Mary A. Dodrear by bequest. Rev. Asper's long ministry and Christian spirit have left behind nothing but the most kindly memories. Long will he be remembered as the beloved pastor of Walkersville.

Rev. George W. Crist was the next pastor. He visited the charge on June 3, 1906, being Whitsunday, and on July 4, his pastoral labors began in this charge. When Rev. Crist was called to his heavenly reward in 1914 he was taken from a people by whom he was loved. Kind memories indeed has he left behind.

During the interval between the death of Rev. George W. Crist and the calling of the present pastor, Rev. R. S. Patterson, then pastor of the Woodsboro charge, preached for this congregation. During this time the interior of the church was beauti-



fully frescoed, and new pulpit furniture installed. This makes it an attractive, tasteful and worshipful church.

Thanks to the zeal and consecration of the present pastor and the devotion of his people, the congregation has grown in numbers and every department of the church is flourishing.

## GRACE LUTHERAN CHURCH, WESTMINSTER, MD.

*Rev. William H. Hetrick, Pastor.*

Lutheran preaching in this section of the state began as early as 1747, over a quarter of a century before the nation was born.

The first organized Lutheran congregation in Westminster was established in 1842, when, by action of Synod, the little congregation of forty Lutherans who worshipped at intervals in the "Old Union Meeting House," used alternately by the different Protestant denominations of the town, was made an integral part of a newly constituted pastoral district known as the Westminster charge. Rev. Philip Willard, then serving the Manchester district, was made pastor and served until 1845.

The pastors who held services in the "Old Union Church" while serving the Westminster charge, were Rev. Cornelius Reimensnyder, 1846-1849, and Rev. John Winter, 1849-1853. It was during the pastorate of the Rev. Mr. Winter that preaching was discontinued in Westminster and it was not resumed again until a permanent Lutheran church was built in 1868. Other pastors of the charge in the interim were Rev. Samuel Henry, 1853-1859, and Rev. Jacob Martin, 1859-1863.

To Rev. H. C. Holloway, D.D., still living at this writing, is due the credit of having firmly established a Lutheran church in this city. Rev. Holloway was called to the pastorate from the Seminary at Gettysburg, assuming charge July 16, 1863. At once the young graduate became possessed with the "set purpose" of building a church in the town and assiduously applied



REV. WILLIAM H. HETRICK.

himself to the task. In the face of many difficulties and considerable misgivings on the part of the Lutheran residents, he succeeded in his purpose. Without an organized congregation to authorize the enterprise, a church was built at a cost of \$15,000. Only twenty-two members constituted the congregation when it was subsequently organized. Dr. Holloway has erected a lasting monument to his name which shall not be forgotten as long as



GRACE LUTHEPAN CHURCH,  
WESTMINSTER, Md.

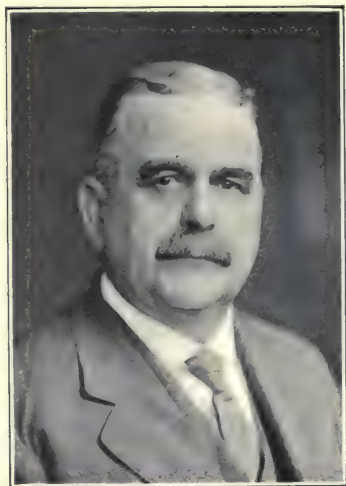
Grace church is in existence. The corner stone was laid August 5, 1866, and the edifice dedicated February 23, 1868. In less than three months from the completion of the new church the congregation was left without a pastor, Rev Holloway having resigned May 5, 1868.

Rev. P. A. Stroble, 1868-1869, succeeded Rev. Holloway and served the charge only one year. This was a short pastorate, yet the records show an increase in membership from twenty-two to one hundred twenty. Some of the most active and prominent laymen of the church in after years were among these accessions.

Under Rev. John A. Earnest, 1869-1878, a period of more effective organization and internal development began. Organizations such as the Ladies' Aid Society, a Teachers' Meeting and a Children's Missionary Society in the Sunday school, were begun and firmly established. The children of the Sunday school were taught the importance of weekly systematic support of missions. Rev. Earnest not only provided a very effective plan for reducing the church debt, but taught the congregation the highly important duty of giving toward benevolence at this opportune time. He resigned in the spring of 1878.

During the pastorate of Rev. H. W. Kuhns, 1878-1887, the church passed through its period of greatest trial and suffering. It also had its glorious time of triumph. While the pastor was busily engaged in introducing the various festivals of the church year and bringing his people also to observe the annual commem-

oration of the Reformation, he suddenly found himself without a church and parsonage. On that night of April 9, 1883, a fire broke out in the town, burning everything in its path until it reached the church properties and left these in ruins also. The loss to the congregation was \$22,000 with only \$5,000 insurance. Immediately steps were taken to rebuild both church and parsonage and by August of that year the corner stone of the present church was laid, and on October 26, 1884, the building was con-



MR. THOMAS F. BABYLON,  
Westminster, Md.



MR. JACOB H. HANDLEY,  
Westminster, Md.

secrated. The cost of the new church was \$17,000, all of which was provided for on the day of dedication.

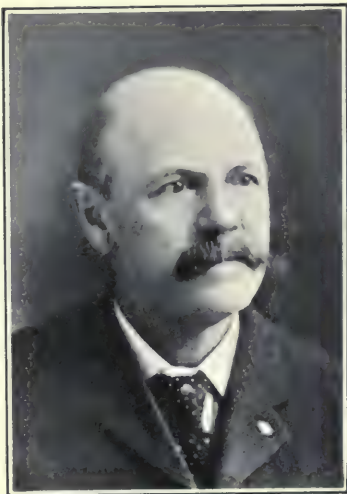
It was during the latter part of Dr. Kuhns' pastorate that the Westminster charge was divided. Thus Grace church became an independent congregation, the other two churches henceforth to be known as the Salem charge. Dr. Kuhns resigned October 16, 1887.

Rev. P. H. Miller, of Lovettsville, Virginia, became pastor of the church on November 18, 1887. Dr. Miller labored hard and faithfully through a long pastorate of twenty-three years, in which period the church received its present strength and stability. The membership increased from one hundred forty to three hundred fifty communicants. The single envelope system in church finances was introduced and the present pipe organ purchased and dedicated June 5, 1892.

In 1892 Dr. Miller published in commemoration of the church's

Silver Jubilee, an admirable history of Grace church, in one volume, with an appendix of brief sketches of the Lutheran congregations in Carroll County, a work of inestimable value for historic purposes to the Lutherans of this section of the state. Dr. Miller resigned to accept a call to Lilly, Pa., February 1, 1911.

Rev. William H. Hetrick, of Immanuel Lutheran Church, Philadelphia, was elected to succeed Dr. Miller and took charge of the church May 21, 1911. Rev. Hetrick introduced the bi-pocket envelope system for church finances, which has proved very satisfactory. An Every Member canvass has been held annually for the past seven years. Last year over \$1,600 was raised



MR. JOHN J. REESE,  
Westminster, Md.

for benevolence alone. The synodical minutes show a steady increase of excess on the apportionment each succeeding year. A distinctive missionary spirit has developed. The church subscribed \$700 for the Diamond Jubilee Fund for India, and at present is gathering a fund for the hospital in Rentachintala. Dr. Alfred Pfitsch, the medical missionary in charge of the hospital, received his inspiration for the foreign field while worshipping in Grace church when a student at Western Maryland College. Rev. Luther M. Kuhns, Litt.D., of Omaha, Nebraska, entered the ministry from this congregation.

The present roll of membership shows a number of names of persons who are descendants of the Lutherans of the first congregation of 1842, such as the Waggoners, the Reeses, and the Schaeffers. Mrs. Mary L. Cunningham, one of the charter members of Grace church in 1866, is still a faithful attendant every Sunday at both Sunday school and church. Several teachers of the Sunday school in Dr. Earnest's time are still with us.—Mrs. Nelson Gilbert, Mrs. George Sullivan, Mrs. Amanda Shunk and Mr. Jacob Elgin. The church has had some of the most prominent men of the community in her membership, the Honorable John E. Smith, associate judge of circuit court; Mr. Joseph M. Park, Mr. Edwin J. Lawyer, Mr. B. F. Crouse, and Mr. W. L. W. Seabrook. The former Children's Department Secretary of the W. H. & F. M. S. of the



General Synod, now the Junior Department Secretary of the Woman's Missionary Society of the United Lutheran Church. Mrs. John D. Belt, is an active member of the church. The three laymen, whose photographs accompany this sketch, have served on the church council for a period of twenty-five years or more: Mr. Jacob H. Handley, Mr. Thomas F. Babylon, and Mr. John J. Reese.

## MESSIAH LUTHERAN CHURCH, BERRETT, MD.

(WOODBINE CHARGE.)

*Rev. M. E. McLinn, Pastor.*

The Woodbine charge, Carroll County, Maryland, is composed of two congregations, viz: Messiah, near Berrett, and Calvary, located at Woodbine. The charge was at one time called the Freedom charge.

The congregation worshipping at Messiah church was organized June 11, 1882, under the pastoral oversight of Rev. C. Lepley, who then resided at Reisterstown. Hearing of a little colony of Lutherans who had settled near Freedom, he visited the community and preached for these children of Luther. Loyal to the faith of the great Reformer, in which they had been reared, they rejoiced in the privilege of hearing the Gospel, as in former years, from a Lutheran minister, and invited Rev. Lepley to continue his ministrations, which he did. The services were held at the Methodist Protestant church at Berrett, until the privilege was withdrawn, when a schoolhouse nearby was secured for the purpose. The charter members were as follows: Jonas Ebbert, D. M. Shoemaker, Charles F. Beck, William L. Nott, William Will, Mahlon Bower, George W. Hess, Mrs. Wolbert, Susanna Ebbert, Laura E. Hess, Mary S. Shoemaker, Mary M. Beck, Esther Baker and Mrs. F. A. E. Will. The most of these people, if not all, came from the neighborhood of Taneytown.

The corner stone was laid September 5, 1883, on a lot donated for the purpose by Mr. D. M. Shoemaker, but the church was not dedicated until the spring of 1885. In October of the same year, by the action of the Maryland Synod, the congregation was made a part of the Union Bridge charge, when Rev. C. L. T. Fisher, the pastor of this charge, succeeded Rev. C. Lepley at Messiah church. In 1886 Rev. M. E. McLinn succeeded Rev. Fisher, and served the congregation for four years and four months, when Synod divided the charge, to which two new congregations had

been added by Rev. McLinn; one at Woodbine and one at Taylorsville, which made it too large to be served by one man. Rev. J. C. McGaughey then supplied the charge, consisting now of the Messiah and the two new congregations just named until the spring of 1891. Rev. H. A. Letterman took charge as pastor July, 1891, and served until July, 1894.

The parsonage owned by the Messiah church is located at Berrett.

The list of pastors of this congregation from the beginning is as follows: Rev. C. Lepley, 1883; Rev. C. L. T. Fisher, 1885; Rev. M. E. McLinn, 1886; Rev. J. C. McGaughey, 1891; Rev. H. A. Letterman, 1892; Rev. J. L. Nicholas, 1897; Rev. P. J. Shriver, 1901; Rev. George Trostle, 1907; Rev. D. R. Becker, 1912; Rev. G. W. Baughman, 1915; Rev. M. E. McLinn, 1919.

### CALVARY LUTHERAN CHURCH, WOODBINE, MD. (WOODBINE CHARGE.)

*Rev. M. E. McLinn, Pastor.*

Calvary church grew out of services held in a lumber building nearby, by Rev. M. E. McLinn, then pastor at Union Bridge, beginning in February, 1889. The corner stone was laid, December 29, 1889; a congregation of seventeen members was organized January 14, 1890, and the church was dedicated October 26, 1890. By action of the Maryland Synod, the same month, the new congregation, St. Paul's at Taylorsville, which had just been organized, and Messiah congregation, were formed into a pastorate. Rev. J. C. McGaughey was at once called as a supply, and served the charge until March, 1891. In July, 1891, Rev. H. A. Letterman assumed charge, and continued as pastor until July, 1894.

The pastors for Calvary church were the same as the above list of pastors of Messiah church from 1890 to the present.

### SOLOMON'S LUTHERAN CHURCH, WOODSBORO, MD. (WOODSBORO CHARGE.)

*Rev. R. S. Patterson, D.D., Pastor.*

Solomon's Evangelical Lutheran Church, of Woodsboro, was organized February 10, 1805. Rev. W. Jasinsky was the first pastor. The church and grounds, as was the custom of that day in many places, were jointly owned by the Lutheran and Reformed congregations. The original church was a stone struc-

ture thirty-five by forty-five feet, and was built in the year 1805. To this edifice there was built a splendid stone tower and spire, the base of which served as a vestibule. It was not entirely completed until 1822.

The following are the names of the pastors that have served the church from its founding up to the present time, with the dates of their installation: William Jasinsky, 1805; D. F. Schaeffer, 1808; Frederick Haas, 1816; Michael Wachter, 1823; S. W. Harkey, 1835; R. Weiser, 1836-37; John J. Reimensnyder, 1841; Michael Wachter, 1847; William Hunt, 1850; George H. Beekley, 1857; S. W. Owen, 1866; Michael N. Fair, 1870; B. F. Alleman, 1873; A. W. Lentz, 1874; D. M. Lamotte, 1876; S. A. Diehl, 1885; Richard S. Patterson, 1892; W. E. Wheeler, 1900; R. S. Poffenberger, 1905; R. S. Patterson, 1917 (returned).

In 1839-40 the church, which was still owned by both Lutheran and Reformed congregations, was repaired at a cost of \$1,200. At this time Rev. R. Weiser was pastor of the Lutheran congregation. Dr. James W. Eichelberger was the member of the repair committee from the Lutheran congregation. It was at this time that the ancient funnel-shaped pulpit, attached high up upon the wall, gave place to another of more modern style and character. About the year 1859 the steeple of the church lost its equilibrium and leaned over to one side. To add to the trouble it was struck by lightning, and henceforth became quite a dangerous looking concern. Strange to say, about the time the tower became unsettled on its foundations, the two congregations that had worshipped peaceably together for more than a half century became unsettled also. There was a sharp contention between the two councils about the regularity of the election and organization of the Reformed council and hence their right to participate in the joint council meetings. The feeling waxed warm and spread through the congregations so that it soon became apparent that two churches were needed for the contending parties, one for the Lutheran and one for the Reformed.



REV. R. S. PATTERSON, D.D.

In the year 1860, with Rev. George Beckley as pastor, the building of a new church was begun. The site selected was that now occupied by the church building on Main, or Frederick Street. The structure was a plain massive building, forty by sixty feet, with Sunday school and lecture room in the basement.

In 1865 Rev. G. H. Beckley preached his farewell sermon, and the church was again without the services of a pastor. It was not long to remain so, for on the twelfth day of March, 1866, the council met and extended a call to the Rev. S. W. Owen, afterwards pastor of St. John's church, Hagerstown, Maryland. He was called "upon a salary of \$650 and a free house."

One of the first acts under the administration of Dr. Owen was to buy the splendid and convenient church property now used as the parsonage. As an evidence of the charge's appreciation of the services of Rev. Owen, they annually increased his salary, so that if he had remained for another year he would have received one thousand dollars for his services.

The most important act of the congregation during his pastorate was the purchasing of a burying-ground for the church. The records show that at a congregational meeting in the month of May, 1867, Adam Diehl, George D. Mertz and Michael Shank were appointed a committee to select and purchase a suitable lot of ground to be used as a cemetery by the church. Accordingly on September 27, 1867, they bought of George Flickinger four acres of land lying on the southwest corner of his farm, along the Woodsboro and Frederick turnpike south of the town. They agreed to pay one thousand dollars for the piece of ground.

This cemetery has since figured prominently in the history and workings of the church. The money was not paid down for it when bought: Dr. Owen soon left the field: meanwhile the debt, with interest and cost of improvements kept on increasing. It soon became a heavy burden to the church and was not finally settled until March 1, 1887, when the total amount paid for it was \$2,266.05.

Rev. D. M. Lamotte was called to the charge in July, 1876, the historic centennial year. No man has ever served the church with greater acceptance. Unfortunately he died on January 17, 1885, from the shock of having a limb amputated. He was buried in the Mount Hope Cemetery, right near the main entrance, where his admiring church members and friends have erected a beautiful marble monument to his sacred memory. He was a much beloved pastor and his portrait may be seen upon the walls of the homes of nearly all his former parishioners.

Rev. S. A. Diehl was called to become his successor. Rev.



Diehl was a great financier and builder. He paid off the old cemetery debt and built a new church in the charge. He served until 1892, when he resigned to accept a new field of labor.

There was a vacancy of a few months following Rev. Diehl's departure, during which time the pulpit was supplied by members of the senior class of the Theological Seminary at Gettysburg. Among those who came to fill the appointment for one Sabbath was the present pastor, Rev. Richard S. Patterson, a native of North Carolina. The people took kindly to him from that first service and extended him a call on February 8, 1892, to become their pastor, on the completion of his theological course in June. He accepted taking charge on June 12, 1892. During this pastorate many forward movements were inaugurated.

The next pastor, Rev. W. E. Wheeler, served the charge very acceptably from 1900 to 1905. During the pastorate of his successor, Rev. R. S. Poffenberger, the present handsome church was erected. The estimated cost of this new edifice is \$25,000.

During the past two years the Rev. Dr. Patterson has been serving the charge for a second time. During this time the church debt has been reduced from \$10,000 to \$1,500, and the parsonage has been completely transformed at a cost of \$4,000.

Some of the honorable family names in connection with this congregation are: Diehls, Shanks, Dorcus, Smiths, Hulls, Holbrenners, LeGores, Cushalls, Devilbiss, Sharretts, and others. The present council is composed of the following: Elders—Mildred Phillips, D. A. Sharretts (deceased), Lyeurgus Flanigan, William Cutshall. Deacons—W. C. LeGore, Morris Saylor, John M. Smith, and Roy Moore.

## MOUNT ZION (HAUGH'S) LUTHERAN CHURCH, WOODSBORO, MD.

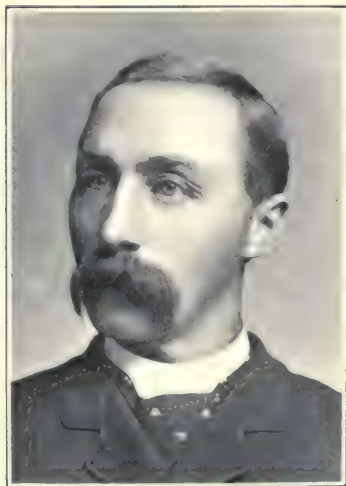
(WOODSBORO CHARGE.)

*Rev. R. S. Patterson, D.D., Pastor.*

Mount Zion is six years older in its organization than Woodsboro. It was established in the year 1799. Like Woodsboro, it, too, at first was a union church—Lutheran and Reformed. The old church was a typical one of the times. It had a high pulpit and gallery on three sides. The present pastor of the Woodsboro charge preached in it on one occasion more than twenty-five years ago.

Like Woodsboro, Mount Zion also felt that a half century of

time was long enough for them to learn to go it alone. So they secured ground and built a stone church across the road from the old site. This church stood for many years and was used for worship by the congregation until the year 1904 and 1905. Then the present beautiful brick church was erected. The promoters of the new building were: E. O. Cash, Edwin Sharets, Frederick Mehring, John Biehl and others. The plans were adopted and the building was nearing completion when the vacancy of the pastorate was filled in 1905, by the calling of Rev. Poffenberger.



MR. E. H. SHARETS,  
Keymar, Md.

Some of the honored family names connected with the church are: Sharretts, Biehl, Birely, Cash, Krons, Warner, Mehring, Cover, Garver, Eyler, and others who are worthy also of mention.

The present council is composed of the following: Elders—Bealt, Devilbiss, E. O. Cash, William Mehring. Deacons—Milton Miller, Harry Leatherman, Emery Warner and Lewis Warner.

Charles Garver is the superintendent of the Sunday school.

The congregation has enrolled among its members some of the most liberal and loyal supporters of the Tressler's Orphan Home at Loysville, Pa. Children's Day is a sort of rally day for this worthy institution and the Mount Zion Sunday school ranks high in the synod with its offerings for the Home on that day. This year the amount was \$175. The outlook for prosperity and growth in this old country congregation is reassuring.

## GRACE LUTHERAN CHURCH (ROCKY HILL), WOODSBORO, MD.

(WOODSBORO CHARGE.)

*Rev. R. S. Patterson, D.D., Pastor.*

Grace church is by far the oldest congregation of the four constituting this pastorate. It was organized in 1767, a decade before the Declaration of Independence was signed. How long before that the fathers gathered and worshipped God under the

gnarled and gigantic oak trees that crown the hill, no one living knows; but it must have been for some time.

In the grant given by the English Government, the grounds were to be used for a place of worship by the Lutherans and Presbyterians. There are no Presbyterians in this vicinity. The Reformed may have been meant, for later their name and the names of their pastors are used in the church records instead of the name of the Presbyterians. The church burying-ground, etc., were jointly used by them until the pastorate of Rev. S. A. Diehl, who took charge in 1885 and under whose leadership a wise and amicable separation took place and the present church was built—the Reformed people returning to the old church. This they moved to Centerville about the year 1887, leaving the Lutherans in full possession of the old site, which is one of the most suitable and attractive anywhere.

The Rocky Hill congregation is one given largely to sentiment and love for the old church home. Many of them live much nearer the other churches of the parish but retain membership here. This old church is in sight of the Woodsboro church. Nevertheless some of the members of this church find no other just like it, and they cling to it with an affectionate zeal.

The honored names found on the records of this congregation are: Beard, Fogle, Keeney, Smith, Eyler, Feezer, Hildebrand, Locks, and others who made a good record for the church in their day.

The present church council is composed of the following: Elders—Benjamin Eyler, Jacob Feezer, J. P. Cramer, and Thomas Arnold. Deacons—Franklin Grimes, John Toms, Samuel Fogle, and John Welty.

One of the features of this congregation is a family reunion and all-day picnic on the grounds about the church once a year. The "Rocky Hill" picnic has become an institution and is always attended by large crowds. The day for this event is always the first Saturday in August. The scattered clans and distant friends of old "Rocky Hill" are sure to be on hand on picnic day.

## UNION CHAPEL, LIBERTYTOWN\*, MD.

(WOODSBORO CHARGE.)

*Rev. R. S. Patterson, D.D., Pastor.*

This is the fourth member of the congregational family constituting the Woodsboro charge. It is what its name suggests—a chapel and a union congregation. It is located about two miles

east of Libertytown, Md., and five miles southeast of Woodsboro. Before the present chapel was built, the Lutherans and Reformed met and held services under a large chestnut tree which stood on the present burying-ground. The tree has long since been removed.

This chapel was built to accommodate a certain number of good people who lived in this vicinity and regarded it too far to attend Lutheran or Reformed services, either in Woodsboro or Frederick. Hence it was called a chapel. So it has remained and so it will be. It is still used by both bodies and is among the very few union congregations in the county, where fifty years ago there were so many.

The prominent family names are: Albaugh, Beard, Reddick, Valentine, Filler, Burrier, and others. The Valentines are members of the family that gave to the General Synod Lutheran Church the late Dr. Milton Valentine, of Gettysburg, who was a distinguished leader and theologian in the church for many years. A nephew of his, M. O. Valentine, is at present the superintendent of the Sunday school. The congregation is small, less than one hundred communicants, but very loyal to the church of the fathers.



OTHER MEMBERS OF THE MIDDLE CONFERENCE.



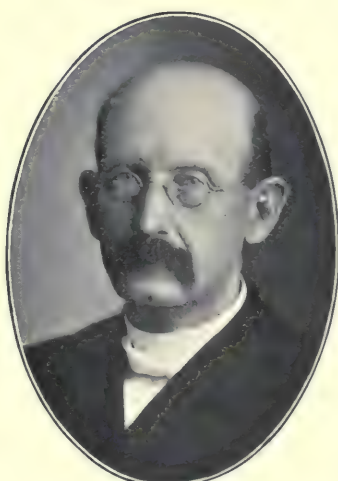
REV. W. H. SETTLEMAYER.



REV. LUTHER KUHLMAN, D.D.



REV. W. M. SPANGLER.



REV. J. P. WADE.



CHAPTER XVI.  
THE CHURCHES OF THE WESTERN CONFERENCE.

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**TRINITY LUTHERAN CHURCH,  
BOONSBORO, MD.**

(BOONSBORO CHARGE.)

*Rev. Frederick L. Will, Pastor.*

*I. Ringer's Church.* This church, which was exclusively Lutheran and in which the services were all German, was located on "Ringgold's Manor," near "Fountain Rock," six miles from Hagerstown and three miles from Boonsboro. The place is now called "Monroe."

The congregation was organized as a preaching point as early as 1750. Its first building was of logs. In 1774, when Rev. John George Young, of St. John's Church in Hagerstown, supplied the congregation with preaching, the lower part of the building was occupied as a schoolhouse and dwelling for the teacher. The upper part was used for worship. The congregation in 1775 consisted of twenty families. For many years there were no stoves in the room occupied for worship by the congregation. When the children of these sturdy old Germans in later days grew up and their parents had passed away, they introduced stoves, which at first created a sensation. Many thought Satan had gotten into the church by the introduction of heat.



REV. FREDERICK L. WILL.

The known pastors were Rev. Jacob Goering, who came in 1792, and Rev. John George Schmucker, who came in 1793. The former was the pastor of the Lutheran Church of Middletown, Frederick County, and the latter was pastor of St. John's Church, Hagerstown, Washington County.

*II. The Church in Boonsboro.* The Lutheran Church in Boonsboro is the offspring of Ringer's Church. The town of Boonsboro

was laid out in 1778. There was no preaching in the town in 1800. The Lutherans worshiped at Ringer's. In 1802 the Lutherans joined with the Reformed congregation, which had a church at Schwang's, half a mile away, and formed a Union church in Boonsboro, and named the organization, "The Salem Lutheran and Reformed Church." This was during the ministry of Rev. J. George Schmucker, whose pastorate included the congregations of Hagerstown and Middletown. The Lutheran and Reformed congregations at first held their services in the school house of the town. The money for a church building was raised in part by a lottery. The church was built in 1810 and called "Salem Church." It was the first church built in Boonsboro. It was built during the ministry of Rev. J. G. Graeber of the Lutheran, and Rev. Jonathan Rauhauser of the Reformed Church. Rev. Graeber was also pastor of the Lutheran Church at Middletown where he lived.

The site upon which "Salem Church" was built is the location of the present Reformed building on Church Street. The ground was a gift from the Boon family, descendants of William Boon, the founder of the town. It was built of stone. The total cost was \$3,200.

From 1802 to 1832 Salem Church of Boonsboro was attached to the Middletown pastorate. The pastors in that time were Revs. J. G. Graeber, J. Kaehler, Jacob Schnee, Abram Reek and Peter Riser. From 1829 to 1830 Rev. Henry Lewis Baugher served the Salem Lutheran Church. In 1832 he became professor in Pennsylvania College, Gettysburg, and afterwards president of the college.

In 1835 a new pastorate was formed by the union of Ringer's, Bakersville and Boonsboro Lutheran congregations, called the "Boonsboro Charge." The first pastor of the charge was Rev. Solomon Oswald. He became pastor in 1835 and resigned in 1840.

In 1840 the Rev. George Diehl became the second pastor of the Boonsboro charge. During Rev. Diehl's pastorate a Lutheran congregation was organized by him at Locust Grove, five miles south of Boonsboro. Rev. Mr. Diehl resigned the charge September 1, 1843, to accept a call to Easton, Pa.

In 1843 Rev. William Hunt was called to the Boonsboro pastorate. He was a noted revivalist. During his pastorate in 1844 he built a church at Locust Grove. The charge was now composed of Boonsboro, Bakersville, Sharpsburg and Locust Grove. Ringer's congregation was absorbed by Boonsboro and preaching at Ringer's was discontinued. Through some disagreement with



the Boonsboro congregation Rev. Mr. Hunt resigned the Boonsboro congregation in 1848 and removed from Boonsboro to Locust Grove and continued to preach to the remainder of the congregations in the charge.

On March 1, 1848, Rev. C. C. Culler received a call to Boonsboro and attached Funkstown and Beaver Creek to Boonsboro, thus forming a charge consisting of Boonsboro, Funkstown and Beaver Creek, and called the Boonsboro charge. While Mr. Hunt was holding revival meetings in Sharpsburg in January, 1849, Rev. Mr. Culler was holding the same at Boonsboro. In 1851 Rev. Mr. Culler resigned and Rev. John M. Unruh became the pastor of the Boonsboro charge.

In 1859 another charge was formed out of Boonsboro, Sharpsburg and Locust Grove. Funkstown and Beaver Creek joined Bakersville to form the Funkstown charge. Locust Grove and Sharpsburg joined Boonsboro to form a new Boonsboro charge. To this new Boonsboro charge the Rev. Amos Copenhaver was called in 1859. He resigned in 1867.

In 1867 Rev. G. W. Weills was called to the charge, and he resigned in 1868. Rev. George H. Beckley was called to the charge in 1868. Rev. Mr. Beckley now organized St. Peter's of Keedysville and St. Mark's of Rohrsersville and built two churches. When these two new congregations were admitted to the charge, the Locust Grove congregation withdrew and joined the Harper's Ferry charge. During the pastorate of Rev. Beckley, the separation of the joint interest of the Lutheran and Reformed congregation of the Salem Church took place. The division occurred in 1870. The Lutherans sold their interest to the Reformed and bought a lot on Main Street and built a church with the name of "Trinity Lutheran Church of Boonsboro."

Rev. Mr. Beckley was the church builder of the Boonsboro charge. During his ministry he erected three churches in the charge, one in Boonsboro, one in Keedysville and one in Rohrsersville. He resigned in 1882.

Rev. David B. Floyd was called to the Boonsboro charge April 1, 1882. The charge was composed of four congregations, viz: Trinity in Boonsboro, St. Peter's at Keedysville, Mt. Calvary at Sharpsburg, and St. Mark's at Rohrsersville. On October 1, 1882, the Sharpsburg and Keedysville congregations withdrew and united with the Bakersville congregation to form a new charge. Boonsboro and Rohrsersville congregations now constituted the Boonsboro charge. During Rev. Floyd's pastorate a parsonage was built and Albert O. Mullen and William G. Slifer were started on their way to enter the Lutheran ministry. Other sons

of the congregation who had long before entered the ministry were William J. Smith and Luther L. Smith.

The following are the names of the pastors of the Ringer's and Boonsboro congregations, with the date of the years of their pastorships:

*At Ringer's.*—Rev. Jacob Goering, 1792; Rev. John George Schmucker, 1793-1809.

*At Ringer's and Boonsboro.* Rev. J. G. Graeber, 1809-19; Rev. J. Kaehler, 1819-21; Rev. Jacob Schnee, 1822-26; Rev. Abram Reek, 1829-32; Rev. Peter Riser, 1832-35.

*At Boonsboro.*—Rev. Henry Lewis Baugher, 1829-30; Rev. Solomon Oswald, 1835-40; Rev. George Diehl, 1840-43; Rev. William Hunt, 1843-48; Rev. Christopher C. Culler, 1848-51; Rev. John M. Unruh, 1851-59; Rev. Amos Copenhaver, 1859-67; Rev. G. W. Weills, 1867-68; Rev. George H. Beckley, 1868-82; Rev. David B. Floyd, 1882-85; Rev. Martin L. Beard, 1885-93; Rev. John E. Bushnell, 1894-95; Rev. J. E. Maurer, 1895-1903; Rev. L. A. Bush, 1903-15; Rev. John B. Rupley, 1916-18; Rev. F. L. Will, 1918- —.

## ST. MARK'S LUTHERAN CHURCH, ROHRERSVILLE, MD.

(BOONSBORO CHARGE.)

*Rev. Frederick L. Will, Pastor.*

This congregation is a daughter of Mount Zion Lutheran Church at Locust Grove. It was organized by the Rev. George H. Beckley in June, 1879. Rev. Beckley was at that time the pastor of the Boonsboro charge. There were thirty-eight charter members.

Immediately after the formal organization of the congregation steps were taken to erect a house of worship. The building committee consisted of Joseph Rohrer, Ezra D. Miller, John H. Poffenberger, Henry Clay Rohrer, Noah Rohrback, and the pastor Rev. Mr. Beckley. This committee proceeded at once to action and the new church was dedicated March 21, 1880.

The church edifice stands on the ground where the first building had been erected in the village of Rohrersville. The ground was purchased from Mrs. Magdalena Buck for \$100. The building cost the congregation \$3,500. It has a seating capacity of about 300.

St. Mark's has always been served by the pastors of the Boonsboro charge of which it is a part. The list of its pastors is there-

fore the same as that of Trinity Church in Boonsboro beginning with Rev. G. H. Beckley.

To-day the congregation has a membership of eighty-five. The council consists of Messrs. Paul Haynes, William Albin, Stanley Dean, Harry Hightman, Morris Zecher, and Silas Wassler. Mr. Stanley Dean is superintendent of the Sunday school.

The congregation has sent two of its sons into the Lutheran ministry: Rev. Reese Poffenberger, of Braddock, Maryland, and Rev. William G. Slifer, of St. Thomas, Pennsylvania.

## ST. MATTHEW'S LUTHERAN CHURCH. BEAVER CREEK, MD.

(BOONSBORO CHARGE.)

*Rev. Frederick L. Will, Pastor.*

This congregation was organized about 1845 by the pastor of the Funkstown charge. The cornerstone of the present building was laid April 12, 1845, and the church was completed and dedicated that same year. The congregation has never been a large one; the organization began with fifty-two members, and there are now fifty-eight. The membership of the church comprises some of the best families of the neighborhood.

St. Matthew's has been served through most of its history by the pastors of the Funkstown charge, of which it was a part. But in 1908 it withdrew from the Funkstown charge and attached itself to the Boonsboro charge. Since that date it has been served by the pastors of the Boonsboro Church.

The present council is composed of Messrs. Frank Funk, Henry Long, Elias Baker, John Newcomer, Clifford Houpt, and John Hose. The superintendent of the Sunday school is Mr. Elias Baker.

The church itself stands on a beautiful elevation near the handsome edifice of the Disciples' Church and the Beaver Creek High School.

## ST. PETER'S LUTHERAN CHURCH, KEEDYSVILLE, MD.

(BOONSBORO CHARGE.)

*Rev. Frederick L. Will, Pastor.*

This congregation was organized by Rev. George H. Beckley, pastor of the Boonsboro charge, about 1870. The house of worship was erected in 1871, the corner stone being laid on May 6th, and the dedication of the finished building taking place about Christmas. The congregation was incorporated in 1879.

Rev. Beckley was the first pastor of the church and after the completion of the church preached regularly until 1881. He was succeeded by the Rev. D. B. Floyd, who began his labors here in April, 1882, and continued as pastor for eighteen months. Rev. Ellis H. Jones was pastor from November, 1883, until August, 1890. The next pastor was the Rev. J. W. Lingle. His pastorate was from April 1, 1891, to March 31, 1896. Five months later the Rev. A. A. Kerlin began his service as pastor and continued until May 14, 1905. In that year the congregation was joined to the Boonsboro charge and since then it has been served by the same pastors as Trinity Church in Boonsboro.

The first superintendent of the Sunday school was Mr. Joseph E. Keedy, but through most of the history of the congregation the Sunday school superintendent has been Mr. David H. Snively. The members of the church council at present are David H. Snively, John Flook, Clarence Eakle, Frisby Clopper, J. W. Baxter, and Albert Shank. The membership is about fifty.

## ST. PAUL'S LUTHERAN CHURCH, NEAR CLEARSPRING, MD.

(CLEARSPRING CHARGE.)

*Rev. W. K. Diehl, Pastor.*

This charge consists of three congregations: St. Peter's, of Clearspring; St. Paul's, two and one-half miles east, on the National Road; and Mount Tabor, situated near the little town of Fair View, Maryland. We shall consider these three in the order of their age.

The oldest of the three is St. Paul's. This congregation dates from the year 1747. It was from the first a union organization, and was known as the Lutheran and Presbyterian Congregations on the West Side of the Conococheague Bridge. This union organization worshipped in a log church on the west bank of the Conococheague Creek. The lot on which this old log church stood, consisting of three acres, was originally part of a tract of land known as the Resurvey on the Mountain of Wales. The old church stood on the Cedar Ridge. Here was made the beginning of what is now St. Paul's Lutheran and Reformed congregations.

The first Lutheran pastor associated with the congregation was Charles Friedrich Wildbahn, who traveled through all these regions hunting up scattered villages of his German brethren, and ministering to their wants in holy things. He came from Saxony as a soldier in the employ of Great Britain, but shortly after his



arrival in America he was sought by his countrymen as a teacher and abandoned the military service.

In 1762 he came to Philadelphia, where the Ministerium of Pennsylvania was in session, with letters from four or five congregations in southern Pennsylvania and Maryland. They stated that Charles Friedrich Wildbahn understood Latin and Greek; that he was a beautiful writer; that he was a good singer, having been leader of a choir in Germany; that he was apt at teaching, was a good catechist, and was eloquent in the pulpit, a person of good character; and moreover, he had ministered to their wants for some years. These congregations asked that the Ministerium ordain him and receive them into fellowship, as it was expensive and often very inconvenient for them to get an ordained minister to celebrate the Holy Communion with them. This proves conclusively that the Conococheague, which was one of the petitioning congregations, was then a well-known and thoroughly established congregation; that for years previous to 1762 they had been having some ordained minister visit them and administer the communion; that Charles Friedrich Wildbahn had already



REV. W. K. DIEHL.

served them for some years, and would be acceptable to them as their pastor, if ordained to the ministry. The Ministerium of Pennsylvania had adjourned when Wildbahn arrived, and the ministers and delegates were on their way home, so that the letters of recommendation and petition were not presented until a later session of the ministerium.

It is not definitely known who was the pioneer in organizing and establishing this congregation. It probably was John Nicholas Kurtz, the elder Kurtz, as he was often called. His labors extended from the year 1745 to 1799, as a missionary through Pennsylvania and Maryland. In the minutes of the Ministerium of Pennsylvania for 1770, he gives an account of a communion which he celebrated with the Lutheran congregation on the west bank of the Conococheague, and states that for many years he was accustomed to minister to their wants in that way. This shows that he had a long-standing acquaintance with the congregation,

probably from the time when as a young man he traveled as a missionary through the wilds of Pennsylvania and Maryland. If this is the true beginning of the congregation it dates back as early as 1745 or 1746. After the ordination of Charles Friedrich Wildbahn he became regular pastor, and lived at McAllistertown (now Hanover), Pa. The congregation from the west bank of



ST. PAUL'S CHURCH, NEAR CLEARSRING, MD.

the Conococheague was separated from McAllistertown in 1771, and in 1772 it sent a delegate to the ministerium, asking that the elder Kurtz become their pastor; and if this could not be they would like to have the young Mr. Kurtz or Friedrich Muhlenberg. The name of the young Mr. Kurtz was proposed, and an appointment was made for him to preach a trial sermon, September 27, 1772. About this time, Rev. George John Young became pastor, and continued until the year 1794, the beginning of the pastorate of the Rev. George Schmucker. During the pastorate of Rev. George Schmucker the old St. Paul's Church was built. The corner stone was laid in 1795 and the building was completed in 1798. The lot upon which the church stood, and which is also the site of the present St. Paul's, was given by John Ankeny in the year 1795, for burial purposes and for a church. The old St. Paul's was built of stone and was made possible largely by the gift of Joseph Firey. It was for many years called Firey's Church.

The pastorate of Rev. George Schmucker terminated in 1809. He was succeeded by Rev. Solomon Schaeffer, whose pastorate ended in 1813, when he was succeeded by Rev. Henry Baughy, who labored from 1813 to 1815. Rev. Mr. Baughy completed his studies for the ministry under the tutelage of Rev. Solomon Schaeffer, and upon his resignation became his successor in the pastorate. His call to the congregation aroused opposition on the part of some of his parishioners, and after a year and a half of strife he was deposed from the ministry for conduct unbecoming a minister.

Rev. Benjamin Kurtz was called to the pastorate to which St. Paul's belonged in 1815. He was a man of marked ability and under his wise counsels and firm hand order was soon restored and peace secured. Benjamin Kurtz became a prominent figure in the development of the church in the last century. He was editor of the *Lutheran Observer* from 1833 to 1862. He was one of the founders of the Lutheran Theological Seminary at Gettysburg, for which he collected both funds and books in Germany. His pastorate at St. Paul's terminated in 1823, when it was found necessary to divide the pastorate and form a new pastorate of Williamsport and St. Paul's. Rev. Frederick Ruthrauff was the first pastor, continuing in the field for two years. Rev. John Winter became pastor in 1825 and continued until 1834 with great acceptability to the congregations. Rev. S. Harkey was called to the pastorate in 1834 and continued three years. Rev. Christian Startzman was called to the pastorate in 1838 and continued laboring with great acceptability for eleven years. During his pastorate old St. Paul's was remodeled and refitted and large accessions were made to the membership.

Rev. Henry Bishop became pastor of St. Paul's and continued for five years. Rev. William F. Greaver was elected to the pastorate in 1855 and ended his labors in 1857, when death claimed him. Rev. J. H. Barclay became pastor in 1858 and continued two years. He was then a young man and gave promise of the brilliancy which he afterwards achieved, both as a writer and as an orator. Rev. Christian Lepley became pastor of St. Paul's in 1859 and continued his labors until 1864. Rev. J. Berlin became pastor in 1865, and remained until 1867 when death called him away. Rev. Martin L. Culler received a unanimous call to the pastorate and labored with great success from 1867 to 1869, when he was called to Martinsburg.

In 1870, St. Paul's was separated from the Williamsport pastorate and united with the Clearspring pastorate. Christian Startzman was then pastor of Clearspring pastorate and con-

tinued in that relation until 1875. Rev. David Swope became pastor in 1875, and in 1877 presented his resignation. Rev. Samuel Firey was called to the pastorate in 1877, and in 1883 terminated this relation. Rev. Isaac Bobst began his labors as pastor in 1883, and continued seven years. Rev. E. H. Jones began his care of the pastorate in 1890, and continued until the year 1900. Rev. George A. Royer began his pastoral labors in the Clearspring pastorate, June 1, 1901. He was succeeded by the present pastor, Rev. W. K. Diehl, in 1908.

The old St. Paul's church stood 102 years and became one of the old landmarks in the community. The first step was taken toward a new church December 12, 1896, when the joint consistory met to consider the advisability of remodeling the old church. Its walls, however, were found to be insecure and it was finally decided to build a new church. The old church was torn down May 17, 1897, and on June 26th the corner stone of the new church was laid. The new church was dedicated March 20, 1898. The building committee consisted of three Lutheran and three Reformed members, namely: Lutheran, Isaac Corbett, David Sword and John Harsh; Reformed, L. R. Schnebly, John Strite and W. W. Seibert. Rev. E. H. Jones was the Lutheran and Rev. William Goodrich the Reformed pastor. The church is modern in architecture, containing a main auditorium and lecture and Sunday school room connected by sliding doors. It is constructed of blue limestone, and trimmed with brown sandstone; it stands like a crown on the summit of its hill.

This congregation is in a flourishing condition having more than doubled its membership in the last decade.

It has sent the following sons into the ministry: Rev. Washington Hower, Rev. Samuel Firey, Rev. Milton Fiery, D.D., (who was one of the organizers of the Prohibition Party), and Rev. Victor Miller, D.D.

## ST. PETER'S LUTHERAN CHURCH, CLEARSPRING, MD.

(CLEARSPRING CHARGE.)

*Rev. W. K. Diehl, Pastor.*

St. Peter's Church in the town of Clearspring was organized in 1828. The first church was built in union with the Reformed congregation. The first pastor of the congregation was Rev. John Winter, under whose supervision the first church was built. His pastorate continued from the organization of the congregation in



1828, to 1838. In 1834 Rev. S. Harkey became pastor of the Williamsport pastorate, but Clearspring still adhered to the pastoral care of Rev. John Winter until 1838, when it was again united with Williamsport under the pastoral care of Rev. Christian Startzman. He resigned the pastorate in 1849 and was succeeded by Rev. H. Bishop who continued in this relation until 1854, when he resigned and Clearspring came again for a short time under the pastoral care of Rev. John Winter. He died in March, 1854, and is buried in the graveyard at Clearspring.

His successor was Rev. H. C. Bowers, whose pastorate began in 1856 and terminated in 1858. In 1858 Rev. J. I. Miller became



ST. PETER'S LUTHERAN CHURCH, CLEARSPRING, MD.

pastor, and for the space of three years labored with great success. Rev. Mr. Curtis became pastor in 1861 and continued for one year. Rev. Mr. Knodle supplied the pulpit until 1864, the beginning of the pastorate of Rev. J. M. Graybill. He continued to labor in the pastorate until 1866. Rev. Christian Startzman became pastor for a second time in 1866 and continued until 1875, making a total of twenty years in which he served this people. Rev. David Swope became pastor in 1875 and continued two years. In 1877 Rev. S. M. Firey became pastor and continued to sustain this relation to the congregation for six years. In 1883 Rev. Isaac Bobst became pastor and his pastorate continued for

seven years. Rev. E. H. Jones became pastor in 1890 and his pastorate continued for ten years. The pastorate of Rev. George A. Royer began June 1, 1901. He was succeeded by the present pastor, Rev. W. K. Diehl, in 1908.

In 1860 movement was inaugurated either to buy out the German Reformed congregation or to sell to them. A council meeting was held and a committee was appointed to devise some equitable arrangement by which St. Peter's Lutheran congregation would either buy or sell. The committee appointed appraised their interest in the church and decided that they would either buy or sell for nine hundred dollars. The Reformed agreed to sell to the Lutherans at that price, and the church became Lutheran from that time, the Reformed congregation reserving the right to bury in the graveyard. The old church was burned down February 14, 1875, and the congregation at once took steps to rebuild their house of worship. The present church was dedicated, July 16, 1876, and the total cost of \$6,000 was fully met on the day of dedication. Rev. F. W. Conrad, editor of the *Lutheran Observer*, preached the dedicatory sermon, and succeeded in raising the amount of the remaining indebtedness. The church was refrescoed, recarpeted, reroofed and repaired generally in 1909.

While St. Peter's has suffered many losses by death and removal she is nevertheless manifesting a vigorous congregational activity. Being well organized for service her loyal-hearted members are doing splendid work in Sunday school, Christian Endeavor Society and Women's Missionary Society.

Extensive improvements have been made in recent years, including iron fence, Sunday school room remodeled and refurnished, auditorium recarpeted, electric lights, two-manual pipe organ, memorial altar, and opalescent art windows.

Rev. D. H. Bauslin, D.D., LL.D., Dean of Hamma Divinity School, Springfield, Ohio, is a son of whom St. Peter's may well be proud.

About five years ago the charge sold the old parsonage in the center of the town and purchased a house and lot adjacent to St. Peter's Church in Clearspring. Having remodeled and enlarged it and installed a hot water heating plant, they now own a very comfortable house for the pastor's use.

## MOUNT TABOR LUTHERAN CHURCH, FAIR VIEW, MD.

(CLEARSPRING CHARGE.)

*Rev. W. K. Diehl, Pastor.*

Mount Tabor Evangelical Lutheran Church was organized by Rev. H. C. Bowers in 1856. The church was built in 1858. The building is of brick and is plain in architecture. This congregation was incorporated in 1879 under the title of Mount Tabor Lutheran Church.

In the spring of 1909 the congregation resolved to build a new church and the resolution was put into effect without delay. The



MT. TABOR LUTHERAN CHURCH, FAIR VIEW, MD.

corner stone was laid by the pastor September 25, 1909. Rev. Victor Miller delivering the address. The building committee consisted of D. L. Whitmore, M. L. Steck, Jacob Trumpower, J. H. Strite, J. R. Eckstine, Fred Filsinger, F. T. Spiekler, J. F. Dulebohn. The new church is of brick, auditorium and Sunday school room connected by sliding doors, metal ceiling, heating and lighting plants, organ, piano, baptismal font, with bell in tower, making a modern and beautiful house of worship. July 24, 1910, the church was dedicated by the pastor, Rev. J. A. Singmaster

preaching the sermon. The congregation has been steadily advancing in Christian activity, in beneficence and in general prosperity.

Rev. Simon Snyder is a son of this church. His ministry in the Scalp Level pastorate of the Alleghany Synod has been fruitful and greatly blessed.

The pastors were the same as those of the Clearspring charge, from 1856 to the present time, as follows: Rev. H. C. Bowers, 1856-1858; Rev. J. I. Miller, 1858-1861; Rev. Curtis, 1861-1862; Rev. Knodle, 1862-1864; Rev. J. M. Grabill, 1864-1866; Rev. Christian Startzman, 1866-1875; Rev. David Swope, 1875-1877; Rev. S. M. Firey, 1877-1883; Rev. Isaac Bobst, 1883-1890; Rev. E. H. Jones, 1890-1900; Rev. George A. Royer, 1901-1907; Rev. W. K. Diehl, 1908.

## ST. PAUL'S LUTHERAN CHURCH, FUNKSTOWN, MD.

(FUNKSTOWN CHARGE.)

*Rev. Wilson L. Remsberg, Pastor.*

The Lutheran congregation of Jerusalemtown (now called Funkstown) was at first united with the Reformed congregation



REV. W. L. REMSBERG.

of the town and the two worshipped in one church. The first building was of logs. It was consecrated in 1771 by pastor John A. Krug. In those early days the children of the Lutheran congregation went to Hagerstown to be catechised by the pastor of old St. John's. They were often confirmed in Hagerstown and attended church services in Funkstown. At first the field of the Hagerstown pastor extended to Funkstown and Beard's; afterwards it widened to Boonsboro, Clearspring, Bakersville, and other adjacent points until it embraced a very large territory.

The first pastor who served the congregation at Funkstown was the Rev. John George Young. In 1786 Pastor Young wrote in a letter to Dr. Helmuth as follows: "In 1771 a congregation was gathered two miles from here



(Hagerstown) in a small village called Jerusalem or Funkstown, and in the year above mentioned built in connection with the Reformed a Union Church. Pastor Krug consecrated it. I have served it since 1773. From sixteen to eighteen families belonged at the beginning, but the congregation now includes about fifty families. They have a good schoolhouse and a regular and efficient teacher. Every four weeks I preach here, both forenoon



ST. PAUL'S LUTHERAN CHURCH, FUNKSTOWN, MD.

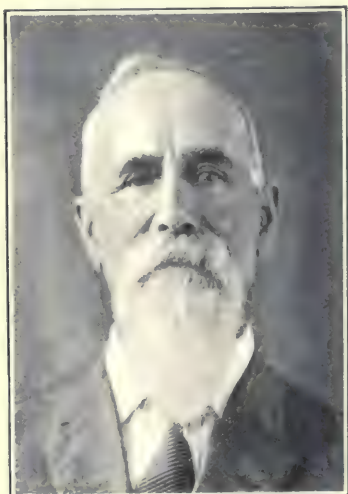
and afternoon. Since most of the people are poor the compensation is uncertain. It amounts probably to nineteen pounds."

Pastor Young served Hagerstown and therefore Funkstown for twenty years. He died in 1793 and was succeeded by the Rev. Dr. John George Schmucker. He came to the charge as a young man in 1794 and ministered here until 1810. Funkstown continued to be served by the pastors of St. John's at Hagerstown until 1844. After Dr. Schmucker came Rev. Frederick Solomon Schaeffer, 1810-1815; Rev. Benjamin Kurtz, 1815-1831; Rev. Samuel K. Hoshour, 1831-1834; Rev. Charles Frederick Schaeffer, 1834-1840, and Rev. Ezra Keller, 1840-1844.

The first pastor of the "Funkstown Charge" after its separation from the Hagerstown charge was Rev. Christopher Columbus Culler. He had received his theological instruction from Rev. Ezra Keller. The Funkstown charge now consisted of Funks-

town, Beaver Creek, and Middleburg. Three years later Middleburg withdrew from this charge and attached itself to the Greencastle charge, but at the same time the Wolfsville congregation was organized and joined the Funkstown charge. A little later Boonsboro became a part of the charge, the parsonage was removed to that place, and the charge was known for some years as the "Boonsboro Charge."

In 1850 the Funkstown congregation built a new church at a cost of \$3,400. Two years later the Rev. Mr. Culler resigned and



MR. JACOB STOFFER,  
Funkstown, Md.



MR. JOHN D. HOLLYDAY,  
Funkstown, Md.

became associated with the Doctors Bittle in the establishment of the Hagerstown Female Seminary. He was succeeded by the Rev. John N. Unruh, who was pastor of the charge from 1852 to 1858. An effort late in the year 1852 to dissolve the union with the Reformed congregation failed because of the vigorous protest of the Reformed vestry. But in 1857 adjustments were made that satisfied all parties and the dissolution of the union was effected.

Rev. Amos Copenhaver was the next pastor. He ministered here from 1859 to 1867. He succeeded in maintaining the activities of the congregation during the critical period of the Civil War. It was during his pastorate that the congregation acquired through the bequest of Mrs. Anna Schultz the present parsonage property.

For two years, 1868-1870, Rev. M. W. Fair served the charge. During this time the parsonage was improved at a cost of \$600.

Then Rev. Levi Keller became pastor until 1880. His faithful ministry was terminated by a fall from an apple tree, from the effects of which he died. For five years, from 1881 to 1886, Rev. D. S. Lentz, was pastor of the charge. Under his ministry old debts were liquidated and better financial methods were introduced.

The pastorate of Rev. W. S. T. Metzger, 1887-1891, is characterized as a period of spiritual interest and increased membership. Rev. J. Milton Snyder remained in charge of the pastorate only two years, until October, 1893, but during this time the church was renovated at a cost of about \$1,000. In 1886 the corporate title of the church had been changed from Christ's to St. Paul's.

During the ministry of Rev. Charles A. Hoy, 1894-1899, further improvements were made to the church building and a house and lot were purchased with a view to extending the limits of the cemetery. Then for four years Rev. David B. Floyd, D.D., was pastor. The Common Service was introduced and the Sunday school was more thoroughly organized. Rev. M. S. Sharp was pastor from 1905 to 1907, and during his pastorate improvements were made in the church consisting of gothic windows, raised pulpit, choir platform, and chancel rail.

The present pastor, Rev. W. L. Remsberg, began his ministry in St. Paul's in 1908. During his devoted ministry a great many improvements have been made to the church property and the auxiliary organizations have taken on increased activity. A pipe organ and a piano have been installed and an orchestra has been organized. During the recent war the church sent fifteen young men into the service of the nation, three of whom sleep on the soil of France. The church has sent one of her sons into the ministry, Rev. Emory Stockslager, whose ancestors together with the Steuffers and the Fierys have been pioneers of this church. Mr. John D. Hollyday has been the efficient superintendent of the Sunday school for twelve years. The school numbers about 240, while the communicant membership of the church is about 220.

## SALEM LUTHERAN CHURCH, BAKERSVILLE, MD.

(FUNKSTOWN CHARGE.)

*Rev. Wilson L. Remsberg, Pastor.*

At the close of the eighteenth century the need for a house of worship was strongly felt in the region now known as Bakersville. There being but few families in this section, though they were of different faiths, principally Methodists, German Reformed and

Lutherans, they came together, and at a point in the edge of a clearing, these sturdy Godfearing people built a log church about 1800. Later, in 1823, finding this house too small, they tore it down and replaced it with a very large stone structure, now used as a schoolhouse. Among the early contributors were Peter Palmer, Henry Poffenberger, Martin Newman, John Brantner, John Knode, Henry Zook, William Reynolds, Joseph Roberts, Henry and Jacob Dovenberger, Watkins James, and Otho Baker.



SALEM LUTHERAN CHURCH, BAKERSVILLE, MD.

These three congregations worshipped in this house for a quarter of a century, when the Methodists either died out, or merged with the Lutherans and Reformed. These two congregations grew very rapidly, and finally, in 1853, they mutually and willingly agreed to separate, the Reformed people moving two miles west and building for themselves a church at Mount Moriah.

The Lutherans built a new meeting house known as Salem Evangelical Lutheran Church, in 1854; it is the edifice in which they now worship. This building was remodeled in 1888 at a cost of one thousand dollars, and now we have a church building worth \$4,000, with a seating capacity of three hundred. The land where this church, with adjacent cemetery, now is, was donated by John and William Reynolds.

The first Lutherans were Germans and therefore conducted the services in German. The English ministers of whom we have record were: Rev. George Diehl, from 1840 to 1852; Rev. Unruh,

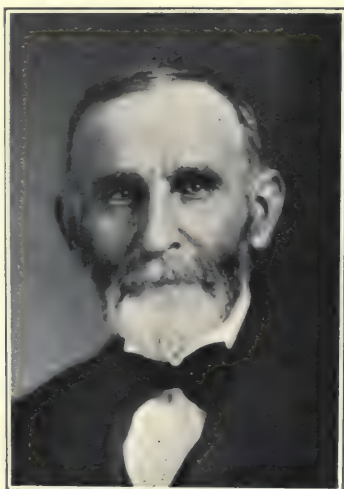


1852-1854; Rev. Marts. 1854-1857; Rev. Lunger. 1857-1864; Rev. Wiles. 1864-1868; Rev. Fair. 1868-1872; Rev. Levi Keller. 1872-1882; Rev. Lentz. 1882-1885; Rev. Ellis H. Jones. 1885-1892; Rev. J. W. Lingle. 1892-1896; Rev. A. A. Kerlin. 1896-1902; Rev. M. S. Sharp. 1905-1907; Rev. W. L. Remsberg. 1908-—.

Mrs. Alice Reynolds. who died in 1912, bequeathed the church \$3,000. Just before her death she had donated an additional acre



MR. ALLEN D. EAKLE,  
Bakersville, Md.



MR. CORNELIUS SNIVELY,  
Bakersville, Md.

of ground to the cemetery. Miss Savilla Welty, who died in 1916, bequeathed the church \$500. Out of these bequests the congregation in 1913 purchased new pews and a new carpet costing \$1,200. In 1918 a pipe organ and a new lighting system were installed at a cost of \$1,976. For thirty-two years Mr. Cornelius Snively has been treasurer of the church.

The present communicant membership is one hundred thirty. The Sunday school of which Mr. J. H. Brill is superintendent numbers one hundred twenty-seven. The Women's Missionary Society has a membership of twenty-one; the Young People's Missionary Society nineteen, the Mission Band twenty-nine and the Christian Endeavor thirty.

## GERRARDSTOWN LUTHERAN CHURCH, GERRARDSTOWN, W. Va.

*Rev. M. L. Rudisill, Pastor.*

This congregation was organized before the Maryland Synod was, but it has not always been attached to the Maryland Synod. It was a German minister, Rev. John Zimmerman, who organized the congregation. That was in 1809. The records give very scant information concerning the history of the church, but the following is the list of the pastors to the present time: Rev. John Zimmerman, Rev. Isaac Baker, Rev.



REV. M. L. RUDISILL.

Rev. E. Proctor, Rev. John Winter, Rev. J. J. Suman, Rev. J. S. Heilig, Rev. W. M. McClanan, Rev. H. G. Bowers, Rev. A. Copenhagen, Rev. J. Frazier, Rev. Webster Eigelberger, Rev. George A. Long, Rev. J. Kuhn, Rev. M. J. Sibole, Rev. J. M. Graybill, Rev. W. C. Day, Rev. M. L. Rudisill.

It was during the ministry of the Rev. John Winter that the congregation first became affiliated with the Maryland Synod, but that relationship was not continuous thereafter. Three churches have been built in the course of these one hundred and ten years of the history of the church. In

1909, during the pastorate of Rev. J. M. Graybill, the church was completely remodeled. The cost of these improvements was met by the gift of \$500 bequeathed for that purpose by Mr. J. Henry Weidman. Commemorating this fact the church when it was rededicated in October, 1909, was named Weidman's Memorial Church of Gerrardstown.

Between the pastorate of Rev. J. M. Graybill and that of Rev. W. C. Day, the church was supplied by ministers of the United Evangelical Church. The present pastor, Rev. M. L. Rudisill, took charge of the pastorate in 1917. Since then auxiliary organizations have been formed and the membership has increased.

## TRINITY LUTHERAN CHURCH, NEAR GERRARDSTOWN, W. VA.

(GERRARDSTOWN CHARGE.)

*Rev. M. L. Rudisill, Pastor.*

Trinity Lutheran Church, which is a part of the Gerrardstown charge, is of much more recent origin than the church at Gerrardstown itself. Trinity was not organized until 1886. The organization was effected by the Rev. R. C. Holland, who was at that time pastor of the Lutheran Church at Martinsburg, West Virginia. The church building was destroyed by an enemy in 1902 but was rebuilt in that same year. Under Rev. M. L. Rudisill's ministry the work has been progressing nicely.

## ST. JOHN'S LUTHERAN CHURCH, HAGERSTOWN, MD.

*Rev. J. Edward Harms, D.D., Pastor.*

A brief historical narrative, such as this must necessarily be, cannot present a full account of the historical development of an organization which is one hundred and fifty years old. Many significant events and the names of many faithful and devoted workers must of necessity be omitted.

"Old St. John's" has a long and splendid history. Throughout all these years this church has been an agency of righteousness in this community and has made its influence felt in the social and religious life of the people in whose midst the church has operated.

From the available records the exact year when the Lutheran Church was organized in Hagerstown cannot be definitely determined. Fragmentary records

contain the account of ministerial acts having been performed by a Lutheran pastor in this community as early as 1759. The probability is that these ministerial acts were performed by some vis-



REV. J. EDWARD HARMS, D.D.

iting Lutheran pastor prior to the formal organization of a Lutheran congregation in Elizabethtown (Hagerstown at that time was called Elizabethtown and belonged to Frederick County).

The year 1770 may, with a reasonable degree of certainty, be fixed as the date of the organization of St. John's Lutheran Church. This was six years prior to the Declaration of American Independence.

Rev. Charles Frederick Wildbahn was the first duly elected pastor of this church. He served the congregation for two years.



REV. S. W. OWEN, D.D., LL.D.

At the time of his resignation in 1772 the congregation numbered 271 communicant members.

Rev. John George Young became pastor in 1772 and served the congregation till 1792. It was during this pastorate that the first church building was erected.

Rev. John George Schmucker, D.D., became pastor in 1793. The corner stone of the present church edifice was laid in 1795. The new church was dedicated in 1806. Dr. Schmucker resigned the pastorate in 1810. He died in Williamsburg, Pennsylvania, in October, 1854, at the age of 83 years. While the new church was in process of erection the congregation worshipped in the old "Lecture

Room," which was the sexton's dwelling situated between the church and parsonage.

Rev. Solomon Schaeffer was the fourth pastor of St. John's. He served the congregation for four years. Tradition has it that Rev. Schaeffer was a young man of remarkable ability. In early manhood he was called to his eternal reward and was buried beneath the church. A marble tablet in the west aisle of the present Sunday school room marks his last resting place.

In 1815 Rev. Benjamin Kurtz, D.D., LL.D., was called to the pastorate of this church. In addition to the work of the pastorate here he served the Lutheran congregations at Funkstown, Williamsport, Beard's and Smithsburg. During Dr. Kurtz's pastorate English preaching was introduced, and mid-week prayer services and "protracted meetings" were held. Dr. Kurtz was granted a leave of absence in 1826 that he might go to Europe as



the representative of the Lutheran Church in America to collect money for the purpose of establishing a Lutheran Theological Seminary in this country. He returned the following year bringing with him \$10,000 which was spent in the erection of our Theological Seminary at Gettysburg. His ministry here ended in June, 1831. He died in Baltimore, Maryland, December 26, 1856. During this pastorate the largest communicant membership is reported. There is a record of 300 having communed on Whit-Sunday of 1819. The following names appear on the



ST. JOHN'S LUTHERAN CHURCH, HAGERSTOWN, MD.

church record as members of the Church Council: Samuel Ride-nour, Theodore Eichelberger, John Wise, Sr., Frederick Stover, George Shyrock, Daniel Showman, Jacob Knodle, Jacob Kausler, Elders; Daniel Williard, Daniel Startzman, William Hawken, David Artz, Deacons.

The next pastor of St. John's was Rev. Samuel K. Hoshour. He became pastor in 1831. His pastoral relationship terminated in 1834. After leaving Hagerstown Rev. Hoshour entered the ministry of the Christian Church.

Rev. C. F. Schaeffer, D.D., became pastor in 1834. He resigned in 1840. Dr. Schaeffer was a younger brother of Rev. Solomon Schaeffer.

Rev. Ezra Keller, D.D., took charge of the congregation in 1840

and remained its pastor for four years. At the end of this pastorate the communicant membership numbered 460.

Rev. F. W. Conrad was pastor from May, 1844, to October, 1850. The present parsonage was built during Rev. Conrad's ministry here at a cost of \$3,200. The most significant event of this pastorate was the organization of St. Matthew's German Lutheran Church. The German portion of St. John's congregation presented a formal request that they be permitted to have an organization of their own, to have their own church council and support their own pastor. The request was granted and a German congregation was organized. This congregation disbanded in 1918. Another significant event of this pastorate was the organization of four Sunday schools in the country districts surrounding Hagerstown. The congregation about this time contributed \$2,500 toward the endowment of two new professorships in the Theological Seminary at Gettysburg.

In the fall of 1850 Rev. F. R. Anspach, D.D., was called to St. John's Church. He resigned January 1, 1857.

Rev. Reuben Hill entered the field as pastor on December 1, 1857. His resignation took effect December 5, 1859.

Rev. J. Evans was pastor from 1860 to 1866.

Rev. Evans was succeeded in 1867 by Rev. T. T. Titus, who in October, 1869, resigned and became pastor of Trinity Lutheran Church, Hagerstown, a new congregation which separated from St. John's.

In November, 1869, Rev. S. W. Owen, D.D., LL.D., became the pastor of this church. Dr. Owen was the faithful and beloved pastor of this congregation for nearly half a century. He heard the call of God to come up higher on April 16, 1916.

It was during Dr. Owen's pastorate that the church made its most substantial growth. Dr. Owen was one of the most forceful and eloquent preachers in the Lutheran Church. His death was a great loss to the Lutheran Church in America. The following extract is taken from a sermon preached by Dr. Owen upon the occasion of his 45th anniversary as pastor of St. John's:

"Allow me to give a few statistics of my pastorate here. I have preached between three and four thousand sermons during the 45 years, baptized 562 infants, married 1,514 couples, and have added to the membership of the church 1,376 persons. The relationship between pastor and people during these years has been most peaceful and loving. The current expenses of the church have been met, and to-day we have no debt except that which we owe to our heavenly Father for His protection and care. Of the 12 pastors who have served the church during the

time embraced in this sketch, I am the only one remaining. Let me but be enrolled with such Worthies, and I will say to any sorrowing friends, 'Carve not a line, raise not a stone, but leave me alone in my glory.' "

The present pastor, Rev. J. Edward Harnus, D.D., was called to the St. John's pastorate January 15, 1917. At the time of his election here he was serving the First Lutheran Church of Dayton, Ohio. The present communicant membership of the church is 715. The Sunday school membership is 660. Plans are being made for the erection of a modern Sunday school building to provide for the rapidly growing Sunday school. The following members of the church constitute the present Church Council: Elders—Edward Oswald, secretary; M. P. Möller, George W. Fridinger, J. Frank S. Beck, J. Harry Schueler, Richard S. Oswald; Deacons—John H. Jones, Frank R. Middlekauff, E. Bane Snyder, Hugh N. Garver, Harry D. Burger, John S. Kausler, treasurer.

#### ITEMS OF INTEREST.

1. In this church the delegates from the Pennsylvania, New York, Maryland and North Carolina Synods met on October 20, 1820, to adopt a Constitution and formally organize the General Synod of the Evangelical Lutheran Church in America.

2. In this church a committee appointed by the General Synod met to determine the location of a Theological Seminary, this congregation contributing the largest amount toward the establishment of it.

3. Three of the pastors of St. John's became editors of the *Lutheran Observer*.

4. One of the pastors of St. John's was the founder and first president of Wittenberg College, Springfield, Ohio.

### TRINITY LUTHERAN CHURCH, HAGERSTOWN, MD.

*Rev. J. S. Simon, D.D., Pastor.*

While the history of Trinity Evangelical Lutheran Church of Hagerstown, as a separate organization, dates back only to 1869, yet the roots of its life run back to the very beginning of Lutheranism in Hagerstown. Until August 26th of the above mentioned year, St. John's Lutheran Church, throughout its long and successful history, continued undivided. About a year before the organization of Trinity a difference of opinion arose among the members of St. John's Lutheran Church concerning

the remodeling of the church building. This difference of opinion finally grew to such proportions that it was thought best, by those in favor of remodeling, to withdraw from the Mother Church, and to form another Lutheran Congregation in Hagerstown.

Among the prominent leaders in the new organization were Messrs. David Artz, Philip Wingert, Frederick Posey, Wm. Tice, Wm. Protzman, Martin Startzman, Jonathan Schindel, Jacob Roessner, Otho Swingley, L. L. Mentzer, Abraham Miller,



TRINITY LUTHERAN CHURCH, HAGERSTOWN, MD.

Wilson L. Hays, and Dr. J. E. Herbert. These were all members of the first Church Council. A lot for a new church building was bought on West Franklin Street, conveniently situated, and ground was broken for the new building on October 18, 1886. On November 7th of the same year, the corner stone was laid, the Rev. Joel Swartz officiating.

While it was considered necessary for the two parties, holding diverse opinions, to separate, yet they continued to worship together until August 26, 1869, when the new congregation was formally organized. On that date it was decided by the congregation that it should be known as "Trinity Evangelical Lutheran Church of Hagerstown, Washington County, Maryland." On this same date the new congregation extended a call to Rev. T. T. Titus, pastor of St. John's Lutheran Church of Hagerstown. He





COUNCIL OF TRINITY LUTHERAN CHURCH, HAGERSTOWN, MD.

*Back Row*—C. E. STROLE, G. W. DOWNIN, S. W. SOWERS, J. D. KANAGA, J. F. ROESSNER, C. E. YOUNG, C. L. REED, C. E. FRY, J. S. LUTTLER.  
*Front Row*—F. S. LEITER, N. S. MYERS, L. M. WATKINS, J. S. SIMON, J. W. MYERS, G. W. ROHRER, O. F. BULTZLEY, A. S. KEENER, V. E. MIDDLEKAUF.

accepted the call and took charge on October 1, 1869. On the same date the new house of worship was dedicated, Rev. F. W. Conrad preaching the dedicatory sermon. The Rev. Titus was not permitted to serve the people of Trinity for a very long period. Because of throat affection he was compelled to resign, to the great regret of the congregation to whom his earnest piety and loyal, faithful, pastoral work had much endeared him. His resignation took effect on July 1, 1871. In August of the same year he removed to Hartwick Theological Seminary, of which in June he had been elected principal.

It is but right that testimony should be given to the faithful women of the church, who worked continuously and with much self-denial: who, having given themselves to the Lord, gave their time, energy, money, to the service of His Church, and so contributed, in large measure to the payment of the debt upon the church building, as well as to the building up of the congregation and of the Sunday school in numbers and in influence.

After the resignation of the Rev. T. T. Titus, there was a vacancy for three months, during which time the Rev. J. A. Clutz, D.D., at that time a student in Gettysburg Seminary, supplied the pulpit. On February 25, 1872, the congregation extended a call to the Rev. Henry Luckenbaugh, a man of well-known and marked literary ability and pulpit attainments. He accepted the call, to take effect in April, 1872, and served the congregation until the latter part of 1874. During the ensuing vacancy the Rev. Dr. McCron, then principal of the Hagerstown Seminary, supplied the pulpit.

On June 13, 1875, the Rev. J. R. Williams was called to the pastorate. He served the congregation faithfully for eight years. In October, 1883, Trinity again became vacant.

On January 13, 1884, the congregation extended a call to the Rev. Harvey W. McKnight, D.D. He accepted the call, but resigned on July 16, 1884, to accept the presidency of Gettysburg College, which had been meanwhile offered him. His resignation was a grievous disappointment to the congregation and a long period of restlessness ensued. For more than a year the church was without a pastor.

The Rev. Edwin Heyl Delk, D.D., was called to the pastorate on June 11, 1885, and took charge in October of the same year. He served the congregation with ability and success, until May 1, 1902. During his pastorate Trinity made signal progress, increasing in membership, paying the indebtedness on both church building and parsonage, and extending widely its power for good in Hagerstown. During the vacancy caused by the resignation

of the Rev. Mr. Delk, to accept a call to St. Matthew's Church of Philadelphia, the pulpit was acceptably supplied by the Rev. J. F. Baum. The present incumbent, the Rev. J. S. Simon, was called to the pastorate in October, 1902, and assumed charge December 5, 1902.

About the year 1872 the congregation, feeling the need of a home for its pastor, purchased a house on West Franklin Street, at a short distance from the church. In 1883 this was sold and in 1885 a large and substantial brick building, conveniently situated on North Potomac Street about a square from the church building, was erected at a cost of \$7,000. In 1887 a new primary school building and library room were built. In 1891 the chancel was rearranged and the church repaired.

The Sunday school was organized October 10, 1869, with eight officers, twenty-three teachers, and ninety-eight scholars. At the present time it has an enrollment of more than a thousand, with ninety teachers and officers. The Sunday school is noted for its benevolent spirit, giving for the support of the school and for the missionary work of the church more than two hundred dollars per month.

The Woman's Missionary Society of Trinity Church was organized in April, 1880, and has at present a membership of almost one hundred. The Young People's Missionary Society was organized in September, 1884, and now has a membership of about two hundred. The Mission Band, a company of boys and girls organized for training in the work of missions, was organized in March, 1889, by Mrs. J. D. Main, and has accomplished much toward the training of the young for service in the church, especially in the Missionary Societies.

Trinity has given two boys to the work of the Gospel ministry, Benjamin Lantz and Harry Main. The Rev. J. H. Main, D.D., is located at Philadelphia, and the Rev. B. L. Lantz, D.D., at Salina, Kansas.

In October, 1890, about twenty members of Trinity, who objected to the use of the Common Service in the worship of the congregation, withdrew from its fellowship and formed a new congregation, St. Mark's Evangelical Lutheran Church, which has since that time grown into a flourishing church of nearly four hundred members.

Recently a new era dawned for Trinity Church. The exact date of its beginning cannot be fixed, for that beginning was not so much a matter of time as of the spirit of the congregation. The Sunday school of the church had outgrown its rooms and there arose a demand for a larger place and one better adapted



to the needs of a growing progressive school. Besides, the immediate surroundings of the church property were becoming, with increasing population and growing business in Hagerstown, less and less desirable. After many proposals for enlargement and rebuilding had been made, earnestly and harmoniously discussed, and almost unanimously rejected, a member of the Church Council, directed by the Spirit of God, as it now seems, suggested the purchase of a new sight, the erection of new buildings, and the selling of the old church and parsonage properties. After long and prayerful discussion of the project, the Church Council ordered the submission of the entire project to the congregation, which, after full and free discussion, by a unanimous vote instructed the Church Council to buy the three lots located on the corner of North Potomac and Randolph Avenue, for the sum of \$13,500, and to secure plans for the erection of a church costing about \$50,000. But afterwards in order to meet the needs and the religious spirit of the congregation these plans were greatly enlarged and nearly doubled in cost.

Ground was broken for the new building on June 14, 1909, Mr. Jacob Roessner, a charter member of Trinity, and a most enthusiastic and faithful member of it, wielding the shovel. The corner stone was laid, with impressive and joyful services, on October 10, 1909.

The church was set apart for the worship of God on March 19, 1911. At that time the indebtedness of the congregation was more than \$55,000. Under the constant blessing of the great Head of the church, the congregation has had a splendid development in Sunday school and church until at the present time there are but few churches in the synod to which it belongs, which exceed it in numerical strength. It also seems certain that by the tenth anniversary of the dedication of the church this willing and liberal people will have canceled the entire indebtedness incurred in building. And so, the new era which began with the demand for an enlarged place has proved to be an Era of Enlargement.

Meanwhile the Lutheran Churches of Hagerstown have become thoroughly united in spirit. That which came as the result of a difference of opinion among the members of the Mother Church, has, under the direction of the Holy Spirit, brought about blessed results for Lutheranism and for the kingdom of Christ in Hagerstown.



## ST. MARK'S LUTHERAN CHURCH, HAGERSTOWN, MD.

*Rev. J. W. Ott, D.D., Pastor.*

St. Mark's Lutheran Church, of Hagerstown, Maryland, dates her beginning to the summer and autumn of 1889. August 9, 1889, a meeting was held at the residence of William Marr to consider the advisability of organizing another Lutheran Church in Hagerstown. August 16th and 23d meetings were held to consider the subject further. At the last named meeting a committee reported that the hall in the engine house of the Western Enterprise Fire Company, on Franklin Street, had been rented as a temporary place of worship.

October 6, 1889, the first regular service was held in the hall. It was conducted by Rev. S. A. Hedges. At that service the congregation was organized as the "Third English Lutheran Church," with seventeen or eighteen members. Others were soon added, increasing the number to about thirty.

For several months after the organization of the congregation the pulpit was supplied by students from the Theological Seminary at Gettysburg. In January, 1890, Rev. S. E. Bateman, of Selinsgrove, Pa., was elected pastor of the young congregation. He entered upon his duties as pastor on March 7th. At the first council meeting after Rev. Bateman's arrival, the name of the church was changed from "The Third Lutheran," to "St. Mark's Lutheran Church." The Maryland Synod, at its annual meeting in October, 1890, in Washington, D. C., formally received the new congregation into its membership. For a period of eight years the congregation received some aid from the Board of Home Missions. It became self-supporting in December, 1898.

November 29, 1891, the congregation decided to purchase the Straub property at the intersection of Washington Street and Washington Avenue for the sum of \$5,750. The fine brick dwelling-house on the property was converted into a chapel, the



REV. J. W. OTT, D.D.

corner stone of which was laid in October, 1892, and the re-modeled building was dedicated in January, 1893, after having worshiped in a hall for three years. Valuable aid was rendered the congregation at this time by the Board of Church Extension of the General Synod Lutheran Church.

Rev. Bateman resigned as pastor in June, 1893, having served the congregation over three years and having increased the membership to almost one hundred. December 1, 1893, the second pastor, Rev. George S. Bowers, of York, Pennsylvania, entered upon his duties. During the Rev. Bowers' pastorate a primary



ST. MARK'S LUTHERAN CHURCH, HAGERSTOWN, MD.

room was added to the church building to accommodate the growing Sunday school. This building was dedicated in June, 1895, during the meeting of General Synod in Hagerstown. In the autumn of the same year the comfortable three-story brick parsonage was built adjoining the church. It was ready for occupancy about Christmas. On the tenth anniversary of the organization of the congregation the indebtedness to the Board of Church Extension was cancelled.

Rev. Bowers served the congregation until December 1, 1902, a period of nine years. Marked material and spiritual progress was made during those years. The value of the church property was enhanced, the indebtedness was reduced, and the membership was increased to two hundred forty.

Rev. S. G. Dornblaser, of Columbus, Ohio, became pastor of St. Mark's March 1, 1903. He served the congregation until September 1, 1906, a period of three and one-half years. During this pastorate a steady development was manifest.

In February, 1907, a call was extended to the Rev. J. William Ott, of Trinity Lutheran Church, Grand Rapids, Michigan. On March 19th Rev. Ott entered upon his duties as pastor. At the



MR. A. T. ZENTMYER,  
Hagerstown, Md.



MR. JOHN W. KOOGLE,  
Hagerstown, Md.

time of his installation which took place on November 3, 1907, a debt of \$1,300, which yet remained on the church, was canceled, and the mortgage burned in the presence of the congregation.

In the autumn of 1910 the church was entirely renovated and an annex built to meet the need of the growing Sunday school, all at a cost of \$4,500. At the same time a new Möller pipe organ, handsomely finished in dark golden oak and costing \$2,000, was installed. On November 13, 1910, the impressive service of rededication took place. At the same time the financial obligation of \$6,500 was fully met.

This pastorate has witnessed a grand realization of Christian devotion on the part of some of its young members, two of them having chosen the ministry as their vocation. Miss Lydia Scipplemyer, a graduate of the Deaconess Motherhouse, Baltimore, Maryland, is in active work in Williamsport, Pennsylvania. At Pennsylvania College, Gettysburg, Mr. Lawrence Showe is in preparation for the Gospel ministry. Mr. Henry Young, who is

at this writing in France in the service of the United States will, upon his return to the States, prepare for Foreign Missionary work. St. Mark's is not unmindful of her duty to the work of the Church abroad. One missionary helper in India is supported by the Christian Endeavor Society and another by a faithful member of the church, Mr. James Startzman. The congregation also has a splendid record as to other benevolences, always meeting or exceeding the apportionment.

July 1, 1919, finds the church free of all indebtedness, a communicant membership of four hundred and a Sunday school with an enrollment of over six hundred. This growth in numbers has made necessary a more spacious and commodious church building, the construction of which is contemplated in the near future.

### ST. PAUL'S LUTHERAN CHURCH, LEITERSBURG, MD.

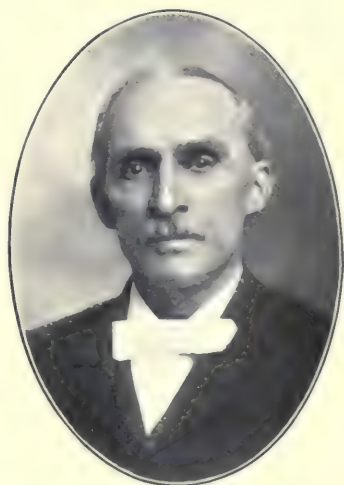
(LEITERSBURG CHARGE.)

*Rev. J. G. Koser, Pastor.*

In August, 1826, the corner stone of a Lutheran Church in Leitersburg was laid by Revs. John and Frederick Ruthrauff, H.



REV. J. G. KOSER.



REV. VICTOR MILLER, D.D.

Kroh and Jacob Medtart. Many Lutheran families of the vicinity were members of Beard's congregation, which was served by Rev. B. Kurtz from St. John's of Hagerstown, but he was then (1825-26) in Germany soliciting aid for the Seminary at Gettys-



burg, and his place was temporarily filled by the Revs. Ruthrauff and Medtart.

The places of worship nearest to Leitersburg were Beard's and Jacob's churches, each several miles distant and in opposite directions. Organization of a congregation had been effected before laying the corner stone. The preamble states: "Since the congregation in the past year has greatly increased and has decided to build a house for divine worship, for the maintenance of religion, etc., we lay this stone." The site for church and cemetery were purchased for \$100 of John Lahm and deeded to Frederick Ziegler, John Byer, Jacob Bell, Lewis Tritle, John Bowers and H. H. Snyder composing the Church Council.

The pastors have been Rev. John Ruthrauff, Jacob Medtart, and B. Kurtz, D.D., 1825-28; Samuel Hoshour, 1828-30; John Reck, 1831-33; John P. Kline, 1833-46; J. J. Reimensnyder, 1846-51; Daniel H. Bittle, D.D., 1851-52; J. F. Probst, 1853-56; J. Heck, 1857-61; W. F. Eyster, 1861-65; M. C. Horine, 1865-69; Samuel McHenry, 1870-72; X. J. Richardson, 1872-81.

Prior to 1828 Leitersburg was part of the Hagerstown charge which embraced a large territory. From 1828 to 1880 it was part of the Smithsburg charge of four congregations. In 1880 a peaceful division of that charge took place and Leitersburg and Beards formed the Leitersburg charge, which in January, 1881, unanimously called Rev. V. Miller to be pastor. He served the charge till September, 1914, when he resigned because of increasing bodily infirmities and was elected pastor emeritus. He was followed in September, 1914, by Rev. J. S. Koser. Dr. Miller during his long pastorate of thirty-three years won a warm place in the hearts of his people by his faithfulness and devotion. He now resides in Hagerstown but he is often called back to his old charge to assist at special services.



ST. PAUL'S LUTHERAN CHURCH,  
LEITERSBURG, MD.

The church building erected in Leitersburg in 1826 by the congregation was a large and substantial two-story stone and rough-cast building, with galleries on three sides. Originally it had neither belfry nor bell, but one was secured in 1850 and placed on a tower in the rear of the church until 1853 when a belfry was built.

In 1884-85 the church was remodeled at a cost of \$4,100, a new front wall and tower built, side galleries removed, corresponding upper and lower windows made into one, and new pews placed. Dr. F. W. Conrad preached the dedicatory sermon February 1, 1885.

The parsonage is a two-story ten-room brick dwelling, erected in 1881 at a cost of \$3,100 on a lot donated by Rev. V. Miller and is jointly owned by the charge.

The Woman's Home and Foreign Missionary Society was organized June 15, 1887. The Christian Endeavor Society was formed December 22, 1892.

From this congregation the following ministers have come: Revs. C. Lepley, L. J. Bell, E. K. Bell, D.D., J. F. Kayhoe and Luther F. Miller.

## BEARD'S LUTHERAN CHURCH, WASHINGTON COUNTY, MD.

(LEITERSBURG CHARGE.)

*Rev. J. S. Koser, Pastor.*

Beard's Church is one of the oldest, if not the oldest, congregation in Washington County. There is conclusive evidence that it existed earlier than any other place of worship in the county, with the possible exception of St. Paul's near Clearspring, and the Episcopal Chapel near Chapel Woods school in the Funkstown district.

Reliable church history shows a Lutheran congregation and church building on the banks of the Antietam in 1756, two miles west of our present building. The county records place them earlier than 1754. The will of Robert Downing, dated November 1, 1754, in a clause referring to that church says, "I give to my daughter Esther all that tract of land one hundred and thirteen acres (indicating terminals) excepting ten acres convenient to the meeting house, providing the people resorting thereto pay for it, etc."

On June 9, 1787, nine and a half acres of the reserved ten were sold by Martin Ridenour and John Bard to William Shanafeld

reserving one-half acre on which were located the church and burial ground, to be forever exempted. This occurred in 1787 when the site of the church was changed to the present one. Just a century later when Rev. V. Miller, the pastor, was preparing a centennial sermon he visited this place and found in an open field part of the unplowed graveyard about twelve by thirty-five feet with eight or ten old sand gravestones lying on the ground, showing burials as early as 1763. Certainly this was the site of the first Beard's Church erected probably before 1754.

In the journal of Rev. Schlatter a missionary of the Reformed Church there is record of his preaching, etc., in 1747 in a church on the west bank of Conococheague Creek. That church was the original of the present St. Paul's ten or twelve miles west of Beard's Church, and as all settlements went westward most likely Beard's Church was organized before 1747 as Mr. Downing's will record of 1754 speaks familiarly of a church building and graveyard as if it had existed for years.

Owing to want of records previous to 1799 we can but imperfectly give a record of pastors of that period. From Rev. J. G. Young, pastor at Hagerstown, 1773-91, we have the statement in 1786 that Beard's was served several years by Pastors Haushihl and Schwerdtfeger from Frederick, we know not whether as pastor or supply, probably the latter. Haushihl arrived at Annapolis in 1752, removed to Frederick in 1758, and Schwerdtfeger was pastor at Frederick from 1763 to 1768 when he returned to Europe leaving Rev. Hartwig over his congregations, possibly including Beard's.

In the journal of Rev. Henry Melchoir Muhlenberg, 1769, we find a petition to the Ministerium of Pennsylvania of laymen in Pennsylvania, in Maryland on the Antietam, on the Conococheague and Sharpsburg, in Virginia from Shepherdstown and Winchester, asking the ministerium to admit Rev. Wildbahn to its body. He resided then near Littlestown and in 1770 removed to what is now Hanover. In the minutes of the Ministerium of Pennsylvania of 1772 is this entry, "A delegate from vacant congregations between Pennsylvania and Virginia in Maryland, called by Indians Conococheague, which Senior Kurtz visited now and then and ministered the means of grace, laid before the ministerium a petition for an able teacher and pastor and to me privately said they desired the older Mr. Kurtz." The younger Kurtz was sent but the minutes of the next year, 1773, says, "Four congregations in Conococheague district in Maryland petition for Frederick Muhlenberg as pastor and teacher, because Mr. Kurtz, Jr., could not get along well."

Rev. F. A. Muhlenberg acted as a supply for a short time. Later he became a member of Congress and the first speaker of the first House of Representatives of the United States.

Rev. J. George Young, pastor at Hagerstown from 1773 till his death in 1791, served Beard's till 1785 and was followed there by Rev. Daniel Schroeter, of Hanover, Pennsylvania. He served congregations in Frederick and Washington Counties, Maryland, and Franklin County, Pennsylvania, and died 1806. He probably served when the second church was built in 1787 on the site of the present church, almost two miles east of the first church. He is believed to have come to America with the Hessian troops, as many students did and remained here and became a minister.

The oldest church record of infant baptisms in the church, but not first recorded were, Elizabeth, daughter of J. G. and Catherine Hammel, and John Jacob, son of Peter and Anna M. Luber, both baptized May 9, 1790. The minister's name is not recorded but from the similarity of the writing recording an adult baptism and confirmation on June 17, 1791, we doubt not that he was Rev. Joel G. Hale, and that record is that Catharine Retsin, first wife of Christian, was born and bred in York County, Pennsylvania, and that her parents were William and Margaret Bart. On June 12, 1791, she was baptized and confirmed, and by her side was Christina Bart. This was signed by J. G. Hale. This clearly shows that he was pastor in 1790 and 1791. Unfortunately after that record of a minister's name, we have no other till that in 1848 of Rev. J. J. Reimensnyder, although there are records of baptisms. How long Rev. Hale served or when he left is not known, but in 1798 we are assured Rev. John Ruthrauff was pastor as his name is attached to the Congregational Kirchen Articles. He was pastor at Greencastle, Pennsylvania, from 1795 to 1837 when he died.

How long Rev. Ruthrauff served here is not shown but in December, 1806, the name of Rev. J. G. Schmucker appears in the minutes of a council meeting as pastor. As he served at Hagerstown from 1793 to 1810 and as Rev. Ruthrauff was certainly pastor of Beard's in 1798 it follows that Rev. Schmucker served here only in his later ministry in Hagerstown, presumably from 1806 to 1810, and it is likely that Rev. Ruthrauff served from 1797 to 1805.

Rev. Solomon Schaeffer served from 1810 to 1813. Rev. Baughey who served during 1812-1814 was unworthy and was suspended. Rev. B. Kurtz served from 1814 to 1831. He and former pastors, except Ruthrauff, had charge of Hagerstown, Beard's, St. Paul's, Williamsport, Funkstown and later Leiters-



burg. In 1825-26 he visited Europe soliciting aid for the Gettysburg institutions. Revs. Ruthrauff and Medart supplied his charges during this absence.

In 1828 a new charge was formed of Beard's, Leitersburg, Smithsburg and Mt. Moriah with Rev. S. K. Hoshour, pastor, who served 1828-30. He was followed by Rev. John Reek, 1830-32; J. P. Kline, 1833-46; J. J. Reimensnyder, 1848-51; Daniel H. Bittle, 1851-53; J. F. Probst, 1853-56; J. Heck, 1857-61, who died just as the present building was being completed; W. F. Eyster, 1861-65; M. C. Horine, D.D., 1866-69; S. McHenry, 1870-72; X. J. Richardson, 1872-80, when a peaceful division occurred, Leitersburg and Beard's forming the Leitersburg charge, and Smithsburg and Mt. Moriah forming the Smithsburg charge which retained Rev. X. J. Richardson.

In January, 1881, Rev. V. Miller accepted the call to Leitersburg and served until 1914, when Rev. J. S. Koser was elected.

The first two buildings were of logs, the second one having galleries on three sides and a pipe organ built in 1787. The church site was changed and the third church, forty-two by sixty feet, was erected with brick in 1860. German was used until replaced in 1828 by English.

From Beard's came these clergymen: John, Solomon and Samuel Oswald, W. B. Bachtell, Christian and Clinton Hoover, C. Lepley, L. J. Bell, Ezra K. Bell, Albert Bell, A. A. Buhrman, J. F. Kayhoe, L. F. Miller, S. J. Miller, and probably others.

## JACOBS LUTHERAN CHURCH, WASHINGTON COUNTY, MD.

(LEITERSBURG CHARGE.)

*Rev. J. S. Koser, Pastor.*

Jacobs Church is the oldest institution in Leitersburg District. The Lutheran congregation that worshipped on the banks of the Antietam in 1754 doubtless numbered among its membership some of the families afterward embraced in the constituency of Jacobs Church. Others were members of St. John's at Hagerstown, organized prior to 1769; of the church at Grindstone Hill in Franklin County, Pennsylvania, which was in existence as early as 1765; or of Zion Lutheran Church at Greencastle, also one of the oldest in Franklin County. The date at which Jacobs Church was organized cannot be satisfactorily determined, but there is reason to believe that this occurred in 1791. The grounds for this conclusion are as follows:

The records of St. John's Church at Hagerstown show that several Lutheran families from this locality were members from 1770 to 1780. Peter and Anthony Bell were among those whose names occur in this connection; and as they lived within a mile of Jacobs Church it is not probable that they would have journeyed so far if an organization had existed in the immediate vicinity at the time. In 1786 Rev. John George Young of Hagerstown prepared a brief historical sketch of the churches of his



JACOBS LUTHERAN CHURCH, WASHINGTON COUNTY, MD.

charge in which, referring to Beard's, he says: "From this congregation four others have originated, viz: Hagerstown, Funkstown, Manorland, and Conococheague." Mr. Young's pastorate embraced the churches referred to, as well as others in Frederick County. If Jacobs Church had been organized at this time it is more than probable that it would have been part of his charge, or that he would in any case have mentioned it: hence its omission affords strong presumptive evidence that it had no existence in 1786. Furthermore, the present church grounds were not acquired from the State until 1787, and it is extremely improbable that a church building would have been erected here before that date.

Affirmatively, it may be positively stated that the church was organized in the year 1791 or prior thereto, as the protocol of the

Ministerium of Pennsylvania shows that the Rev. Guenther Wingardt was pastor from 1791 to 1795. While this evidence is conclusive, it leaves to doubt and conjecture much that would be most interesting regarding the circumstances under which the organization was effected. Wingardt was succeeded by Rev. John Ruthrauff in 1795, and with this date adequate local records begin.

Within a few years after the Rev. John Ruthrauff became pastor he proposed a constitution for the church, which was duly adopted and signed by the officers and members on September 23, 1798. This document is entitled "Constitution for the Evangelical Lutheran Congregation situated at the Maryland and Pennsylvania line, called Peace Church." It defines in detail the duties of pastor, council, and members. The church council at that time was composed of Jacob Rider, Anthony Bell, Philip Ripple, David Goll, and John Bell.

The membership at this time was widely scattered. Four other Lutheran churches have since been organized upon the original territory of Jacobs Church, located, respectively, at Waynesboro, Leitersburg, Quincy, and Rouzerville. The formation of the two first named practically reduced the congregation to its present limits. Its numerical strength has varied widely. In 1796 the number of communicants was thirty-three, but in 1798 one hundred five persons attached their names to the constitution as members and officers. The formation of the Waynesboro congregation in 1818 undoubtedly deprived the mother church of many members, but defective records at this period render it impossible to estimate the loss. In 1826, after the organization of the Leitersburg Church, there were still seventy-six communicants at Jacobs. In 1830 the number was 93; in 1835, 67; May 26, 1839, 65; April 30, 1843, 87; May 11, 1845, 88; June 4, 1848, 97; May 19, 1850, 102; May 13, 1855, 85; May 19, 1860, 70; November 21, 1869, 64; April 27, 1879, 65; September 20, 1885, 61; October 31, 1897, 69. The following note is appended to a communion record in 1855: "This congregation has lost a considerable number of members by removal." This remark would apply to the church at almost any period in its history. Many families have removed from its bounds at various times and located in neighboring towns or in the West, where they have in more than one locality been active in establishing or sustaining other Lutheran churches.

The site of the church and the burial ground adjacent are embraced in a tract of land called Martin's Good Hope. Martin Jacobs secured a warrant for the survey of this tract on the

twenty-first of August, 1787; the survey was made on the first of April, 1788, and a patent was issued in his favor, September 21, 1790. The area of the tract was eighteen acres. The church land was deeded by Martin Jacobs to Christian Lantz "for the use of the German Lutheran congregations and their successors," November 18, 1799, at the nominal consideration of five shillings "and in consideration of divers other good causes him the said Martin Jacobs thereunto moving." It contained three-fourths of an acre and thirty-four perches of land "together with the church thereon and other the appurtenances thereunto belonging."

From this deed for the church land it is evident that the church building had been erected thereon at the time; how much earlier it may have been built is a matter of conjecture, but it is extremely improbable that this occurred prior to 1787, when the land was acquired by Martin Jacobs. For this was a substantial and somewhat pretentious building, one that the projectors would scarcely have erected upon ground that might possibly have become vested in an owner indifferent or unfriendly to their interests. It survived, in all probability, all who were prominently identified with its erection. But the time at length arrived when its usefulness was terminated. In 1841 it was removed; the logs were hauled to Leitersburg and used in the construction of houses.

On September 10, 1841, the corner stone of the new building was laid and already on the following December 5th the church was complete and dedicated. This was during the pastorate of Rev. F. W. Conrad. The new church occupies the site of the old. The old one was named Friedens Kirche, but the new one was named Jacobs Church.

In 1854 the church building was enlarged to its present dimensions by an addition about sixteen feet in length at the western end. Extensive repairs were again made in 1881. Ten years later the interior was again remodeled, the principal improvement being the present pews.

The following is a list of pastors of Jacobs Church since 1791: Rev. Guenther Wingardt, 1791-1795; Rev. John Ruthrauff, 1795-1835; Rev. Jeremiah Harpel, 1835-1837; Rev. Jacob Martin, 1837-1839; Rev. Peter Sahn, D.D., 1840; Rev. F. W. Conrad, D.D., 1841-1844; Rev. John Heck, 1845-1856; Rev. J. F. Campbell, 1857-1862; Rev. Edwin Dorsey, 1863; Rev. Alfred Buhrman, 1864-1871; Rev. C. L. Keedy, 1871-1875; Rev. P. Bergstresser, D.D., 1876-1887; Rev. H. S. Cook, 1888-1899; Rev. C. H. Rockey, 1900-1911; Rev. A. A. Kelly, 1911-1916.



Wingardt resided at Taneytown, Maryland, and was pastor of the following churches: Taneytown, Jacobs, Winter's, Thomas Creek, Upper Bermudian, Zion, and Flohr's. The charge to which Ruthrauff was assigned in 1795 was composed of Greencastle, Jacobs, Beard's, Mayfield (?), and Mercersburg, but its limits varied at different times during his long pastorate. He resided at Greencastle, and Jacobs was part of the Greencastle charge until 1841, when the Waynesboro charge was formed: the original constituent churches were Waynesboro, Jacobs, Quincy, and Funkstown. For some years past the Waynesboro and Jacobs Churches have constituted a charge.

In the summer of 1916 the brethren of the Waynesboro Church felt that their church demanded all the time of their pastor and determined to sever their relations with the Jacobs Church. Some thought the church should be abandoned, for many of the members had died or had moved out of the district, leaving a community in which there were few Lutheran families. The church at the time had a communicant membership of twenty-nine and the members were scattered: they could attend the Waynesboro Church as easily as they could attend their own church. Others, not willing to abandon the old church entirely, thought preaching services should be held there occasionally. But there were many, accustomed to worship there for years, who were unwilling to abandon it at all. These last prevailed. A few families transferred their membership to the Waynesboro Church but the majority remained. Later that year the venerable church was attached to the Leitersburg charge.

At present the communicant membership of Jacobs Church numbers thirty-eight. Preaching services are held there every two weeks in the afternoon. The Sunday school has an enrollment of eighty.

## ST. JOHN'S LUTHERAN CHURCH, MARTINSBURG, W. VA.

*Rev. F. R. Wagner, D.D., Pastor.*

This is one of the oldest congregations in the Valley of Virginia. It was originally composed of German immigrants and their descendants from Pennsylvania and Maryland. The nucleus of the congregation was formed in 1775. Until 1832 the Lutheran congregation worshipped in the same house with the Reformed. But already in 1782 the Lutheran congregation began to keep its own record book. The first record in it is the baptism of Jacob Krug, December 1, 1872.

Not until 1790 did St. John's have a resident pastor. But the gospel was preached and the sacraments were administered to the congregation by ministers of the Lutheran Church who visited them as often as possible in connection with numerous other congregations scattered over as many as four or five counties.

One striking feature of the history of this church is its large number of short pastorates, except the last. Another is the unusual number of men who served this church and who afterwards became highly prominent in the Lutheran Church at large.

The first regular pastor of whom we have any certain knowledge was Rev. Christian Streit, a man of fine education and ability, of deep piety and earnest devotion to the work of the ministry. He took charge of the Lutheran Church at Winchester in 1785 and lived there, but in connection with his other work regularly ministered at Martinsburg. The field of his operations embraced a circuit of about fifty miles. He ministered here until 1790.

The first church building was the common property of the Lutheran and Reformed congregations. It was acquired in 1786. It had been built as a tavern, but equipped as a church it served the purposes of the congregations until they separated in 1832.

After Christian Streit, the next pastor, and the first who resided at Martinsburg, was Rev. John David Young. He took charge of the congregation in 1790 and served it until 1800, and again, after an absence of two years at Taneytown, Maryland, served it from 1802 until his death in February, 1804. His labors were abundantly blessed, and he added to the church during his short ministry no less than one hundred forty-three members. He it was who drew up the first constitution and form of government for the congregation. It shows great prudence and splendid judgment. It was signed by one hundred and three members.

During the time that Rev. Young was absent from the charge, from 1800 to 1802, the congregation was supplied by Rev. Frederick William Jazinsky for about one year. He had been an army officer under Frederick the Great, and was a man of very determined will. He was of spotless character but too severe to be very popular. This was shown by his subsequent experience as pastor in Frederick. Rev. Melsheimer also supplied a few months at this time, but left no records.

The second resident pastor was the Rev. John P. Ravenaeh. He began his ministry here in 1808. He was faithful, diligent, and blameless in life. But his usefulness was greatly hindered by domestic troubles. On account of these troubles he was compelled to resign in 1814. He then demitted the ministry.

In 1817 Rev. John Kaehler, a very young man who had been born in Frederick and had studied theology under Dr. Schaeffer, became pastor of St. John's and continued in that relation until 1819.

He was succeeded in 1819 by Rev. Charles Philip Krauth, then a young man. This was his first charge and he was eminently successful both as preacher and as pastor. He brought about a revival of religion that continued unabated for at least two years. During his ministry of eight years one hundred sixteen members were added to the church. He was the first pastor who preached chiefly in English, and this fact is supposed to account for his great success. Dr. Krauth resigned in 1827 and became pastor of St. Matthew's in Philadelphia. He afterwards became the first president of Gettysburg College and then the second professor in the Gettysburg Seminary.

Dr. Krauth was succeeded at Martinsburg by the Rev. Jacob Medtart in 1827. In 1835 he also resigned to accept a call to St. Matthew's in Philadelphia. It was during his ministry at Martinsburg that the union with the Reformed was dissolved and the Lutherans built their own house of worship. It was dedicated June 10, 1832, and cost the congregation about \$4,000.

Then followed a number of short pastorates. Rev. Reuben Weiser was pastor from 1835 to 1837. He gathered a congregation and built a church known as St. Paul's, near Greensburg in the same county as Martinsburg, which was ministered to by all the succeeding pastors of Martinsburg until the outbreak of the Civil War.

Rev. Charles Martin served the congregation from 1837 to 1842. Then Rev. Samuel Sprecher, afterwards president of Wittenberg College, ministered as pastor during most of the year 1842. He was followed in 1843 by Rev. Joseph A. Seiss, who was regarded as "a young man of much promise." He remained only two years and then went on his way to great prominence in the Church. Rev. John Winter served the congregation from 1845 to 1847. Then for five months, Rev. Charles Porterfield Krauth, son of the former pastor, ministered at Martinsburg. He resigned in April, 1847, to take charge at Winchester.

Rev. B. M. Schmucker was the next pastor. This was his first experience in the ministry. He took charge in 1848 and resigned in 1852. From Martinsburg he went to Trinity Church in Reading where he became eminent as preacher and scholar. He was succeeded at Martinsburg by Rev. Reuben A. Fink. From this time forth Shepherdstown ceased to constitute a part of this charge. Mr. Fink became too deeply concerned in politics to

please all his people and his resignation came in 1854. During his brief ministry the church building was enlarged and improved at a cost of \$1,200.

The next two years were occupied by Rev. William Kopp. He was obliged to resign in 1857 on account of failing health. Rev. Kopp and his two predecessors, Revs. Medart and Krauth, all laid away their life companions in the cemetery at Martinsburg during their pastorates there. Rev. Kopp was succeeded by Rev. Edwin Dorsey, M.D., who served the congregation from 1858 to 1860.

The next pastor was also a doctor of medicine. This was Rev. Charles Martin, M.D. He came to Martinsburg for his second pastorate in the fall of 1860. But his labors here were terminated by the outbreak of the Civil War in the spring of 1861. St. John's suffered intensely during the war, not only the property but also the congregation. For four years the church was used as a hospital, the congregation was without a pastor, and intense differences of political views added to the confusion and strife. Not until 1866 did another pastor come to the field.

The first pastor after the Civil War was Rev. J. S. Heilig. During his short pastorate of two years the church building was completely overhauled and renovated. The government granted a little more than \$7,000 for damages and the congregation raised an additional \$1,500. It is recorded that Rev. Heilig's ministry was not very satisfactory, and he was succeeded in 1869 by Rev. M. L. Culler.

Dr. Culler was the historian of the church. He served a very successful pastorate of twelve years. Rapid growth of the congregation and many improvements to its property marked his ministry. In 1881 a parsonage was built.

In 1882 Rev. R. C. Holland, D.D., came to Martinsburg from Shepherdstown. He ministered here six years. During his ministry the church was remodeled at an expense of \$12,000. He resigned the charge in September, 1888, and removed to Charleston, South Carolina.

The last pastor of this church was the Rev. C. S. Trump, D.D. He succeeded Dr. Holland in October, 1888. And his has been by far the longest pastorate the church has known. For thirty-one years he labored in this field. Many are the results of his work. All indebtedness has been removed. In 1898 the parsonage was enlarged and improved. In 1901 the church was again remodeled and a pipe organ was installed. These improvements cost over \$3,000. Missionary organizations have been formed and have flourished. And the membership of the congregation has been "increased from 400 to 842."



It is our sad duty to chronicle in conclusion the death of Dr. Trump on October 5, 1919. He was buried at Martinsburg where he had labored so long and so faithfully and where he spent the major portion of his life in the ministry. Of his approaching death Dr. Trump must have had a clear premonition, for he wrote in his historical narrative dated December, 1918: "Ere long my congregation will be listening to another voice from the pulpit and another pastor will visit their homes."

## TRINITY LUTHERAN CHURCH, SHARPSBURG, MD.

(SHARPSBURG CHARGE.)

*Rev. A. A. Kerlin, Pastor.*

This church is one of the oldest in the Synod. It was made memorable by the part that it played in the battle of Antietam. The church building that stood at the time of the battle was in the thick of the fight and the building that has taken the place of the old one is a memorial to the Federal soldiers who fought and died in that battle.

On March 16, 1768, a deed for a site for a church and burial-ground was executed by Colonel Joseph Chapline to the Lutheran vestrymen, who were Dr. Christopher Cruss, Matthias Need, Nicholas Sam and William Hawker.

The vestrymen of the church began at once to erect a building of logs and rougheast, 33 by 38 feet in dimensions in the north-east corner of the graveyard. This quaint, old-fashioned structure, which was a century and a quarter old, was surmounted by a tower in which hung a bell of English make. The interior of the church was ancient looking. The pews were straight-backed and high. The pulpit was goblet-formed and half way up the wall, and was reached by a flight of ten or twelve steps. Over the pulpit and just above the preacher's head was suspended from an iron rod in the ceiling, a canopy, or sounding-board, as it was termed, which resembled in form an open umbrella.

The vestrymen occupied one corner of the church, seated on a platform considerably elevated, so that they could be readily distinguished from the rest of the congregation. The foresinger, or leader of the singing, with his tuning-fork and note-book, was seated on a high chair in the center of the church. The singing, praying and preaching, from the organization of the congregation until the year 1831, was conducted in the German language.

The early records of the church having been lost or destroyed,

it is impossible to give a very correct account of the ministers who officiated here in the very early times. It seems quite evident, however, that this church at the beginning was supplied by ministers from Frederick City, Middletown and Hagerstown, as Frederick City Lutheran Church was organized in 1737, Middletown in the year 1755, and Hagerstown in the year 1770. The records of Middletown Lutheran Church show that Rev. Johann George Graeber officiated occasionally at Boonsboro, Ringer's Church, and Sharpsburg in early times.

From the records of our oldest inhabitants, we find that Revs. Schmucker and Kurtz preached regularly to this congregation, and they were ministers stationed at Hagerstown. The following is the list of the ministers stationed at Sharpsburg Lutheran Church from the year 1800 to the present time: Revs. Ravenock, Baughey, D. F. Schaeffer, Little, Schnay, John Winter, Peter Rizer, D. Oswald, George Diehl, William Hunt, John N. Unruh, G. J. Martz, J. C. Linger, I. J. Stine, Christian Startzman, Alfred Buhrman, G. W. Weills, George H. Beckley, 1871-1884, D. B. Floyd, 1892; Ellis H. Jones, 1884-1891; J. W. Lingle, 1891-1896, and the present pastor, Rev. A. A. Kerlin, since 1896.

This quaint old building remained until the year 1864. During the Battle of Antietam, September 7, 1862, it was shelled considerably. After the battle it was taken possession of and used by the Federal troops for a hospital, and filled with sick and wounded, by which use it was so much damaged as to render it totally unfit for worship. It was therefore torn down, and the ground exchanged for the site on which the present church edifice stands. The corner stone for the second church was laid September 15, 1866. The building was dedicated May 23, 1869, the sermon on that occasion being preached by the Rev. Alfred Buhrman, assisted by Revs. G. H. Beckley, G. W. Anderson, M. W. Fair, and Revs. Cronise and Wilson of the Methodist Episcopal Church.

The second church was a poorly constructed building and in a few years began to show signs of decay. The walls began to give way, and it was deemed unsafe to worship in it. On Sunday, December 13, 1891, it was unanimously agreed by the pastor, vestry and members to build a new church, to be known as The Memorial Lutheran Church, to perpetuate the memory of the Federal soldiers, who fought and those who fell at the Battle of Antietam, September 17, 1862.

In the spring of 1892, the second church was torn down and preparations were made to erect a third church. The building committee were: Rev. J. W. Lingle and Messrs. George Hess,

John Benner, Martin E. Snively, Jacob McGraw and William Earley. On September 17, 1892, the thirtieth anniversary of the Battle of Antietam, the corner stone was laid. The church is cruciform in design, with gothic windows and corner spire, 95 feet from base to top and is surmounted by a cross. The lecture room was finished and ready for worship December 25, 1893, and was used until the completion of the auditorium. The windows in the lecture room are memorials of aged departed members of the church.

Dr. Christopher Cruss, whose name appears among the early vestrymen was a German chemist and emigrated to this county from Germany about the time of the settlement of the town. He was associated with James Rumsey in the construction of the first steamboat built in the United States.

Matthias Need, another of the vestry, was a brave soldier in the war of the Revolution and participated in a number of battles, doing honorable service. He lies buried somewhere in an unmarked grave in the old Lutheran graveyard.

## LOCUST GROVE LUTHERAN CHURCH, LOCUST GROVE, MD.

(SHARPSBURG CHARGE.)

*Rev. A. A. Kerlin, Pastor.*

This congregation is a part of the Sharpsburg charge. It has had the pastoral oversight of Rev. Mr. Kerlin for nearly a quarter of a century.

The building in which the congregation worships was erected in 1844. The congregation is one of the most active country congregations in Washington County. From 1844 to 1878, it was served by the following pastors: Revs. William Hunt, John N. Unruh, G. J. Martz, J. C. Lunger, I. J. Stine, Christian Startzman, Alfred Buhrman, G. W. Weills and George H. Beckley.

In 1878, Rev. Beckley built a church at Rohrsersville, one mile south of Locust Grove. This divided the congregation. Locust Grove was supplied by the Revs. Bobst, Nichol and Trump, pastors from Harper's Ferry, until 1884; then by Rev. Jones, of Sharpsburg, until 1891, and then by Rev. Lingle, of Sharpsburg, until 1896, when by action of Synod, it again became part of the Sharpsburg charge, which relation it sustains at present. Since September 1, 1896, the church has been served by Rev. A. A. Kerlin.

## TRINITY LUTHERAN CHURCH, SMITHSBURG, MD.

(SMITHSBURG CHARGE.)

*Rev. Ferdinand Hesse, Pastor.*

The history of Trinity Lutheran Church of Smithsburg goes back to 1822 or earlier. There was an organization prior to that time. The work in the neighborhood of Smithsburg was begun by Dr. Kurtz who was the pastor of St. John's Lutheran Church of Hagerstown. He conducted services at Smithsburg in a schoolhouse for some time before a church was built.



REV. FERDINAND HESSE.

The first church was begun in 1822. The corner stone was laid Whit-Monday, May 27, 1822. The clergymen present on this occasion were Benjamin Kurtz, Jacob Schnee, Jacob Medtart and Peter Ricksecker. Rev. Jacob Schnee delivered a discourse and Rev. Jacob Medtart preached a sermon from 1 Cor. 7:31. The church was built of stone and the name given to the congregation was "Dreieinigkeits Kirche," that is, "Trinity Church." The congregation was incorporated December 26, 1825. At that time Trinity Church was part of the

Smithsburg charge in connection with Waynesboro, Pennsylvania; Leitersburg, Maryland; Mt. Moriah at Foxville, Maryland, and Beard's Church near Smithsburg. Waynesboro left the charge in the year 1840. The remaining four churches constituted the charge until 1880, when Leitersburg and Beard's withdrew and constituted a separate charge. Then Trinity, Smithsburg and Mt. Moriah formed a charge. In 1897 St. Paul's at Greensburg, Maryland, was made a part of the charge. There are now three churches in the charge: Trinity, Mt. Moriah and St. Paul's.

In the year 1825 there were one hundred and fifteen members and by 1833 the membership had increased to one hundred and eighty. During Rev. P. Kline's long period of service as pastor,





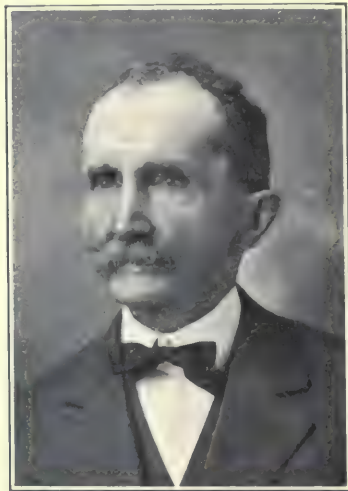
TRINITY LUTHERAN CHURCH, SMITHSBURG, MD.

he received into the church one hundred and sixty-six. The total membership was two hundred and sixty-eight when he left the church. Those most active at that period of the church were the following: Christopher Flory, John Flory, John Etnoyer, Jacob Tritle, Peter Mong, John Welty, George Sigler, Conrad Flory, Adam Shank and David Ludy.

The pastors in the order of their terms of services are these: Rev. Benjamin Kurtz was instrumental in organizing the congregation and building the first church and served as the pastor



MR. D. W. BARKDOLL,  
Smithsburg, Md.



MR. R. B. BROWN,  
Smithsburg, Md.

of the congregation until 1828. Rev. Samuel Hoshour, 1828-30; Rev. John Reek, 1830-32; Rev. John Philip Kline, 1833-46; Rev. John J. Remensnyder, 1846-51; Rev. Daniel Bittle, 1851-53; Rev. John Probst, 1853-56; Rev. John Heck, 1856, until his death March 11, 1861; Rev. William Eyster, 1861-65, who is still living at a very advanced age in Crete, Nebraska; Rev. M. C. Horine, 1865-69; Rev. Samuel McHenry, 1870-72; Rev. X. J. Richardson, 1872 until the division of the charge in 1880, and he then became pastor of the new charge, Trinity, Smithsburg, and Mt. Moriah, from 1881 to 1887; Rev. J. B. Keller, 1888-96; Rev. J. B. Killian, 1897-1901; Rev. D. S. Kurtz, 1901-1906; and Rev. Ferdinand Hesse, 1907 to the present.

During the pastorate of Rev. J. J. Remensnyder the stone church was torn down and a new brick building erected. The corner stone of the new church was laid in the fall of 1851, and

the church was completed and dedicated November 21, 1852. Dr. Benjamin Kurtz who organized the church thirty years before officiated, assisted by Rev. C. C. Culler, of Hagerstown, Maryland.

In 1870 the church was repaired, repainted, refurnished and otherwise improved under the pastoral oversight of Rev. S. McHenry.

The church was again repaired and refurnished under the pastoral care of Rev. X. J. Richardson and reopened October 24, 1880.

The church was again remodeled during Rev J. B. Keller's administration as pastor. The tower spire was erected, pulpit recess added, stained glass windows, panel ceiling, change of gallery and pews, pulpit furniture and other improvements made. The church was rededicated by the pastor May 10, 1891.

Trinity has sent some very useful men into the ministry. Three brothers, Martin, Joseph and William Baechtell, went to Gettysburg and entered the seminary about the year 1842; David Jacob Eyler, 1850; Arthur Franklin Richardson, 1887; Rev. Lewis Bikle, D.D., 1858; Rev. Philip Bikle, D.D., 1869; Rev. Gideon Brown, 1889; Rev. Charles Krauth Bell, D.D., 1898. Some of these men have completed their labors and have entered into their rest, while others are still faithfully filling important positions in the Master's work.

The charge has had a parsonage since 1829. The present building was purchased in 1863. In 1910 the parsonage was improved by installing a hot water system and adding a bath room at a cost of \$625. In 1915 a new porch was added to the building and the house wired for electric lights. With these modern conveniences the parsonage has been made a comfortable home.

The congregation built a Sunday school chapel in 1909. The building is of brick and is Gothic in design. It is heated by steam, is electric lighted and all of its appointments are modern and appropriate. There are three rooms, one for the main school, another for the primary department and the third appropriately furnished for general purposes, and is used by the Bible class and special meetings. The chapel was dedicated free of debt.

A Möller pipe organ was installed in the church in 1913 at a cost of \$1,700.

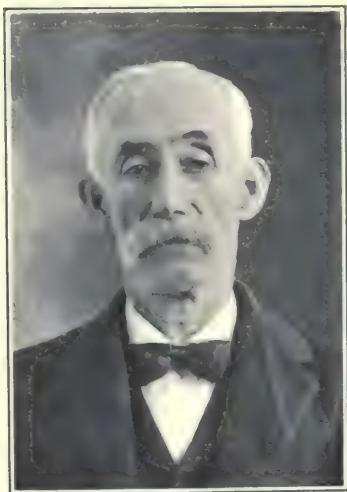
A history of the charge was published by the pastor, Rev. Ferdinand Hesse, in 1912, and this will give more general information to anyone desiring to learn more of the Smithsburg charge.

## ST. PAUL'S LUTHERAN CHURCH, GREENSBURG, MD.

(SMITHSBURG CHARGE.)

*Rev. Ferdinand Hesse, Pastor.*

A Lutheran Sunday school was organized in the public school-house of Greensburg, Maryland, near Edgemont, Maryland, 1886 by Joseph Sleasman, W. D. Barkdoll and W. O. Donaldson. The school was carried on successfully for four years in the school-house. About one hundred scholars were enrolled. Mr. Sleasman was elected superintendent and served until his death, Jan-



MR. CHRISTIAN P. LEATHER,  
Greensburg, Md.



MR. WILLIAM BARKDOLL,  
Greensburg, Md.

uary 10, 1917. Mr. D. M. Ridenour was elected to succeed him. Since the school was organized in 1886 only two superintendents have served the school.

On December 29, 1889, steps were taken to organize a congregation and this resulted in a new church organization for the community. On February 9, 1890, a building committee of five was appointed to arrange for a new church. A lot was donated by C. P. Leather and the ground consecrated by Rev. J. B. Keller of the Smithsburg charge.

The corner stone was laid April 2, 1890. The congregation was organized with thirty-two charter members and with twenty-nine dismissed from Trinity, Smithsburg, making sixty-one in all.



The church was completed and dedicated October 1, 1890, Rev. Victor Miller officiating.

At first the congregation was supplied by students from the Theological Seminary at Gettysburg. The Rev. E. E. Ide was elected the first pastor and a call was extended to him May, 1891, which he accepted June 22, 1891.

Rev. E. E. Ide served St. Paul's congregation in connection with the Lutheran churches of Rouserville and Quiney, Penn-



ST. PAUL'S LUTHERAN CHURCH, GREENSBURG, MD.

sylvania. The latter two belonged to the West Pennsylvania Synod and St. Paul's Church being in Maryland, this congregation applied to the Maryland Synod for recognition and was received October 7, 1892. Therefore the annual report was made independent of the other two churches to the Maryland Synod. Rev. Ide served this church as regular pastor about two years. He resigned in December, 1892, to take effect January 1, 1893.

In the fall of 1893 Rev. John Adams was elected pastor and remained until his death, which occurred December 18, 1896.

St. Paul's Evangelical Lutheran Church was admitted into the Smithsburg charge March 6, 1897, thereby being separated from the churches of the West Pennsylvania Synod. The pastors that succeeded Rev. John Adams are the same as those of Trinity of Smithsburg, Maryland, and Mt. Moriah, Foxville, Maryland, which appear in their order under those histories, beginning with Rev. J. M. Killian who was elected July 4, 1897.

Mr. Thomas A. Brown who lived to be nearly ninety-three years old and who was one of the charter members of this congregation remembered the church with an annual gift of \$25 to continue for fifty years after his death. This money to be used for the most necessary purposes of the St. Paul's congregation. Mr. William Shull has also remembered the congregation with a gift that will be a permanent legacy.

One young man has entered the ministry from this congregation, the Rev. Samuel Miller, of Greensburg, Maryland. He is preaching at present at West Arlington, Baltimore, Maryland.

This congregation has measured up to the amount of benevolent work that the Synod has asked for the last twelve years. She has had a splendid growth until there are at present one hundred and seventeen members and a splendid Sunday school.

## MT. MORIAH LUTHERAN CHURCH, FOXVILLE, MD.

(SMITHSBURG CHARGE.)

*Rev. Ferdinand Hesse, Pastor.*

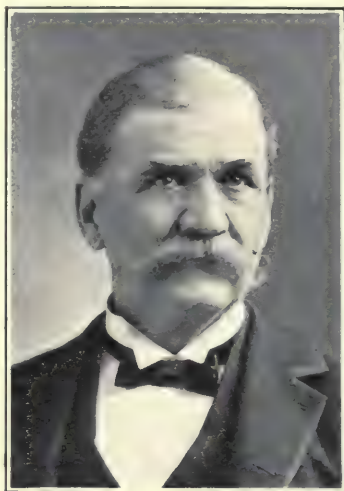
The Mt. Moriah Lutheran Church was organized in 1829 by Rev. Samuel Hoshour, pastor of the Smithsburg charge. In the undertaking of the building of the church a general subscription was taken and three hundred and fifty-seven names appear on the subscription list. The contributions amounted to \$751.98. The church was built on land donated by Mr. George P. Fox. The location is a commanding one and can be easily reached from any part of the community.

The first record of members is that by Rev. John Reek. It is a communion list. Beginning with his pastoral oversight the first church council was elected; therefore it is more than likely that he had much to do with the completion of the organization.

In 1887 an additional piece of ground was bought from Mr. William Brown for twenty-five dollars. The church was rebuilt

in 1887. The new church was built of stone. Rev. X. J. Richardson was pastor at the time of the building. The cost of the building was about \$1,800. The church was dedicated on May 26, 1878. This church was burned and entirely destroyed on Easter afternoon, March 31, 1918. Plans have been laid for a new church which will be the third church in this their history of a little less than a hundred years.

Ever since this church has been organized it has formed a part of the Smithsburg charge; therefore the pastors are the same for Mt. Moriah as those of Trinity, Smithsburg: Rev. Samuel Hoshour, 1829-30; Rev. John Reek, 1830-32; Rev. John Philip Kline, 1833-46; Rev. John J. Remensnyder, 1846-51; Rev. Daniel Bittle, 1851-53; Rev. John Probst, 1853-56; Rev. John Reek, 1856 until his death March 11, 1861; Rev. William Eyster, 1861-65, who is still living at a very advanced age in Crete, Nebraska; Rev. M. C. Horine, 1865-69; Rev. Samuel McHenry, 1870-72; Rev. X. J. Richardson, 1872 until the division of the charge in 1880, and he then became pastor of the new charge, Trinity, Smithsburg, and Mt. Moriah, from 1881 to 1887; Rev. J. B. Keller, 1888-96; Rev. J. B. Killian, 1897-1901; Rev. D. S. Kurtz, 1901-1906; and Rev. Ferdinand Hesse, 1907 to the present.



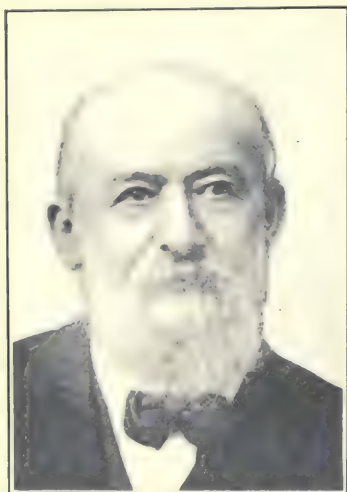
MR. THOMAS C. FOX,  
Foxville, Pa.

## WAYNESBORO LUTHERAN CHURCH, WAYNESBORO, PA.

*Rev. J. M. Francis, D.D., Pastor.*

About the year 1791 Frieden's (now Jacob's) Church was organized. This church building was located four miles south of the present site of Waynesboro, Pennsylvania. The original charge consisted of Greencastle, Grindstone Hill, Jacobs and Smithsburg churches, and the Rev. John Ruthrauff became pastor of this charge in the year 1795. The exact date of the organization of the Lutheran Church of Waynesboro is not known. The probability is that Rev. Ruthrauff preached here as early as 1800, in the log schoolhouse near the toll gate that stood at the east end

of the town. The Lutherans, Presbyterians and German Reformed congregations undertook in 1807 the erection of a Union Church upon ground donated by John Wallace the founder of Waynesboro. This church was built of brick and not completed until the summer of 1818. It was at the completion and dedication of this building that the first records of baptism and communicants were made by Rev. Ruthrauff, and the probability is that the organization was effected about this time. According to these records sixty-six persons received the communion. Rev.



MR. DANIEL HOOVER.

Ruthrauff was an able and vigorous preacher, his parish extending from mountain to mountain. His ministry at Waynesboro continued until 1828, laying strong and broad the foundations of our Church.

In 1828 the Waynesboro Lutheran Church was detached from the Greencastle charge, and a new pastorate was formed, consisting of Waynesboro, Smithsburg and probably Beard's and Leitersburg Churches. The pastor, Rev. Samuel K. Hoshour, resided at Smithsburg, and the charge was connected with the Maryland Synod. This pastoral arrangement continued thirteen or fourteen years, until 1841. Rev.

Hoshour introduced the English language in the services of the church. In 1830 the first church building was taken down and a second one erected on the same ground. The Lutherans and Presbyterians used it on alternate Sundays. This building is still standing on Church Street, and is now owned and occupied by the Church of the Brethren, formerly known as the German Baptists. In 1831 Rev. Hoshour resigned. He was succeeded by Rev. John Reek, whose ministry continued until 1834, and in the same year he was succeeded by Rev. John P. Cline. In the spring of 1839 a vigorous Sunday school was organized in the Union Church, the first successful and permanent Sunday school in Waynesboro. Rev. Cline served as pastor for about six years.

In 1841 a new pastorate was formed, consisting of Waynesboro, Jacobs, Quiney, and (for a time) Funkstown Churches. Rev. Frederick W. Conrad became the first pastor of the newly con-



stituted charge in June, 1841, and was the first Lutheran pastor to reside in Waynesboro. He resigned in 1844.

In 1845 Rev. John Reck became pastor, and continued as such for eleven years. From April, 1857, to the close of 1862, Rev. John F. Campbell served as pastor. He was succeeded by Rev. Edwin Dorsey in 1863. After a few months incumbency he died, and was succeeded in the spring of 1864 by Rev. Alfred Buhrman. He served the charge for seven years, resigning in the



THE LUTHERAN CHURCH OF WAYNESBORO, PA.

spring of 1871. During his ministry, in 1869, the union that had existed between the Presbyterian and Lutheran congregations was severed and the first Lutheran church was erected on the site of present church building at a cost of \$11,000 and the Lutherans of Waynesboro for the first time worshiped in their own church. In 1871 Rev. C. L. Keedy became pastor serving until 1875, and resigning to take charge of Kee Mar College. Rev. Peter Bergstresser became pastor in 1876 and remained until 1887. In 1885 the church was remodeled at a cost of about \$9,000. In 1886 the Young Women's Missionary Society was organized.

On the first of January, 1888, Rev. Herman S. Cook became pastor of the church, and continued until October 31, 1899. Several extensive revivals added large numbers to the church, the indebtedness on church and parsonage was liquidated, the Woman's



COUNCIL OF WAYNESBORO LUTHERAN CHURCH.

*Left to right, beginning top row*—WALTER S. MENTZER, WILLIAM MIDDLEKAUFF, W. L. MESSICK, HENRY E. SACHS, GEORGE H. WHIST-STONE, IRA N. HOOVER, JOHN B. LONG, REV. J. M. FRANCIS, D.D., FRANK L. GILBERT, A. D. ADAMS, DANIEL RINEHART, JOHN H. NEAL, DR. P. D. HOGGER, DR. J. W. CROFT, CHARLES F. KOON, S. H. CRISWELL.

Home and Foreign Missionary Society and the Christian Endeavor Society organized. In 1898 the individual communion cups were used for the first time.

Rev. C. H. Rockey became pastor February 1, 1900. During his pastorate the present Lutheran church was erected at a cost of \$52,000, and the parsonage was built in 1906. Rev. Rockey resigned June 18, 1911. He was succeeded by Rev. A. A. Kelly, December 15, 1911. During his ministry of four years and three months the church was entirely freed from debt. He resigned March 23, 1916.

July 9, 1916, the bond that had existed for more than one hundred years between the Waynesboro Church and Jacobs Church was severed.

On September 1, 1916, the Rev. J. M. Francis, D.D., became the fifteenth pastor of this church. Under his ministry the church continues to prosper and has now a membership of over thirteen hundred souls, and a church property valued at \$90,000.

At least three sons of this congregation have entered the ministry: Rev. Julius F. Seebach, now of Hollidaysburg, Pennsylvania; Rev. C. A. Eyler, now of Collingswood, New Jersey, and Rev. Dixon Geiser. Mr. Clarence A. Neal is now in the Seminary preparing for the ministry.

Accompanying this sketch is a picture of Mr. Daniel Hoover. He is worthy of special mention. He was a resident of Waynesboro from 1865 until his death on November 17, 1904. He was the father of eight children, four of whom died in infancy. The surviving children are Ira N., Dr. Percy D., Roy J. D., and Mrs. J. E. Byers, wife of Rev. J. E. Byers, pastor of Grace Lutheran Church in Baltimore. All the children were baptized in infancy by Lutheran ministers and of the four living, Ira N. and Dr. Percy D. are members of the Church Council. Roy J. D. is a consistent and active member of the church at Waynesboro and Mrs. Byers is a member of Grace Lutheran Church in Baltimore. Daniel Hoover was a loyal member of the Lutheran Church at Waynesboro for forty-nine years. He was active in church work until his death. He filled practically every official position in connection with the church, and was on the building committee during the construction of the present church edifice. He was deeply interested in the welfare of the church and community and will be long remembered on account of his consistent life and good works.

## ZION LUTHERAN CHURCH, WILLIAMSPORT, MD.

*Rev. J. S. English, Pastor.*

This organization had its beginning about the year 1791. Its early history is closely associated with St. John's Lutheran Church of Hagerstown. The pastors of that congregation were the pastors at Williamsport until 1827. The exact date of the organization of this congregation is not given; but a plan of incorporation, was adopted by the congregation, January 9, 1807.



REV. J. S. ENGLISH.

There must have been, therefore, prior to the adoption of this plan of incorporation, a congregation and a church building at this place; very probably the first church building, which was a small log structure, was erected in the last years of the eighteenth century.

The first pastor was the Rev. John George Schmucker. He was pastor at the time of the adoption of the plan of incorporation. The Rev. Mr. Schmucker was succeeded in the pastoral office by the Rev. Solomon Schaeffer in June, 1814. After serving as pastor for two years, the Rev. Mr. Schaeffer was succeeded by the Rev. Benjamin Kurtz, who continued as pastor until 1820. The Rev. Frederick Ruthrauff then became pastor. He continued in the pastorate until 1827. At this time the congregation was separated from the Hagerstown charge, and was united with the congregation at Clearspring and St. Paul's, forming a new charge.

The first pastor in the new charge was the Rev. John Winter, who began his work in February, 1828. During the pastorate of the Rev. Mr. Winter, the old log church was taken down and a neat substantial brick church was erected. This building was placed upon the foundation of the old church. The corner stone was laid in June, 1829. The sermon on the occasion was preached in the woods adjoining the town. Eleven weeks after the corner stone was laid the new church was dedicated. The sermon on the occasion was preached by the Rev. S. K. Hoshour. The Rev. Mr.



Winter continued as pastor for six years. After a vacancy of seven months the Rev. Simeon W. Harkey was called as pastor. He remained but one year. Then the Rev. Daniel Miller came into the charge. Mr. Miller remained but one year, resigning in August, 1837.

During these two brief pastorates this congregation was separated from St. Paul and Clearspring, and was unable to give adequate support to the pastor. After a vacancy of one year and four months, the Rev. Christian Startzman was elected pastor in 1839. He remained eleven years and under his ministration the congregation increased in membership and had the largest prosperity so far in its history. He was an earnest and devout preacher of the Gospel, and an ardent friend of revivals. Large numbers united with the church under his ministry, many of whom remained faithful through a long life.

The next pastor was the Rev. Henry Bishop. He took charge in 1850 and continued in charge until 1855. He did not pursue the revival methods of the former pastor, and on this account some of those who had united with the church under the revival influence withdrew. In January, 1855, the charge was again supplied with a pastor in the person of the Rev. William F. Greaver, a man of devout piety and earnest zeal. Under his brief ministry the church prospered. The congregation esteemed him highly for his work's sake. After a ministry of one year and nine months he died, and was buried in the cemetery at Williamsport.

The successor of Rev. Mr. Greaver was the Rev. Joseph Barclay, a young man coming directly from the Theological Seminary. During his ministry the church building was enlarged and tastefully frescoed. He resigned the charge in August, 1859. On October 20, 1859, the Rev. Christian Lepley became pastor. He continued in the pastorate for five years. The Rev. Mr. Lepley made an earnest effort during the first years of his ministry here to pay the indebtedness of the congregation, but the Civil War coming on, differences of opinion arose, causing bitterness of feeling and alienations, in the church as well as in the social life, and he did not succeed in his efforts. His ministry during the years of the war was very unpleasant and unsuccessful. The church building was used for some time as a hospital for the sick and wounded soldiers. Other churches of the town were used for the same purpose. These other churches received liberal compensations from the Government for damage but the Lutheran Church has received nothing. The reason given for this was that there were those belonging to the church who were disloyal to the Government.

After a vacancy of more than a year, the Rev. S. Jesse Berlin was elected pastor, November 1, 1865. He found the congregation very much scattered and distracted. He labored to unite the membership again, to liquidate the church debt, to have repairs made to the church property, and to awaken a larger spirit of benevolence in the congregation. He was successful in paying the debt, a portion of which had been resting upon the congregation since the church was built in 1829; and in his efforts in other

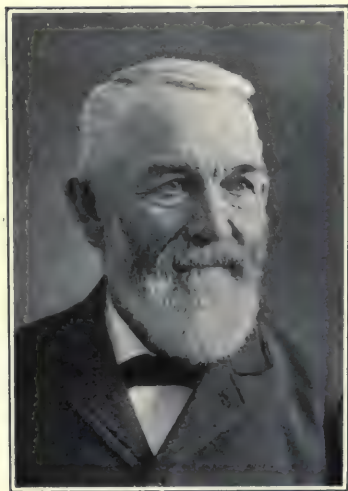
directions for the welfare of the church he was in a large measure successful. The Rev. Mr. Berlin resigned the charge in December, 1866.

The Rev. M. L. Culler was the next pastor. He received a unanimous call, March 1, 1867. He was an earnest and devout preacher of the Gospel and a zealous pastor. He added sixty-four to the membership of the church in the two years and nine months of his pastorate. The church property was repaired, the benevolent offerings were much increased, and the spirit of church love was more largely manifested.

In 1870 St. Paul's congregation withdrew from the Williamsport

charge, leaving this congregation to form a charge by itself. The Rev. W. D. Stroble, D.D., became pastor in April, 1871. Prior to his coming the parsonage had been repaired and enlarged at a cost of \$800. Dr. Stroble was successful in his ministry here. After a pastorate of three years he resigned. For a short time the congregation was supplied temporarily by the Rev. Dr. McCron, of the Hagerstown Female Seminary.

In April, 1874, the Rev. J. B. Keller became pastor. His was the longest pastorate up to that time in the history of the congregation. It continued from 1874 to 1886, a period of twelve years. During this period the membership was largely increased and a "Dime Society" was organized and kept in successful operation. All indebtedness of the congregation was paid off; the offerings for benevolence and current church work were largely increased. The communicant membership at the time of Rev. Mr. Keller's resignation numbered one hundred and fifty-six.



MR. JOHN D. BYERS,  
Williamsport, Md.

The Rev. Charles M. Aurand was the next pastor. He took charge May 1, 1886, resigning December 31, 1889. At the beginning of his pastorate he introduced the full service of the Lutheran Church without opposition. During the summer of 1887 the church building was extensively repaired and a Sunday school room was provided at a cost of more than three thousand dollars. The bell was presented by Mr. Ripple. At the meeting of the Maryland Synod, which convened in this church in October, 1887, the rededication of the church took place. The sermon was preached by the Rev. J. G. Morris, D.D. A Woman's Home and Foreign Missionary Society was organized. The society continues at this day to do most efficient work for missions.

After a vacancy of nine months the Rev. M. D. Gaver was called as pastor. He took charge September 3, 1890. The ground east of the church was purchased in the autumn of 1896 for three hundred dollars. A Young People's Society of Christian Endeavor was organized during the summer of 1894. The church building was again repaired in 1897. In the summer of 1901 a new parsonage was built. The building cost about \$2,800.

The Rev. D. Upton Bair, Ph.D., became pastor June 1, 1910, and served through a very successful pastorate to July 1, 1919. During the first year of his pastorate a new pipe organ was presented to the church in memory of his sainted wife by W. D. Byron. In 1911 a new church was begun. The dedication took place August 18, 1912. The church was dedicated free of debt and without solicitation for funds on dedication day.

The church is a handsome structure of Gothic style, built of light brick, with gray-stone trimmings, is 115 feet in length, including an auditorium fifty by fifty feet with seating capacity of three hundred fifty. The main Sunday school room is on the same floor in the rear and is divided into class rooms. It communicates with the auditorium by means of a large lifting door and the combined seating capacity for special occasions is over six hundred. The Primary department occupies a room over the Sunday school room and is light and airy. Beneath the Sunday school room is a spacious department designed for socials. The cost of the church to the congregation is over \$16,000 and together with memorials, all windows, altar, pulpit, lectern, baptismal font, etc., represents a cost of about \$20,000.

In September, 1916, the congregation celebrated its 125th anniversary with a week's services and had all living pastors and sons of the church in the ministry present.

Dr. Bair was succeeded by the Rev. J. S. English, who took charge of the pastorate on November 1, 1919.

The congregation has furnished three candidates for the Gospel ministry in this first century of its history. These are the Rev. M. L. Beard, the Rev. Albert Bell, of York, Pa., and the Rev. Edward Byers, of Baltimore.



## CHAPTER XVII.

### THE CHURCHES OF THE MOUNTAIN CONFERENCE.

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#### ST. PAUL'S LUTHERAN CHURCH, CUMBERLAND, MD.

*Rev. M. L. Enders, Pastor.*

St. Paul's English Lutheran Church, formerly known as "Christ's English Lutheran," was organized May 11, 1794.

The original constitution written in the German language is still preserved, though yellow with age, and is signed by twelve persons, viz: Frederick William Lange, Pastor; Nicholas Leyberger, John Rice, George Rizer, Andrew Harry, Christian Brotemarkle, George Shuck, Christian Kohlhäfer, Frederick Loch, Jacob Valentine, John Cramer, Jacob Gauner.

Having been duly organized, the congregation on May 20, 1794, purchased an acre of land for the sum of fifteen pounds (\$72.80) which is valued to-day at more than a million dollars. The present church stands upon part of the original purchase and is considered the most valuable site in the city and at present is valued at more than \$125,000.

In the same year, 1794, a small log church was erected which was used by German and English Lutherans for worship. Likewise it was the place of worship for both the Episcopalians and Presbyterians until the year 1830.

It is interesting to note here that the old bell still used in calling to worship the present membership, was in these bygone days used by the Protestant and Catholic alike in the tolling for the death of a member of their respective congregations.

The town at this time had less than thirty houses, so that the church stands as one of the oldest factors in Cumberland's development.

The following pastors served this historic Lutheran congregation: Rev. Frederick William Lange, 1794-1805; Rev. John George Boettler (English, Butler), 1805-1816; Period without pastoral care, 1816-1819; Rev. C. F. Heyer, 1819-1824.

One word as to our revered "Father Heyer." After serving this congregation faithfully he answered the call of his Master and as the first English Lutheran Missionary, was sent to India where he labored for upwards of eighteen years.

Period without pastoral care, 1824-1825; Rev. Nathan B. Lit-

tle, 1826-1829; Rev. H. Haverstick, 1829-1833; Rev. John Kehler, 1833-1841; Rev. Jesse Winecoff, 1841-1844.

Here occurs the history of building the first brick church in Cumberland. The corner stone was laid in 1842. An interesting story is connected therewith. One of the vestrymen wanted the church ten feet longer than the others planned it, so without a word to anyone this shrewd vestryman got up one night and put



ST. PAUL'S LUTHERAN CHURCH, CUMBERLAND, MD.

the stakes ten feet forward. The mistake was not discovered until the builders were ready for the roof. The church completed was ten feet longer.

Rev. S. D. Finckel, 1844-1847; Rev. J. A. Seiss, 1847-1852.

During the pastorate of Dr. Seiss the Germans withdrew and built their present church home, now known as the St. Luke's Evangelical Lutheran Church.

Rev. John Francis Campbell, 1852-1857; Rev. A. J. Weddell, 1857-1868; Rev. H. C. Holloway, 1868-1879; Rev. J. Q. McAtee, 1879-1884; Rev. J. W. Finkbiner, 1884-1894; Rev. T. J. Yost, 1895-1902.



COUNCIL OF ST. PAUL'S LUTHERAN CHURCH, CUMBERLAND, MD.

*Upper row, left to right*—MALACHI RICE, W. ENGLEHART, REV. M. L. ENDERS, IRVING HOLMES, RALPH WILLARD. *Lower Row*—J. W. SOMERVILLE, F. F. SMITH, A. A. WILSON, J. N. M. BRANDLER.

During the closing part of the pastorate of Rev. J. W. Finkbner, the present church building was begun and during the pastorate of Rev. T. J. Yost the building was completed and dedicated.

Rev. J. W. McCauley, 1902-1910.

During the pastorate of Rev. J. W. McCauley the entire debt on the new church was paid and the benevolences of the congregation greatly increased.

Rev. M. L. Enders, 1910.

During the present pastorate the entire church has been renovated, the Sunday school room refurnished, Lutheran architectural arrangement of chancel introduced, organ chimes added to the equipment, and a commodious parsonage bought, representing an outlay of \$18,000, all of which is paid.

To-day it may be truthfully said that St. Paul's is stronger than ever before in her 125 years of history and stands as one of the leading churches of the Maryland Synod. Both in benevolence and in local affairs she more than meets all obligations.

## ST. LUKE'S LUTHERAN CHURCH, CUMBERLAND, MD.

*Rev. C. F. Bergner, Pastor.*

There are many instances in the history of the Lutheran Church in our country in which English congregations have been formed out of German congregations, but St. Luke's history is unique in that it was organized as a German congregation withdrawing from an English congregation.

St. Luke's Church was organized in January, 1838. For a decade previous to that the Germans had been settling in Cumberland in considerable numbers. As they were Germans they attached themselves to the only Lutheran Church in the city, which was St. Paul's. But all the services at St. Paul's at this time were in English. This language the newly arrived Germans did not understand. But the pastors of St. Paul's of that early period were more or less able to minister in the German language, and so they gave the German members of St. Paul's occasional services in German and performed ministerial acts for them in that language. This arrangement, it seems, was not always satisfactory to the English-speaking element in St. Paul's.

As the number of Germans increased they organized into a separate congregation in 1838 under the leadership of the Rev. John Kehler and held their services in St. Paul's Church but in the



afternoons. In 1842 when the old log church became too small for St. Paul's the German congregation coöperated in the building of the new brick church. Two years later the Rev. Samuel Finkel held a confirmation service in German and confirmed a class of eighteen. But the next pastor of St. Paul's could not preach in the German language and the German congregation was obliged to call their own pastor. Rev. Peter Reizer of Somerset, Pennsylvania, accepted their call.

On New Year's Day, 1848, the German congregation was notified by the vestry of St. Paul's that they would no longer be permitted to conduct services in St. Paul's Church. This was a severe blow to the little flock; they now had their own shepherd but no place to worship. But it happened that the attention of the mayor of the city, the Hon. Thomas Shriver, was accidentally directed to the plight of his German citizens. He immediately called their leading men into his office, suggested to them that they build their own church, and offered to donate them the site for the church and the stones from his own quarry for its construction. The offer was accepted with enthusiasm and the new building was soon in the course of construction.



REV. C. F. BERGNER.

Most of the work was done by the members of the congregation themselves. On June 1, 1848, less than five months after the separation from St. Paul's the corner stone of the new church was placed. The building was completed and dedicated March 17, 1850.

At the same time that this church was being built the German Roman Catholics were also engaged in the building of a church. To encourage both operations the city council voted a town clock to the church which should be completed first. This offer provoked a spirit of friendly rivalry. The Lutherans won the race. Thus the German Lutheran Church came to be called the Town-Clock Church.

The first pastor, the Rev. Peter Reizer, resigned in 1849 and was succeeded by the Rev. Conrad Schwankosky who served the congregation until 1852. Rev. Casimer Bauman was pastor from

1852 to 1855. Then followed Rev. Daniel Meier, 1855-1858. The first long pastorate was that of the Rev. George H. Vosseler, who served from November 1, 1858, to December 1, 1866. During this period important improvements were made to the church property and the cemetery and a set of chimes was installed.

From December, 1866, to June, 1867, the congregation was served by the Rev. C. F. Heyer, better known as Father Heyer.



ST. LUKE'S LUTHERAN CHURCH, CUMBERLAND, MD.

He was in this country at that time on furlough from his mission at Guntur, India. At the age of seventy-four he rendered most acceptable service to this congregation. He later returned to India. It is of interest to note that while Father Heyer was pastor of the church the celebrated Henry Ward Beecher preached in the pulpit of St. Luke's. Reaching Cumberland on a Saturday night and declining to pursue his journey further on the Lord's Day he visited St. Luke's Church and accepted the invitation to preach for the congregation in the evening.

Rev. F. W. Conradi was next chosen pastor and ministered from June, 1867, to April, 1885. From May, 1885, to May, 1891, the Rev. C. F. Giese, D.D., filled the pastoral office. Dr. Giese was a man of marked ability and profound spirituality, also a preacher of note, being active in general benevolent work in the city of Cumberland.

Dr. Giese was succeeded by the Rev. Otto Rappolt, 1891, to 1895. After Rev. Rappolt's resignation the congregation called the Rev. C. E. Raymond. He was called for the express purpose of introducing services in the English language. On June 1, 1901, the church became vacant once more. After several months of vacancy, during which time the pulpit was filled by the Rev. Professor E. J. Wolf of the Gettysburg Seminary, the congregation called the Rev. J. Braren. Pastor Braren served the congregation from 1901 to 1911. During his pastorate the beautiful stone steps in front of the church were erected and the exterior was painted.

On March 31, 1912, the present pastor, the Rev. C. F. Bergner, was called to St. Luke's from Zion Lutheran Church in Washington, D. C. In 1914 the congregation purchased the splendidly located lots on the corner of Bedford and Columbia Streets for \$18,500 as a building site. Plans for a most handsome church edifice have been completed but war conditions have prevented the beginning of work up to this time.

## ST. JOHN'S LUTHERAN CHURCH, CUMBERLAND, MD.

*Rev. C. R. Botsford, Pastor.*

St. John's Church is the outcome of a mission in the southern part of the city. This section has developed rapidly in the last twenty-five years, and the enterprising Lutherans of the uptown churches felt the imperative need of a mission, if our people were to be cared for. The moving spirits in the venture were Rev. J. W. Finkbiner, then pastor of St. Paul's; H. A. Hensy, of St. Luke's; and A. H. Amick, of St. Paul's. The first meeting was held August 3, 1890, in a dwelling house on Virginia Avenue. A Sunday school was organized with H. A. Hensy as superintendent. The membership of the school at its beginning was seventy-seven, and from that time to this the work has continued with its periods of depression and advancement.

A lot was purchased about one year after the organization of the school at the corner of Fourth and Arch Streets, the present site of the congregation's home. The lot adjoining was donated by Messrs. Amick, Henderson, and Miller.

There is no record of the formal organization of the church, but the church was incorporated October 22, 1892, by John W. Finkbiner, Arthur H. Amick, Thomas B. Whaley, John M. Roth, John E. Smith, and H. A. Hensy. These men are still living with

the exception of John E. Smith, who died February 11, 1919, highly honored for his devotion and loyalty to the church throughout all her history. John M. Roth is the only one of the incorporators now a member of the church. He and all his family have been most faithful members of the congregation. Our good brother is an honorary member of the Church Council, elected for life.

A little frame church was erected on the two fine lots during 1893. This gave the new organization a permanent home and

made possible the gathering of a local church membership. Up to this time most of the work was done by members of St. Paul's and St. Luke's Churches.



REV. C. R. BOTSEFORD.

The new pastor was the Rev. Edgar Sutherland, who began his labors April 1, 1896. The pastor was a young man and wrought faithfully in the fertile field until September 30, 1902. The church was a mission in care of the Boards.

The Rev. L. A. Mann, D.D., accepted the charge April 1, 1903. The pastor was up in years and surprised the whole congregation by the splendid results he secured.

The plowing and harrowing and the seeding by the faithful ones of the early days brought forth a glorious fruitage under the care of the devoted man of God. The present structure was erected and the church brought to self-support. The corner stone of the building was laid August 9, 1903, and the house of God was dedicated April 17, 1904. Revs. Geo. W. Enders, D.D., York, Pennsylvania; C. S. Trump, D.D., Martinsburg, West Virginia, and F. R. Wagner, of Frostburg, Maryland, were the ministerial visitors on the day of dedication. Revs. J. Wm. McCauley, St. Paul's; M. L. Young, Ph.D., St. Stephen's, and J. S. Braren, St. Luke's, the local Lutheran clergymen, were all present on the glad occasion. Dr. Mann continued his labors until April, 1908, passing on to his eternal reward a few months after his resignation. His widow, his daughter, and two of his sons, with their families, are active and devoted members of the church to this day.

The third pastor was the Rev. W. Edgar Pierce a young man.



He rendered special service. As a preacher he was very popular, filling the church with interested listeners and doing a substantial work. During his pastorate the large and comfortable parsonage was erected. He began his service October 1, 1908, and resigned the charge May 15, 1911.

June 1, 1911, introduced the Rev. W. G. Minnick as pastor of the charge. For three years he filled the position to the edifica-



ST. JOHN'S LUTHERAN CHURCH, CUMBERLAND, MD.

tion of the people and to the steady advancement of the congregation. In 1914 he resigned the charge and removed to Baltimore.

The Rev. Frederick W. Barry took up the work of St. John's June 15, 1911, and continued as pastor until July, 1918. During his administration the streets and pavements about the church building and the parsonage were paved. Successful efforts were made to reduce the debt remaining on the parsonage. As a preacher and splendid Christian gentleman he has a host of friends in the community.

The present pastor, the Rev. Chauncey Robert Botsford, assumed charge of the work September 1, 1919. He found a devoted people, most generous and loyal. Upon the foundation so well and solidly laid he has begun his work. The debt of \$3,300 was wiped out by Easter, 1919. Sundry improvements around

the church building and the parsonage have increased the beauty and the convenience of the house of God and the pastor's home.



MR. J. W. SMITH,  
Cumberland, Md.

Jehoiada's Chest has been erected as a permanent institution for the gathering of funds on account of building and repair. The people are supporting it enthusiastically.

St. John's at present has a communicant membership of two hundred and twenty-five. Her Sunday school has an enrollment of two hundred and eighty-five. Her field is very promising.

The present superintendent of the Sunday school is J. W. Smith, whose picture is given herewith. He succeeded in this office his brother George. These faithful workers are the sons of John E. Smith, one of the founders, whose service is referred to above. Another son, Harry L., is a promi-

nent member of the church and one of the commissioners of the city.

## ST. PAUL'S LUTHERAN CHURCH, FROSTBURG, MD.

*Rev. H. H. Beidleman, Pastor.*

This church dates its beginning from the establishment of Frostburg as a town, about the year 1812. This church is the pioneer church organization of Frostburg. It appears that as early as 1812, when Rev. John George Butler was serving the English Lutheran Church at Cumberland, the Lutheran people of this community were gathered by him in what was then known as the "Old Neff Meeting House," and there, under his direction, formed themselves into a congregation.

Mr. Butler was a very popular minister, and even the scattered members of other denominations became regular attendants upon his preaching, and the work of the church grew rapidly and constantly under his hand. He continued to serve the congregation with great acceptance until his advanced age and infirmities compelled him to resign about the year 1816.

From the foundation of the church by Rev. Butler in 1812,

until sometime about the year 1842, our church was connected with the Cumberland charge. Consequently preaching services were held on an average only once every two weeks at any single point in the charge. The ministers had their regular posts of duty, and the manner of meeting their engagements, or filling their appointments, was by what has since come to be known among our Metho-



ST. PAUL'S LUTHERAN CHURCH AND PARSONAGE,  
FROSTBURG, MD.

dist brethren as "circuit riding." Beginning at Cumberland they would preach all along the National Road to a point about ten miles beyond the "Glades," where Oakland now stands, and on their return would preach again at the same points. In spite of hard travel and severe weather conditions, our ministers appear to have discharged their duties faithfully and well.

Rev. C. F. Heyer took charge of Cumberland and therefore of Frostburg in 1819 and continued as pastor of the charge until 1825, spending here six years of his young manhood. By those who knew him he was considered one of the most remarkable men of his day.

Following Rev. Heyer came the Rev. N. B. Little, who was pastor of the congregation for the four years between 1825 and 1829. The successor to Rev. Little was the Rev. Henry Haverstick, whose pastorate covered the three years between 1829 and 1832. Next was Rev. John Kehler, whose services extended over



COUNCIL OF ST. PAUL'S LUTHERAN CHURCH, FROSTBURG, MD.  
*Upper row, left to right*—JOSIAH FORD, D. F. ROLAND, F. A. COLLISON, CONRAD KNIEREM, U. B. F. EDWARDS, R. B. THOMAS. *Lower row*—HARRY HILL, W. A. SHAEFER, REV. H. H. BEIDLEMAN, H. GRIFFITH, C. F. BETZ.



the nine years between 1832 and 1841. During his ministry the place of worship was changed from the old Neff building to the "old log schoolhouse" which stood "over the hill on the National Road." It was during the pastorate of the next pastor, Rev. Jesse Winecoff, in 1843, that the Frostburg Church separated from the Cumberland Church.

Rev. Christian Lepley was chosen as the successor of Rev. Winecoff, who continued as pastor at Frostburg but a short time after the division. Mr. Lepley took charge April 1, 1843. This is now the beginning of the really active period of the English Lutheran Church of Frostburg. In 1846 the membership had grown to such an extent that the church now owned and used by the German Evangelical congregation was built, and upon its completion was declared to be "the finest edifice in town." Mr. Lepley ceased his pastoral relations towards the close of the year 1855.

As Mr. Lepley followed Mr. Winecoff as pastor in 1843, so Mr. Winecoff, in turn succeeded Mr. Lepley in 1855. He was in charge of the congregation for the three years between 1855 and 1858.

With the advent of the Rev. Frederick Benedict a new departure was again made. He inaugurated the movement which culminated in the locating of the property of the congregation where it is at present. The corner stone of the new edifice was laid in 1860, but the building was not completed until a few years later, its construction having been somewhat retarded by the Civil War. When it was completed Rev. Benedict was no longer pastor. His relation as such had terminated sometime in 1860, and in December of that year Rev. A. H. Aughe succeeded him.

Following Rev. Aughe came Rev. Henry Bishop who began his labors about August 1, 1866. Rev. Bishop continued with the congregation until sometime in 1870, and it is worthy of note that during his stay in the field a number of important changes were made, among them being the introduction of the liturgy into the church service, the formation of a church choir, the establishment of a Sunday school library, and the organization of the Primary department in the Sunday school.

Rev. D. L. MacKenzie was next called. He entered upon the discharge of his duties September 1, 1871. During his time of service the church was refurnished, remodeled and otherwise improved. In September, 1874, the church was destroyed by fire, which also destroyed a large portion of the town in the immediate vicinity, the parsonage being saved from the flames after a hard struggle. Work was immediately begun in rebuilding the church,

and the lower room or basement was soon ready for the use of the congregation.

Rev. MacKenzie served the congregation seven years and was succeeded by Rev. P. L. Harrison on August 1, 1878. During his pastorate the audience room and upper portion of the church building were finished. Rev. W. A. Shipman followed in order, his pastorate beginning October 1, 1883, and continuing until sometime in 1886. He was a very popular preacher. Rev. Charles H. Butler, of Washington, D. C., served as supply for the congregation during the year 1887. Rev. E. C. Jessup, since affiliated with the Swedish Lutherans of Illinois, was the next pastor. His term of office began January 25, 1888, and ended May 24, 1889, continuing only sixteen months. Rev. W. H. Jordy followed for a still briefer pastorate, beginning August, 1889, and ending in May, 1890. Rev. C. A. Britt came in October, 1890. His work was characterized by progress along many lines. Renovation of both auditorium and Sunday school room, frescoing, interior painting, recarpeting, steam heating, and other evidences of prosperity are noted. An awakened interest in missions resulted in the organization of the Woman's Home and Foreign Missionary Society in 1897 and the Junior Mission Band in 1898.

Rev. S. G. Hefelbower became pastor June 15, 1899. Although laboring, at first, under rather discouraging circumstances on account of the extreme illness and death of his wife, Rev. Hefelbower's work was quite efficient during his brief pastorate. He awakened renewed interest and activity in the congregation. He resigned in order to take up his studies at German Universities, August 15, 1901.

Rev. Frederick R. Wagner was called and was present to take up the work immediately upon the departure of his predecessor. Among the material improvements during this pastorate may be mentioned the following: Steam heat in the parsonage, new Primary school room and choir addition built with other repairs costing about \$3,000. Also electric lights, painting of church and parsonage, replacing of fences and iron front gates, new floor in lecture room, kitchen range, pantry and other minor improvements.

Rev. F. H. Crissman succeeded Rev. Wagner, becoming pastor in April, 1910. During the following summer two societies were organized; namely, a Young People's Society of Christian Endeavor, and a Young Ladies' Missionary Society. Rev. Crissman resigned in 1915.

On June 6, 1915, the Rev. H. H. Beidleman, upon his graduation from the Gettysburg Seminary, followed a unanimous call

to Frostburg. During his pastorate great changes have been made in the interior of the church. These include a new pulpit, lecturn, altar, baptismal font, cross, vases, alms-basin, Bible, altar-clothes, hymn-boards, memorial windows, art glass doors, carpet, indirect lighting, pipe organ, two silk flags, frescoping, renovation of Sunday school rooms, and painting of the exterior of both church and parsonage. In all over \$11,000 was expended, making the "Pioneer Church of Frostburg" one of the most beautiful and well-equipped places of worship in our Synod. Meanwhile a bronze tablet memorial to Father Heyer was unveiled in 1917 and the clerical gown has been introduced into the services of the sanctuary.

Rev. Beidleman enlisted in the services of the nation as a Lutheran camp pastor during the recent World War and served in Washington, D. C., from April to October, 1918. The congregation furnished twenty-four men for active service in the ranks.





## CHAPTER XVIII.

### ALPHABETICAL LIST OF MINISTERS ORDAINED AND LICENSED BY THE MARYLAND SYNOD.

1820—1920.

In the one hundred years of her existence the Synod has licensed or ordained 316 men. Only three years have passed without any admissions either to licensure or to ordination. These were 1829, 1868, and 1917. The living sons of the Synod are the subjects of the biographical sketches in the next chapter of this volume. In the following list *l* signifies "licensed" and *o* "ordained."

#### A

Ainsworth, John E., *l*. 1914, *o*. 1915, 56 Avon St., New Haven, Conn.  
Amick, G. W. W., *o*. 1887, Middleburg, N. Y.  
Anderson, G. W., *o*. 1853.  
Arnold, Clarence E., *o*. 1910, York, Pa.  
Augustine, I., *l*. 1863, Grand Island, Neb.  
Ayers, E. A., *o*. 1912, Purnell, Ky.

#### B

Bager, H., *l*. 1829.  
Barclay, Joseph H., *l*. 1857, *o*. 1858.  
Baughman, C. C., *l*. 1841, 1842.  
Baughman, Harry F., *l*. 1912, Pittsburgh, Pa.  
Beard, Martin L., *l*. 1877, *o*. 1878.  
Beckley, J. G., *l*. 1857.  
Beidleman, Harry H., *o*. 1915, Frostburg, Md.  
Beiswanger, George, *l*. 1894, *o*. 1895, North Manchester, Ind.  
Bell, Albert, *l*. 1880, *o*. 1881, 129 E. Maple St., York, Pa.  
Bell, Charles K., *l*. 1897, *o*. 1898, King's Mountain, N. C.  
Benedict, F., *l*. 1848.  
Bergstresser, Fuller, *l*. 1893, Middletown, Pa.  
Berry, L. W., *l*. 1860.  
Berry, William H., *l*. 1890, *o*. 1891, Glenside, Pa.  
Bikle, Charles G., *l*. 1894, *o*. 1895, Gloversville, N. Y.  
Bittle, D. F., *l*. 1837.  
Bittle, J. Elmer, *l*. 1892, 423 South Ave., Wilkinsburg, Pa.  
Black, Luther S., *l*. 1890.  
Bobst, I. W., *o*. 1879, 3809 N. Seventeenth St., Philadelphia, Pa.  
Borchers, H., *l*. 1839, *o*. 1840.  
Botsford, C. R., *l*. 1897, Cumberland, Md.  
Bowers, George S., *l*. 1882, *o*. 1883, 126 N. Market St., Winchester, Va.  
Bowers, John C., *o*. 1896, Cantonsville, Baltimore, Md.  
Bowers, W. W., *l*. 1854, 1855, *o*. 1856.  
Bowersox, George E., *l*. 1912, Shrewsbury, Pa.  
Bowersox, H. T., *l*. 1910, 1433 W. Market St., York, Pa.  
Boyer, Edwin B., *l*. 1909, Carnegie, Pa.  
Boyer, H. D., *l*. 1911, 1912, 1913, 1216 E St., N. E., Washington, D. C.  
Brauns, F. L., *l*. 1850.

- Bregenzer, Otto E., *l.* 1903, *o.* 1904, 31 Bank St., Bridgeton, N. J.  
 Bridgman, —, —, *l.* 1844.  
 Brockman, G. A., *l.* 1849, *o.* 1850.  
 Brown, G. G. M., *l.* 1887.  
 Brown, James A., *l.* 1845, *o.* 1846.  
 Brown, T. Shannon, *l.* 1881, Burlington, N. C.  
 Brunning, H. H., *l.* 1860, *o.* 1861.  
 Bucher, William G., *l.* 1892.  
 Burgess, Ellis, *l.* 1892, 501 Vine St., Connellsville, Pa.  
 Burk, A. Harrison, *l.* 1879, 1880, *o.* 1881.  
 Butler, Charles H., *l.* 1887, 1888, *o.* 1889, 229 Second St., S. E., Washington, D. C.  
 Butler, J. G., *l.* 1849, *o.* 1850.  
 Byers, J. Ed., *l.* 1897, 2900 Guilford Ave., Baltimore, Md.

## C

- Clutz, Jacob A., *l.* 1871, *o.* 1872, Gettysburg, Pa.  
 Coffelt, Harry F., *l.* 1908, Rouzerville, Pa.  
 Conrad, F. W., *o.* 1841.  
 Conradi, F. A., *l.* 1870.  
 Crigler, John F., *l.* 1895, *o.* 1896, 408 N. Tryon St., Charlotte, N. C.  
 Crist, G. W., *o.* 1877.  
 Cross, W. Morgan, *l.* 1896, Greencastle, Pa.  
 Culler, C., *l.* 1843, *o.* 1844.  
 Culler, Silas H., *l.* 1904, *o.* 1905, Seven Valleys, Pa.  
 Cupp, Alexander, *l.* 1860, 1861, *o.* 1862.

## D

- Dean, Oscar C., *l.* 1910, *o.* 1911, 3705 Eoff St., Wheeling, W. Va.  
 Deitz, Archibald E., *l.* 1891, 167 Congress St., Jersey City, N. J.  
 Derr, Roy V., *l.* 1912, Burnham, Pa.  
 Derr, Samuel J., *l.* 1885, *o.* 1886, Hampstead, Md.  
 DeYoe, Luther, *o.* 1889, 5300 Germantown Ave., Philadelphia, Pa.  
 Diehl, G., *o.* 1840.  
 Doty, R. W., *l.* 1901, *o.* 1902, Rochester, Pa.

## E

- Easterday, George H., *l.* 1903, *o.* 1904.  
 Ebeling, Henry E., *l.* 1887.  
 Eberling, Albert, *l.* 1863, *o.* 1864.  
 Eichelberger, J. N., *l.* 1852.  
 Eichelberger, L., *l.* 1828, *o.* 1831.  
 Emerick, —, —, *l.* 1845.  
 Enders, M. L., *l.* 1901, *o.* 1902, Cumberland, Md.  
 Englar, G. W., *o.* 1900, 6104 St. Marie St., Pittsburgh, Pa.  
 Esensa, John, *l.* 1842.  
 Eyler, Clarence A., *l.* 1882, 143 Woodlawn Ave., Collingswood, N. J.  
 Eyster, D., *o.* 1828.  
 Eyster, W. F., *l.* 1841, *o.* 1842, Crete, Saline Co., Neb.

## F

- Fahs, J. F., *l.* 1852, *o.* 1853.  
 Fiery, Samuel M., *l.* 1877, *o.* 1878.  
 Finckel, S. G., *l.* 1870, *o.* 1871.  
 Fink, R. A., *l.* 1849.  
 Fisher, C. L. F., *l.* 1884, *o.* 1885.  
 Fisher, J. H. C., *l.* 1889, *o.* 1890, Mt. Pleasant, N. C.  
 Floyd, D. B., *l.* 1875, *o.* 1876, Selinsgrove, Pa.  
 Forthman, John, *l.* 1854, 1855, *o.* 1856.

Fouk, G., *l.* 1844, 1845.  
 Frantz, J. Luther, *l.* 1894, *o.* 1895, Meyersdale, Pa.  
 Freas, William, Jr., *l.* 1903, 437 Fifth Ave., New York.  
 Frey, William, *l.* 1864, 1865, Georgetown, Ohio.  
 Friday, J. M., *l.* 1873, *o.* 1874.

## G

Garland, D. Frank, *o.* 1891, 508 W. Fourth St., Dayton, Ohio.  
 Gaver, Martin D., *l.* 1881, Orrville, Ohio.  
 Gearhart, Robert H., *l.* 1912, Thirty-fifth and Spring Garden Sts., Philadelphia, Pa.  
 Geiser, Dixon H., *l.* 1891.  
 Gerhardt, —, —, *l.* 1866.  
 Gerstmyer, Henry L., *l.* 1903, Newville, Pa.  
 Getty, G. Albert, *l.* 1893, 40 S. Duke St., York, Pa.  
 Giustiniani, L., *l.* 1840.  
 Gladhill, J. T., *l.* 1872.  
 Goedeke, H., *l.* 1919, *o.* 1919, Guntur, India.  
 Goertner, N. W., *l.* 1834, 1835, 1836.  
 Graeber, Henry, *o.* 1821.  
 Graef, Philip, *l.* 1872, *o.* 1873.  
 Graefe, John E., *l.* 1914, Guntur, India.  
 Graeff, John, *o.* 1848.  
 Graichen, L. George, *l.* 1882, Winchester, Va.  
 Greenwald, Emanuel, *l.* 1831.  
 Griffith, S. R., *o.* 1863.

## H

Hankey, Upton, *l.* 1861, 1862, *o.* 1863.  
 Harkey, James M., *l.* 1846, *o.* 1847.  
 Harkey, S., *l.* 1834, 1835, *o.* 1836.  
 Harkey, Sidney L., *l.* 1848.  
 Harpster, John H., *l.* 1871, *o.* 1872.  
 Harris, J. G., *l.* 1841.  
 Harrison, William M., *l.* 1845.  
 Hartman, Herbert H., *l.* 1903, 3431 Piedmont Ave., Walbr'k, Baltimore, Md.  
 Haseltine, Rutledge, *l.* 1896, *o.* 1897.  
 Haverstick, H., *l.* 1830, *o.* 1831.  
 Hay, C. A., *l.* 1843, *o.* 1844.  
 Hay, Lewis, *l.* 1877, *o.* 1878.  
 Hays, C. E., *l.* 1909, 5342 Kingsessing Ave., Philadelphia, Pa.  
 Heck, J., *l.* 1841.  
 Heisler, Chas. W., *l.* 1882, *o.* 1883.  
 Henninghausen, F. P., *l.* 1861, *o.* 1863, Idlewylde, Towson, Md.  
 Hensel, W. E., *l.* 1912, *o.* 1913.  
 Hering, Max, *o.* 1897, 402 Front St., Massillon, Ohio.  
 Herter, George *l.* 1834.  
 Hess, C. W., *l.* 1900, 1901, *o.* 1902, Brunswick, Md.  
 Heuser, William L., *l.* 1894, *o.* 1895, Newark, Ohio.  
 Hightman, Frederick A., *l.* 1904, Raspeburg, Md.  
 Hines, C. J., *l.* 1906, *o.* 1907, 118 N. Highland Ave., Baltimore, Md.  
 Hoffman, J. N., *l.* 1825, *o.* 1827.  
 Hoffman, John U., *l.* 1857, 1858, 1859, *o.* 1860.  
 Hoover, C. D., *o.* 1886.  
 Hoover, D. S., *o.* 1892.  
 Hopkins, Edwin J., *l.* 1898, 1899, *o.* 1900.  
 Horine, M. C., *l.* 1863, *o.* 1864.  
 Hoshour, S., *o.* 1827.  
 Huddle, John T., *l.* 1895, 738 Eleventh St., N. W., Washington, D. C.  
 Hunt, William, *l.* 1843.

## I

Idle, Ernst, *l.* 1873, *o.* 1874.

Idle, E. E., *l.* 1890, *o.* 1891, 100 N. Payson St., Baltimore, Md.

## J

Jones, Charles S., *l.* 1897, *o.* 1898, Lykens, Pa.

## K

Kayhoe, J. F. F., *l.* 1884, 920 Buchanan St., Nashville, Tenn.

Keedy, R. M., *l.* 1863, 1864.

Keil, William, *l.* 1822, *o.* 1825.

Keller, Emanuel, *o.* 1827.

Keller, Ezra, *o.* 1837.

Kemp, T. W., *l.* 1855, *o.* 1856.

Kibler, Martin, *l.* 1822.

Killian, J. M., *o.* 1897, Lurich, Va.

Kitzmeyer, J. Frederick W., *l.* 1892, *o.* 1893, 497 Neptune Ave., Coney Island, N. Y.

Kline, Marion, J., *l.* 1895, *o.* 1896, Altoona, Pa.

Knape, —, —, *l.* 1841.

Knatt, Martin, *l.* 1859.

Knipple, J. G. C., *l.* 1914, *o.* 1916, Manchester, Md.

Koehler, John, *o.* 1821.

Koser, J. G., *o.* 1905, R. R. No. 3, Hagerstown, Md.

Krauth, C. P., *o.* 1821.

Krauth, C. P., Jr., *l.* 1841, *o.* 1842.

Kroh, H. F., *l.* 1886.

Kuebler, M., *l.* 1824.

Kuhns, Luther M., *l.* 1885, 458 Saunders-Kennedy Bldg., Omaha, Neb.

Kuntz, —, —, *l.* 1841.

Kurtz, Adolph, *l.* 1874, *o.* 1875.

## L

Lamott, D. M., *l.* 1875, *o.* 1876.

Lantz, Benj. R., *l.* 1897, 208 S. Santa Fe Ave., Salina, Kan.

Lazarus, P., *o.* 1864.

Leatherman, Clarence G., *l.* 1902, Manchester, Md.

Lehmanowsky, J. J., *l.* 1835.

Lentz, H. Max, *l.* 1880.

Lilly, A. J., *l.* 1851, *o.* 1852.

Linsz, August, *l.* 1869, 1412 W. Tioga St., Philadelphia, Pa.

Little, N. B., *l.* 1823, *o.* 1827.

Longanecker, A. R., *l.* 1897, *o.* 1898, Loysville, Pa.

Lowe, J. Edw., Jr., *l.* 1910, Brookville, Pa.

## M

Main, W. E., *l.* 1888, 1890, *o.* 1891.

Manken, Henry, *l.* 1902, 1400 Ingraham St., N. W., Washington, D. C.

Mann, W. C., *l.* 1906, *o.* 1907, 212 Greenwood Ave., Emsworth, Pa.

Martin, C., *l.* 1837.

Martz, George J., *l.* 1848, *o.* 1849.

McAfee, Josiah B., *l.* 1855, *o.* 1856.

McCauley, Victor, *o.* 1898, Guntur, India.

McChesney, Wm. B., *l.* 1842.

McDaniel, Chas. T., *l.* 1885, 204 Tenth St., Hoboken, N. J.

Medtart, J., *l.* 1823, *o.* 1828.

Metzgar, W. S. T., *l.* 1876, *o.* 1877, Glen Gardner, N. J.

Metzger, John L., *l.* 1884.



Meyer, Frederick W., *l.* 1896, *o.* 1897, Lovettsville, Va.  
 Millar, G. Wm., *o.* 1902, Gordon, Pa.  
 Miller, D., *l.* 1836.  
 Miller, Henderson N., *l.* 1893, *o.* 1894, 130 Rembert Ave., Macon, Ga.  
 Miller, Luther F., *l.* 1897, *o.* 1898, 219 N. Lakewood Ave., Baltimore, Md.  
 Miller, O. C., *l.* 1874, *o.* 1875.  
 Miller, S. J., *l.* 1899, *o.* 1900, 4102 Belview Ave., W. Arlington, Baltimore, Md.  
 Miller, V., *l.* 1861, *o.* 1862, 909 Hamilton Blvd., Hagerstown, Md.  
 Minnich, Wm. G., *l.* 1892, *o.* 1893, 2027 St. Paul St., Baltimore, Md.  
 Morris, J. G., *l.* 1826, *o.* 1827.  
 Mullen, Albert O., *l.* 1893, *o.* 1894, Spring Grove, Pa.  
 Mullen, Philip H. R., *l.* 1903, *o.* 1904, 7330 Schoyer St., Swissvale, Pa.  
 Mumford, Carl, *l.* 1905, 313 S. Elwood Ave., Baltimore, Md.  
 Myers, L. F. M., *l.* 1895, *o.* 1896, Glen Rock, Pa.

## N

Neudewitz, Eugene E., *l.* 1895, 126 Mercer St., Jersey City, N. J.  
 Ney, W. C., *l.* 1905, Newport, Pa.  
 Nichols, J., *l.* 1884, *o.* 1885.  
 Nicholl, W. D., *l.* 1889, *o.* 1890, 2429 E. Biddle St., Baltimore, Md.  
 Nixdorff, George A., *l.* 1846, *o.* 1847.  
 Nolte, C. H. W. A., *l.* 1914, *o.* 1915, Utica, N. Y.  
 Null, Arthur G., *l.* 1904, Ellicott City, Md.

## O

Oney, Elbert E., *l.* 1914, *o.* 1915, Kittanning, Pa.  
 Oswald, Solomon, *l.* 1836, *o.* 1837.  
 Ott, J. W., *l.* 1899, Hagerstown, Md.  
 Ottman, Emory E., *l.* 1891, Richmondville, N. Y.

## P

Passavant, Wm. A., *l.* 1842, *o.* 1844.  
 Patterson, Richard S., *l.* 1891, *o.* 1892, Woodsboro, Md.  
 Patterson, Robert L., *o.* 1894, Sixth and Park Sts., Atchison, Kan.  
 Phifer, W. P., *l.* 1888.  
 Phillipy, Norman G., *o.* 1913.  
 Poffinberger, M. L., *l.* 1882.  
 Poffinberger, Reese S., *l.* 1904, *o.* 1905, R. R. No. 7, Frederick, Md.  
 Pohlman, August, *l.* 1893, *o.* 1894, 5143 Race St., Philadelphia, Pa.  
 Probst, J. F., *l.* 1851, *o.* 1852.

## R

Radamacher, G., *l.* 1866, *o.* 1867, 33 Harlow Pl., Buffalo, N. Y.  
 Rally, Wm. B., *l.* 1843.  
 Reighard, I. C., *l.* 1890.  
 Reimensnyder, C., *o.* 1846.  
 Reitz, J. G., *l.* 1873, *o.* 1874.  
 Remsberg, W. L., *l.* 1876, Funkstown, Md.  
 Rice, Clay E., *l.* 1913, Lionville, Pa.  
 Rice, Elmer F., *l.* 1912, Duquesne, Pa.  
 Richard, Marion G., *l.* 1897, East Lansdowne, Pa.  
 Richardson, A. F., *l.* 1887, *o.* 1888, Petersburg, Pa.  
 Ries, L. F., *o.* 1907, 2051 Lawler St., Chicago, Ill.  
 Rietz, G. L., *l.* 1866, *o.* 1867.  
 Ritter, Charles L., *l.* 1893, 124 W. Pine St., Mahanoy City, Pa.  
 Rizer, Lawrence, *l.* 1847, 1848.  
 Rizer, P., *l.* 1832, 1833, 1834, 1835.  
 Rothrauf, Frederick, *l.* 1822, *o.* 1825.

- Rude, A. R., *l.* 1842.  
 Rudisill, M. L., *o.* 1918, R. R., Gettysburg, Pa.  
 Ruth, F. J., *l.* 1830.

## S

- Sadtler, B., *l.* 1844.  
 Saltzgeber, Willard E., *o.* 1915, Parkville, Md.  
 Schaeffer, C. F., *l.* 1829.  
 Schaeffer, G. F., *l.* 1863.  
 Schaeffer, William C., *l.* 1870, *o.* 1871, Knoxville, Tenn.  
 Schloegel, C. A., *l.* 1853, 1854, *o.* 1855.  
 Schmidt, Richard, *l.* 1889, *o.* 1890, 508 P St., N. W., Washington, D. C.  
 Schmogrow, W., *l.* 1851.  
 Schmucker, N., *o.* 1824.  
 Schmucker, Samuel, *o.* 1821.  
 Schnee, J., *o.* 1823.  
 Scott, Wm. D. E., *l.* 1882, *o.* 1883, Bendersville, Pa.  
 Seebach, Julius, *l.* 1896, *o.* 1897, New Philadelphia, O.  
 Seutman, S., *l.* 1840, *o.* 1841.  
 Sharp, M. S., *o.* 1905, Enola, Pa.  
 Sherer, D. J. W., *l.* 1888, *o.* 1889.  
 Sherer, J. J., Jr., *o.* 1904, 1603 Monument Ave., Richmond, Va.  
 Sherer, Luther P., *l.* 1884, *o.* 1885.  
 Shilke, Charles A., *l.* 1914, *o.* 1915, Walkersville, Md.  
 Shriver, P. J., *o.* 1901, 5238 Osage Ave., Philadelphia, Pa.  
 Simons, J., *l.* 1840, 1841.  
 Slifer, William G., *l.* 1893, St. Thomas, Pa.  
 Sloop, Henry E. H., *l.* 1893, Bloom, Va.  
 Smeltzer, J. P., *l.* 1848, *o.* 1849.  
 Smith, S. E., *l.* 1878.  
 Smith, William, *l.* 1837.  
 Snyder, H. W., *l.* 1908, 332 Vine St., Johnstown, Pa.  
 Snyder, Luther T., *l.* 1892.  
 Snyder, Simon, *l.* 1911, Scalp Level, Pa.  
 Springer, F., *l.* 1836, *o.* 1837.  
 Startzman, C., *l.* 1838, *o.* 1839.  
 Sternat, F. C. J., *l.* 1906, Abbottstown, Pa.  
 Stockslager, P. T. E., *l.* 1899, R. R. No. 2, Gettysburg, Pa.  
 Storck, T., *l.* 1837.  
 Stork, Charles A., *o.* 1862.  
 Streamer, Charles S., *l.* 1898, 553 Mapleton Ave., Boulder, Colo.  
 Strieb, George, *o.* 1892.  
 Stup, Adam C., *l.* 1893.  
 Stup, Grayson Z., *l.* 1898, 407 Chambers St., Trenton, N. J.  
 Suesseroit, B., *l.* 1855.  
 Suman, J. J., *l.* 1843.

## T

- Tholan, S. F., *o.* 1901, Biglerville, Pa.  
 Thompson, Abel, *l.* 1863.  
 Trowbridge, Charles R., *l.* 1884, *o.* 1885, 402 Cattell St., Easton, Pa.  
 Troxell, Millard F., *l.* 1882, *o.* 1883, Boys Industrial School, Topeka, Kan.  
 Trump, C. S., *l.* 1879, *o.* 1880.

## U

- Unruh, John, *l.* 1851, *o.* 1852.

## V

- Valentine, Milton, *o.* 1853.  
 Valentine, M. H., *l.* 1886, *o.* 1887, Gettysburg, Pa.  
 Von Hoxar, Henry, *l.* 1855.

## W

- Wachter, Michael, *o.* 1825.  
 Wade, W. A., *o.* 1905, 505 Harwood Ave., Baltimore, Md.  
 Wadsworth, W. S., *l.* 1841, 1842.  
 Wagner, F. R., *l.* 1900, *o.* 1901, Martinsburg, W. Va.  
 Waltemyer, W. C., *l.* 1910, Thurmont, Md.  
 Weaver, F. H., *o.* 1876, Newry, Blair Co., Pa.  
 Weber, H. H., *l.* 1884, *o.* 1885, Security Building, York, Pa.  
 Weddle, A. J., *l.* 1843.  
 Weltley, J., *o.* 1853.  
 Wentz, A. R., *l.* 1906, 1907, 1908, *o.* 1909, Gettysburg, Pa.  
 Wheeler, Wm. E., *l.* 1899, *o.* 1900, 4908 Euclid Terrace, St. Louis Mo.  
 Wickey, N. J. G., *o.* 1916, Harvard University, Cambridge, Mass.  
 Wier, —. —., *l.* 1841.  
 Wiles, Charles P., *l.* 1895, Ninth and Sansom Sts., Philadelphia, Pa.  
 Willard, P., *o.* 1842.  
 Winecoff, J., *l.* 1840, *o.* 1841.  
 Winter, John, *l.* 1821, *o.* 1825.  
 Wiseman, D. E., *l.* 1884, *o.* 1885, 330 W St., N. W., Washington, D. C.  
 Wolf, Michael, *o.* 1860.

## Y

- Yonce, G. V., *l.* 1880, 1881.  
 Young, J. J., *l.* 1876, *o.* 1877.  
 Young, Martin L., *l.* 1877, *o.* 1878.  
 Yutzzy, Jacob, *l.* 1878, 709 Main St., Trinidad, Washington.

## Z

- Zimmerman, Horace E., *l.* 1891, *o.* 1892, 335 S. Lawn Ave., Kansas City, Mo.  
 Zimmerman, L. M., *l.* 1886, *o.* 1887, 421 Hanover St., Baltimore, Md.

The Sons of the Maryland Synod are serving the Lord in widely scattered fields. In various offices of the Church, in various sections of our own land, and among the heathen on the foreign field, they are helping to establish the Kingdom of God. But thirty-seven of them are to-day members of the Synod that fostered them, and they constitute nearly one-third of her clerical roll. Thirty of them are active Pastors in the Synod, three are Professors (Biklé, Floyd, and Wentz), one is a Secretary (Weber), one is an Editor (Wiles), and two are Missionaries on the foreign field (Goedeke and Graefe).

In the biographical sketches that constitute the next chapter of this volume the portraits of the thirty active Pastors in the Synod do not appear, because they have already been presented in connection with the histories of the congregations which those men now serve. These thirty are:

E. K. Bell	H. Manken, Jr.
C. R. Botsford	F. W. Meyer
G. S. Bowers	L. F. Miller
J. C. Bowers	S. J. Miller
C. H. Butler,	Victor Miller
J. E. Byers	W. G. Minnick
S. J. Derr	Carl Mumford
H. H. Hartman	A. G. Null
S. A. Hedges	J. W. Ott
C. W. Hess	R. S. Poffenberger
F. Hesse	W. L. Remsberg
F. A. Hightman	C. A. Shilke,
C. J. Hines	F. R. Wagner
E. E. Ide	W. C. Waltemyer
C. G. Leatherman	L. M. Zimmerman

Their portraits may easily be found by reference to the Index of Portraits.



## CHAPTER XIX.

### THE SONS OF THE SYNOD.

**REV. ISAAC N. AUGUSTINE.** Rev. Augustine was born at Petersburg, Somerset County, Pennsylvania, on February 9, 1833, the son of Jacob L. and May Naull Augustine. When he was fourteen he was catechized and baptised by Rev. Christian Lupley, at Petersburg, Pennsylvania. At the age of sixteen he entered Wittenberg College, Springfield, Ohio, and after completing his studies here he studied theology at Susquehanna University. In 1861 he was licensed by the Allegheny Synod and was ordained (or relicensed) by the Maryland Synod in 1863.

His first ministerial work was at Wellersburg, Pennsylvania, and Morley's Branch, Maryland, consisting of four congregations. During his pastorate here he had a prominent part in building a church at Grantsville, Maryland. In 1865 Rev. Augustine and his wife felt impelled to go westward and moved in that year to St. Charles, Missouri, and from there he moved to Shipman, Illinois, where they lived twelve years and he was instrumental in building another church. In 1879 he moved to Loganport, Indiana, and from there to Ottawa, Illinois. In the fall of 1881, he moved to Nebraska and located in Thayer County, where he lived until 1890. In this year he moved to Hastings, and three years later to Wheeler County, where he founded five Lutheran congregations, resulting in the erection of a Lutheran church at Wolbach and at Ericson. After a few years he moved to Grand Island, Nebraska, where he is living at present. Here he served one year as regular pastor of St. Paul's English Lutheran Church.

Rev. Augustine was married on April 17, 1853, to Amanda Shultz, the youngest daughter of Adam Shultz, of Grantsville, Maryland. There were five sons and two daughters, all of whom are still living, except one son and one daughter. The living children are Nannie Bartow, Irving Milton, George Luther, Norman J., and Newton Isaac Augustine. Mrs. Augustine passed away on March 18, 1915, after they had been able to celebrate



both their Golden and Sixtieth Anniversaries together. Rev. Augustine has lived in Grand Island for twenty years and here he expects to live until his Master calls him.

For several years he was contributing editor to the *Lutheran Evangelist*, and his articles occasionally appeared in the *Lutheran Observer*. For a while he was editor of the *Independent Lutheran*, during his residence in Adams County, Nebraska. Throughout his entire life he has been a pioneer preacher and seemed to take delight in making a success where others had failed or where the work had not before been attempted.

**REV. HARRY F. BAUGHMAN.** The subject of this sketch was born on January 23, 1892, at Everett, Pennsylvania. During the year 1893 his parents, Rev. G. W. and Elizabeth M. Baughman, moved to Uniontown, Maryland. He was confirmed about 1904. He received his education at New Windsor College from 1903 to 1906. He entered Pennsylvania College in 1906 and after graduating in 1910 entered the Seminary in the fall of the same year. He graduated from Seminary in May, 1913.

Immediately after his graduation from Seminary he took charge of Trinity Church, Keyser, West Virginia. He was a member of the West Virginia Synod from 1913 to 1918; its secretary 1915-1917; its president 1917-1918. In November, 1918, he removed to Pittsburgh, where he is now pastor of St. Stephen's Lutheran Church. His present address is 7710 Hamilton Avenue, Pittsburgh, Pennsylvania.

**REV. PROFESSOR DAVID H. BAUSLIN, D.D., LL.D.** Dr. Bauslin was born at Winchester, Virginia, in 1854 of Michael and Martha Lewis Bauslin. On the paternal side of his family Dr. Bauslin comes of sturdy Lutheran ancestry, both of his grandparents, Henry Bauslin and Margaret Smyser, having been what was known in the days of Lutheran laxity in the part of the Cumberland Valley in which they lived as "Old Lutherans," a phrase with pronounced historical significance. His mother was a descendant of John Lewis who came from the north of England and settled near Staunton, Virginia, in 1735. She grew up as a United Presbyterian.

The subject of this sketch was baptized by Dr. Charles P. Krauth who was pastor at Winchester at the time of his birth. At the opening of the Civil War in 1861 his father being a "Union Man" and opposed to the secession of Virginia was obliged under threat to leave that state. He settled at Clear-spring, Washington County, Maryland, where his oldest child received his earlier education in the village schools. Here when a young boy he was received into the membership of St. Peter's Lutheran Church, being confirmed by that sturdy old saint the Rev. Christian Startzman, whose dust rests in the old St. Paul's

cemetery between Hagerstown and Clearspring. In 1871 Dr. Bauslin entered Wittenberg College, Springfield, Ohio, from which he graduated in 1876. In his college days he had for his teachers such men as Samuel Sprecher, Hezekiah R. Geizer, Isaac Sprecher, B. F. Prince and S. F. Breckenridge. From early childhood it was his cherished desire to become a minister and in this he was always encouraged by his pious parents and a faithful and watchful pastor. From the Theological Seminary at Wittenberg he graduated in 1878. In 1877, at the end of his first year at the Seminary, he was engaged during the summer months in missionary work at Peabody, Kansas, where he was instrumental in organizing the now flourishing St. Paul's Lutheran Church of that town. In October of that year he was licensed to preach in St. John's Church of Salina, Kansas, by the Synod of Kansas, the names of T. F. Dornblaser, D.D., and the late



Rev. A. K. Felton being signed to his certificate of licensure, respectively as President and Secretary. In 1878 he was ordained to the Gospel Ministry by the Miami Synod at Brookville, Ohio, the Rev. George F. Stelling, D.D., being the preacher of the occasion, who subsequently baptized his son, Dr. Charles Stelling Bauslin. His certificate of ordination bears the names of George F. Stelling, President, and Joseph Clark Zimmerman, Secretary.

Dr. Bauslin's entire term of service in the church since his ordination has been spent in the state of Ohio. He has served in succession in these pastorates: Zion Church, Tippicanoe City; St. Paul's Church, Bucyrus; the Second Church of Springfield, and Trinity Church of Canton. In 1896 he was elected to the "George D. Harter Professorship" of Historical Theology in the Hamma Divinity School at Wittenberg. In this position and as the Dean of the Seminary he has served until the present, and in active service in the same place he hopes to end his earthly pilgrimage. From his Alma Mater in succession he has been honored with the degrees of A.B., A.M., B.D., and D.D., the degree of Doctor of Laws having been conferred upon him by Lenior College of North Carolina in 1916.

In connection with his work as preacher and professor, Dr. Bauslin has been diligent with his pen. For twelve years he was editor of the *Lutheran World*, the organ in its day of the "con-

servative" wing of the General Synod, a paper which during its entire and somewhat varied history exercised a wide and wholesome influence in the Church, being one of the leading factors in the preparation for the coming of the United Lutheran Church of America. Years ago he published a small book which is said to have had a very wholesome influence under the title, "Is the Ministry an Attractive Vocation?" The chief work of his pen is "The Lutheran Movement of the Sixteenth Century—An Interpretation," published by the Lutheran Publication Society in 1919. At various times he has published monographs on "The Place of Authority in Religion," "Evangelical Agnosticism," "Specious Theological Phraseology," "Permanent Factors in the Civilization of the Middle Ages," "The Genesis of the 'New Measure' Movement in the Lutheran Church," "The Collapse of a Bad Theory," "The Socialization of the Church," "The Alleged Historical Episcopate," and others.

Mrs. Bauslin was Elizabeth Clark. They have in their family two children, a boy and a girl, the son now being a Lutheran minister and the little girl having died at the age of five years. Dr. Bauslin was a member of the committee to draft the constitution of the United Lutheran Church. In 1905 he was made President of the General Synod at its meeting in Bethany Church, Pittsburgh. For nearly thirty years he has been a member of the East Ohio Synod. In the days of his college and seminary education he was aided by the Maryland Synod, the aid accorded him making it possible for him to enter the ministry. He has always been glad to express his affection for the old Synod which made it possible for him by its benefactions to carry out his cherished life plans.

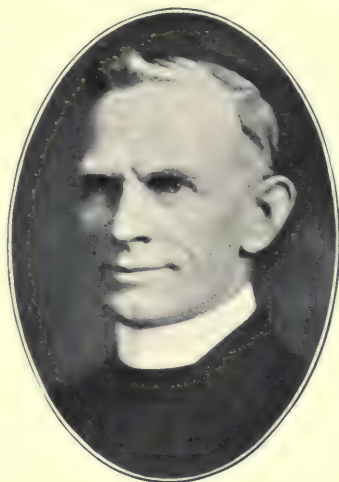
**REV. GEORGE BEISWANGER.** This son of the Maryland Synod was born in Baltimore, Maryland, February 15, 1868, the son of John and Sarah Ann Weber Beiswanger. He was baptized and confirmed in St. Stephen's Lutheran Church, Baltimore, Rev. F. Ph. Hennighausen, D.D., pastor. In 1885 he became a charter member of Grace Lutheran Church, Rev. H. H. Weber, D.D., pastor, and took an active part in the work of the congregation. He entered the Academy of Pennsylvania College to get his college preparatory work and graduated from college in 1892, and from the seminary at Gettysburg in 1895.

During the summer of 1893 he served the congregation at Sparrows Point and in 1894 he received an ad interim license from the Maryland Synod. He was regularly licensed at Frostburg in 1894 and ordained in Grace Church at the meeting of the same synod in 1895, Rev. O. C. Roth, D.D., president of the synod and pastor of Grace Church. Rev. Beiswanger was the first son of Grace Church to enter the ministry.

His pastorates have been as follows: Calvary Church, Balti-



more, 1895 to 1902, where he organized the church and Sunday school, purchased the church property and erected its first building at a cost of \$20,000; St. Paul's Church, Vandergrift, Pennsylvania, 1902 to 1907, where he was their first pastor and during his pastorate dedicated a church edifice and provided for its cost, \$14,500, with less than one hundred members and within a year and a half after its organization; First Lutheran Church, Oklahoma City, 1907 to 1909; Children's Memorial Lutheran Church, Kansas City, Missouri, 1909 to 1915, during which time he removed the indebtedness of the church and improved the congregation in membership and place of worship; Messiah Lutheran Church, Constantine, Michigan, 1915 to 1917, where he celebrated the Golden Jubilee of the congregation and added fifty communicants; and finally, Zion Lutheran Church, North Manchester, Indiana, 1917 to the present, where he has more efficiently organized the various organizations within the congregation.



In 1914 and 1915 he was President of the Kansas Synod, and for six years a member of the Examining Committee of the same Synod. He was a delegate to the Merger Convention in New York City in 1918. He is also a member of the "Boys' Work Committee" of the United Lutheran Church.

On October 3, 1900, he married Lugarda Grace Wilhelm, the eldest daughter of Rev. and Mrs. M. L. Wilhelm, of Wooster, Ohio, who previous to her marriage had been a teaching deaconess in the Baltimore Motherhouse. To this union seven children were born, two dying in infancy. The living children are, George Wilhelm, Martin Luther, Charlot Rhoda, Philip Melanchthon and John Paul Gerhardt.

**REV. ALBERT BELL, D.D.** The subject of this sketch, the son of Jonas and Catherine Ann Bell, was born September 28, 1855, on his father's farm in the Leitersburg district, his parents being members of the Leitersburg Church. He received his early training at the Longmeadow and Shank's country schools during the Civil War, and at the High School at Williamsport, the family having moved near that town in the spring of 1865. He entered the Preparatory Department, Gettysburg, in the fall of 1872, taking the full course. He graduated from the college in

1878 and from the Seminary in 1881. The Maryland Synod ordained him the same year, Dr. Barklay, then of Baltimore, preaching the sermon.

The charges he has served have been: Reisterstown, Maryland, 1881-1884; Newton, Iowa, 1884-1887; Williamsport, Pennsylvania (St. John's), 1887-1889;

Boiling Springs, Pennsylvania, 1889-1893; and from January, 1894, until the present he has served St. Luke's of York, Pennsylvania. While pastor of St. Luke's the present comfortable parsonage and the commodious and well appointed church were erected.



Rev. Bell has served twenty-three years as the treasurer of the West Pennsylvania Synod, which office he still holds. He was joined in wedlock on February 8, 1882, with Elizabeth C. Cashman, of Gettysburg, daughter of Daniel and Catherine Ann Cashman, from which union there were the following children: W. A. Rus-

sell; Albert Daniel, who died from Spanish influenza in France, October 13, 1918, while serving as chaplain of the 310th Machine Gun Battalion; Ralph E., deceased June 27, 1918, and Katherine Anna.

Rev. Bell has represented his synod at the meetings of the General Synod at Pittsburgh, Sunbury, Washington and Akron, Ohio. He was honored by his Alma Mater with the honorary title of Doctor of Divinity in 1916.

**REV. CHARLES KRAUTH BELL, D.D.**, was born at Smithsburg, Maryland, December 11, 1870, a child of the Rev. Lewis Jacobs Bell and his wife Charlotte Ann Marbourg. Baptized in infancy by the Rev. S. McHenry, he was confirmed as a member of Trinity Lutheran Church, Smithsburg, Maryland, by the Rev. X. J. Richardson.

Earlier education was obtained in public schools of native town, and in the High School at Hagerstown, Maryland. Entering Sophomore class in Pennsylvania College, Gettysburg, he was graduated in 1895 with degree of A.B. A.M. was conferred, in course, in 1898. Completed the course in the Theological Seminary at Gettysburg in 1898.

He was licensed to preach by the Maryland Synod at Wash-

ington, D. C. in 1897, and was ordained by that Synod at Taneytown, Maryland, in 1898.

In June, 1898, he became pastor of College Church, Salem, Virginia, in the S. W. Va. Synod, and continued there until he accepted a call to become pastor at Kings Mountain, North Carolina, in the Evangelical Lutheran Tennessee Synod, which pastorate he served until the end of 1918.

At Salem, Virginia, he married Miss Alice Virginia Fox, January 31, 1900.

In the Tennessee Synod he held the position of Secretary for several years, and was twice elected President of the Synod.

The degree of D.D. was conferred by Lenoir College, Hickory, North Carolina, in 1915.

From 1912 until the "Merger," he was a member of the Board of Home Missions and Church Extension of the United Synod in the South, and when the United Lutheran Church in America was organized, he was elected a member of its Board of Home Missions and Church Extension.

By appointment of the President of the United Synod in the South, he was a member of the committee that drafted the Constitution of the United Lutheran Church in America.

He entered upon the duties of Second Professor in the Southern Lutheran Theological Seminary at Columbia, South Carolina, Chair of Practical Theology, January, 1919.



**REV. EZRA KELLER BELL, D.D.**, was born in the Leitersburg district, Washington County, Maryland, on November 14, 1853. He was the son of George and Mary Mickley Bell. His great-grandfather, Captain Peter Bell, was a revolutionary soldier under Washington, was one of the founders of St. John's Church, Hagerstown, and his grandfather, Frederick Bell, was largely instrumental in establishing the St. Paul's Church in Leitersburg where the subject of this sketch was confirmed by the sainted Dr. M. C. Horine. His forebears came to this country nearly 200 years ago, his father's from Alsace, his mother's from Huguenot stock.

He attended the country school in boyhood, later the High School at Leitersburg. In the fall of 1872 he went to Wittenberg College after whose founder he was named, and where the president was his father's friend, Dr. Samuel Sprecher. He gradu-

ated from college in 1877 and from the Theological Seminary in 1879. He received the degree of A.M. from his Alma Mater in 1881 and that of Doctor of Divinity in 1891. He was licensed to preach by the Wittenberg Synod in 1878 and ordained to the ministry at Bucyrus, Ohio, in 1879.

He began his ministry at West Liberty, Ohio, while a theological student and served the congregation for three years when he accepted a call to Findlay, Ohio. At Findlay a new church was built during his pastorate. October 1, 1884, he accepted a call to the First Church, Cincinnati, Ohio. The congregation was much reduced numbering about 125 communicant members. During the first year the church was remodeled at an expense of nearly \$6,000. The congregation began to grow until it numbered about 400 members, when the planting of other Lutheran Churches in the city was undertaken. With the aid of the Home Mission Board, St. Paul's and Walnut Hill's Churches were organized and aided in the erection of church buildings. Following these the church at Bellevue was organized and aided, also the church at Newport on the Kentucky side of the Ohio River.

When these four congregations were established in new church buildings, the old church on Elm Street having become too small, was sold, and the fine new red stone church on Race Street was erected and dedicated. While other churches were following their members to the suburbs and abandoning the people in the down town section, the new church was built in the center of the city, and the present congregation is one of the largest and most flourishing in Cincinnati.

During the building of the new church, he was president of the Evangelical Alliance, a very active organization in civic affairs, and was also editor of the *Lutheran World*. The multiplication of duties seriously impaired his health and upon the advice of his physician he reluctantly gave up his large field at Cincinnati and accepted a call to St. Luke's, Mansfield, where his work was much lighter. He had been in Cincinnati a little more than fourteen years. A new parsonage was built near the close of his first year at St. Luke's, which he never occupied, having received a call to the First Church, Baltimore, which he was reluctant to entertain, but his health having been restored and being strongly urged to do so, he finally accepted. The 15th of September, 1919, was the twentieth anniversary of his pastorate in Baltimore. During these twenty years he received 1,264 communicant members into the First Church, and aided his congregation in raising \$185,000 for current expenses and improvements, and \$135,000 for benevolence and missions.

He always loved the pastorate and could never be persuaded to leave it for any other sphere of work. His heart and life have been given to his people. While editing the *Lutheran World* which he did for six years, and until his health failed, the direc-



tors of the World Company urged him to give his entire time to the paper offering him a most attractive salary to do so. He was offered at various times the general secretaryship of two Mission Boards, and the presidency of four colleges, one of them that of his Alma Mater. All of these were declined because it was felt that as his life had been given to the ministry of the Gospel, and as God's blessing had attended his labors, that was distinctly his highest duty and service, until Providence more clearly pointed out some other way.

He has made three trips to Europe. One in 1895 while in Cincinnati, another in 1904 when his congregation in Baltimore paid his expenses to visit the Luther lands including Scandanavia, and a third to the British Isles and the World Foreign Mission Conference at Edinburg in 1910.

He has always been active in promoting the larger interests of the Church. From his youth he has been devoted to the cause of Lutheran unity, and his assumption of the editorship first of the *Lutheran Evangelist* and then of the *Lutheran World* was wholly from his interest in promoting a better understanding among Lutherans in this country. The *Lutheran World* became a potent factor in bringing the General Synod into a clearer apprehension of the genuine Lutheranism for which confessionally that body stood. It was the first clear voice and messenger in preparing the way for the United Lutheran Church in America.

While in Cincinnati he was president of the Evangelical Alliance for five years, and the history of Hamilton County states that it was his suggestion and plan of organization that led to the formation of the Committee of 500 which accomplished so much for the purification of municipal politics and the closing of the saloon on Sunday. He was president of the Board of Directors of Wittenberg College, President of the Miami Synod and a delegate to every session of the General Synod. He attended every meeting of the General Synod except one from his seminary days and since the meeting at Springfield in 1884 was a delegate at every meeting to which he was eligible for election. He was president of the Maryland Synod from 1914 to 1917.

His ecclesiastical alignments have always been with those who stood for a positive Christianity and therefore a positive Lutheranism. Cradled by a Lutheran mother and reared by a Lutheran father, catechized by a Lutheran pastor, he went into the ministry with a passion for his beloved Church which only increased with the passing years. He was exceedingly fortunate in having had for his catechist and pastor, Dr. Malcolm C. Horine, and during his early ministry, in having for his intimate and cherished friends those forward looking Lutheran scholars and theologians of blessed memory, Drs. S. A. Ort, E. J. Wolf, H. L. Baugher, S. F. Breckenridge, S. B. Barnitz, W. E. Parson, L. A. Gotwald, Henry Ziegler and Charles S. Albert, who aided and encouraged

him with voice and pen during the trying years when he was editor of the *Lutheran World*.

Among his publications are "Divine Compensation," "The Path to Prosperity" and "At the Altar and After," of which the Publication Society has sold more than fifty thousand copies.

Dr. Bell is president of the Baltimore Lutheran Commission for Soldiers and Sailors Welfare, president of the Board of Control of Maryland College, a director of the Seminary at Gettysburg, and president of the Board of Foreign Missions of the United Lutheran Church in America, as he was president of the former General Synod Board. He is a member of the common service committee and aided in the preparation of the new Common Service Book. He was also a member of the Joint Committee which prepared the constitution of the United Lutheran Church. More than all, and that which he says is the greatest joy and pride of his life, is that of being the pastor of the First English Lutheran Church in Baltimore.

**REV. LOUIS ALFRED BIKLE, D.D.** This son of the Maryland Synod was born November 6, 1834, at Thurmont, Frederick County, Maryland, the son of Christian Immanuel and Barbara Regina Bikle. When the lad was six years old the parental home was removed to Smithsburg, Washington County, Maryland, and



here he grew to manhood. He was instructed in Luther's Catechism by Pastors Cline, Remensnyder, Probst, and Bittle, and was confirmed at the age of sixteen. He prepared for college at the Smithsburg Academy, of which George Pearson was the principal. Doctor Bikle entered Pennsylvania College in 1853 and graduated from this institution in 1857, delivering the Latin Salutatory. After spending one year in the Gettysburg Theological Seminary, he was prevailed upon by his Latin professor of the college, Dr. Stoeber, to consider favorably a call to the Chair of Ancient Languages in North Carolina College, Mount Pleasant, North Carolina.

He accepted the call and entered upon this work for the church November 5, 1858.

This institution under the auspices of the North Carolina Synod opened with very encouraging signs. For two years the

roll of students increased but the end of this promising outlook came suddenly. The Civil War threw a blight upon all educational institutions in the South and especially upon the young college at Mount Pleasant. In December, 1861, the school found it necessary to close for an indefinite period due to the lack of students and funds to carry on the work. During the latter part of the war from November, 1863, to April, 1865, Doctor Bikle served as Chaplain of the 20th Regiment, North Carolina State Troops.

In August, 1866, North Carolina College was reopened under the direction of its former professor of Ancient Languages. In three years as professor and president he had succeeded so far as to induce the trustees to elect the necessary faculty to meet the requirements of the College Charter. During the following six years the institution enjoyed a period of prosperity.

Doctor Bikle resigned the presidency in 1875 to accept a call to St. James Church, Concord, North Carolina. To this church he ministered over four years. In January, 1880, he returned to the college as president and assisted the faculty in completing a five-year lease to which the trustees had to resort on account of the unfortunate administration of his successor.

In 1884 he accepted work in the bounds of the Tennessee Synod and continued in connection with that body twenty years as pastor of St. Matthew's Church, Kings Mountain, North Carolina. During the same time he served for six years as professor in Gaston Female College, Dallas, North Carolina, and later as principal and professor for five years of Kings Mountain High School. In 1904, he felt it his duty after forty-six years of strenuous work as preacher and teacher to give up all regular work and spend the remainder of his days in less arduous toil. At present he is the financial secretary of St. James Church, Concord.

With regard to the character of Dr. Bikle's work as professor and minister, it may be said there was fruitage, abundant and abiding. He was a willing worker and for the greater part of his life attempted to do the work of two men.

Dr. Bikle's influence in the North Carolina Synod was employed to obtain the adoption of a definite statement of the Lutheran faith. This occurred during the seventies of the last century. It was occasioned by the contemplation of a revision of the Constitution of the Synod. He was invited to act as an advisory member upon this committee for revision and recommended that their first duty was the setting forth of the Lutheran basis of faith, the Confessions of the Church as correctly exhibiting the Lutheran faith. This was adopted by the committee and at a subsequent special meeting of the Synod it was unanimously adopted by a rising vote.

He also, when president of the Synod, recommended the aboli-



tion of the licensure system and submitted a standard of academic and theological education that would justify the Synod in granting ordination upon a satisfactory completion of this required work. The Synod approved of this recommendation.

Dr. Bikle thankfully acknowledges the financial aid given him by the Parent Education Society in his preparation for the ministry.

**REV. PHILIP MELANCHTHON BIKLE, Ph.D., D.D.** Dr. Bikle was the sixth son of Christian and Barbara (Fichte) Bikle and was born on December 1, 1844, at Smithsburg, Maryland. He received a rigid school training under the veteran teacher, George Pearson, a college graduate, until his sixteenth year. He



completed his preparation for college at North Carolina College, Mount Pleasant, North Carolina, where his oldest brother, Louis A. Bikle, was professor of Greek and Latin. On January 1, 1861, he returned to his home in Maryland and became assistant teacher in one of the public schools. He intended to enter Freshman Class of Pennsylvania College, Gettysburg, in September, 1861, but at the solicitation of the directors of a newly organized school district near Smithsburg, he decided to teach a year. In September, 1862, he entered at Gettysburg, and was graduated in 1866, with the appointment to deliver the Latin Salutatory at Commence-

ment. He taught a year in the York County Academy in Latin and Mathematics before beginning his theological course. He then entered the Gettysburg Seminary and graduated from this institution in 1869. In the summer of 1869 he was elected professor of Latin and Greek in North Carolina College, his brother, Louis A., having been elected president soon after the Civil War. He was ordained by the North Carolina Synod in August, 1869. In 1870 he accepted the vice-principalship of Lutherville Female Seminary (now Maryland College for Women), the subjects of teaching assigned to him being Latin and Science. In his third year in this position, having become deeply interested in Physics and Astronomy, he decided to resign and take a special course in these sciences under the distinguished astronomer, Charles A. Young of Dartmouth College.

In the summer of 1874 he was elected Ockershausen Professor



of Physics and Astronomy in Pennsylvania College, Gettysburg. In 1880, when Doctor Baugher, the professor of Greek, resigned, the college board requested him to take charge temporarily of the Freshman work in Latin in addition to his other duties. In 1881 he was requested by the board to take full charge of the Pearson Professorship of Latin. His work of the year had revived his love for teaching that language, and he cheerfully consented both for this reason and also because the funds for the equipment of the department of Physics were too meagre. He has had charge of the Department of Latin ever since, and more than sixty per cent. of the students who have studied Latin in Pennsylvania College since it was chartered have been under his instruction. In 1889 he was elected dean of the college.

In 1880, when Doctor Brown became disabled, he became an associate with Doctors Valentine and Wolf as editor of the Lutheran Quarterly. In 1892 he became sole editor and publisher and continued so till 1907 when he transferred his interests to Doctors Singmaster and Gotwald, after having been connected with the Quarterly for twenty-six years. In 1877 with the approval and encouragement of the faculty, he established the *Pennsylvania College Monthly*, continuing it for seventeen years. His literary contributions have been mainly articles and book reviews in the *Pennsylvania College Monthly* and Lutheran Quarterly.

He is a member of Phi Beta Kappa and also of the American Philological Association. He received the honorary degree of Doctor of Philosophy from Roanoke College in 1884, and the degree of Doctor of Divinity from Pennsylvania College in 1914. He became a member of the Maryland Synod in 1870 and his membership has been continuous (fifty years). He was elected secretary in 1874, 1876, 1877, 1878 and 1879. Elected president in 1888. In 1895 he was appointed a member of the executive committee, and he was chairman of the necrological committee for some years. He was a delegate to the General Synod in 1877, 1883, 1889, 1893, 1899 and 1913.

He married Annie M. Wattles, December 28, 1868, one of four sisters all of whom were married to Lutheran clergymen. One son, Horace Wattles, is now residing in Pittsburgh, Pennsylvania. His wife died July 8, 1872.

On January 2, 1877, he married Emma J. Wolf, niece of Doctor Edmund J. Wolf, for many years a member of the Maryland Synod. There are three sons of this union, Henry Wolf, of Philadelphia; Paul Harold, of Mifflinburg, Pennsylvania, and Philip Raymond, of Gettysburg. On November 27, 1918, his wife died.

**REV. J. ELMER BITTLE, D.D.** This son of the Maryland Synod was born near Myersville in the Middletown Valley, Mary-

land, a son of Thomas Franklin and Mary Elizabeth (Waters) Bittle. He was baptized into St. John's Lutheran Church, Church Hill, by Rev. J. Startzman and was confirmed in the same church by Rev. Henry G. Bowers. He attended public schools in the community and then the academy at Smithsburg, Maryland. He spent one year in the sub-freshman class in Gettysburg Preparatory and was graduated at Pennsylvania College with the class of 1886. He



spent five years in mercantile life during which time he was married to Mollie May Buhrman. Three children were born to this couple, Helen Elizabeth, Mrs. Mabel A. Boyd and Frank B. Bittle, of Mansfield, Ohio. During one year of his mercantile pursuit Doctor Bittle studied theology under Rev. Peter Bergstresser, D.D., and then went to the Theological Seminary at Gettysburg and graduated in the class of 1893. He was licensed to preach by the Maryland Synod at its meeting in Frederick, Maryland, in 1892 and was ordained by the Pittsburgh Synod in 1893.

His first charge was Mount Zion Church in Washington County, Pennsylvania, under the partial support of Trinity Church, Allegheny. In 1894 he was called to the mission, Alpha Lutheran Church, Turtle Creek, Pennsylvania, and served it for two years as a mission and then for nine years as a self-supporting congregation. In 1905 he was called to the position of missionary superintendent of the Pittsburgh Synod and he has served in that position for fifteen years.

In 1899 and 1900 he served the synod as its secretary and in 1903 as its president. In 1898 he was made a member of the Synod's Board of Home Missions and served for six years, resigning after his election as Superintendent of Missions. He was a member of the General Synod as delegate from the Pittsburgh Synod in 1897, 1901, 1909, 1911 and 1917 and also a delegate to the Merger Convention in New York in 1918. In 1911 Rev. Bittle was made a member of the Board of Home Missions and served for four years. In 1917 he was a member of the Ways and Means Committee for the merging of the three general bodies. Susquehanna University conferred upon him the honorary degree of Doctor of Divinity in 1911. Since 1913 he has been managing the branch of The Lutheran Publication Society in Pittsburgh in addition to the work of the missionary superintendent. Since

1910 he has been editing the synodical paper called *The Lutheran Monthly*.

**REV. CHAUNCEY ROBERT BOTSFORD.** Rev. Botsford was born in New Canaan, Connecticut. His father was a Yankee sea-captain and his mother an Englishwoman. In his infancy he was taken to Georgia, where his father died soon after the arrival of the family there. He lived in Atlanta until he was thirteen years old when he was taken to Washington, District of Columbia. Here he entered a printing office at the age of seventeen and attended St. Paul's Lutheran Church, Rev. Samuel Domer, D.D., pastor. He was confirmed shortly after this. He was one of the founders of St. Mark's Church, Washington, and as Sunday school teacher and superintendent his mind was turned to the ministry. Not having enjoyed the ordinary scholastic opportunities of the average American youth, he doubted his ability to attain to the exalted office of the ministry. In the spring of 1895 he was enabled to enter the classes at Susquehanna University, Selinsgrove, Pennsylvania. Here he spent three years and was graduated from the Theological Department in 1898. He was licensed by the Maryland Synod in the Church of the Reformation, Washington, in the fall of 1897, and was ordained by the Susquehanna Synod in May, 1898.

His first charge was St. John's Church, Northumberland, Pennsylvania, which he served eight years. In the summer of 1906 he became pastor of Holy Trinity Church, Berwick, Pennsylvania, continuing his work there for more than nine years. He became field secretary of Susquehanna University on October 1, 1915, and traveled for his Alma Mater for three years, resigning to accept a call to his present charge, St. John's of Cumberland, Maryland, becoming pastor September 1, 1918.

**REV. GEORGE SPENER BOWERS, D.D.** Rev. Bowers was born at Jefferson, Frederick County, Maryland, on August 3, 1858, the son of Henry Grove and Matilda Ankeney Bowers. The former was the pastor of the Jefferson pastorate of the Lutheran Church. On November 21, 1858, the subject of this sketch was baptized by Rev. J. F. Campbell. After a period of catechization by his father he was received into fellowship of St. Paul's Church of Jefferson by confirmation. Having completed the course of study in the public schools of Jefferson and the High School at Smithsburg, Maryland, he entered the Freshman Class of Pennsylvania College at the beginning of the spring term in 1877. He graduated in June, 1880. In the fall of the same year he entered the Theological Seminary at Gettysburg. After a two years' course he discontinued his studies in the seminary and joined his father in the management of the Female Seminary of Burkittsville, Maryland. He was licensed to preach by the Mary-

land Synod at its session in October, 1882, at Emmitsburg, Maryland, and was ordained by the same Synod in October of the following year in the First Lutheran Church, Baltimore, Maryland.

His pastoral work began at Grafton, West Virginia, January 1, 1884, and terminated there December 1, 1885. His next pastorate was at Blossville, Cumberland County, Pennsylvania, and this work extended from December, 1885, to October, 1888. Then followed his pastorate at St. Luke's, York, Pennsylvania, from that date until December, 1893. Thence he was called to St. Mark's, Hagerstown, Maryland, where his work extended over a period of nine years. In December, 1902, he became pastor of Grace Church, Winchester, Virginia, where he remained sixteen years. His present pastorate in the Church of the Incarnation, Baltimore, Maryland, began April 1, 1919.

He was secretary of the Maryland Synod for three years, 1899-1902. Twice he was a delegate to the General Synod, at Mansfield, Ohio, in 1897, and at York, Pennsylvania, in 1899. He was president of the Virginia Synod from 1908 to 1913, and again from 1914 to 1915. He was a delegate to the United Synod of the South at all of its meetings from 1905 to 1918. He was a delegate to the convention in New York, November, 1918, when the merger of the three general Lutheran bodies took place. Roanoke College honored him with the degree of D.D. in 1908.

On October 8, 1884, he was joined in marriage to Frances Annette Dorey, of Jersey Shore, Pennsylvania.

**REV. JOHN CULLER BOWERS, D.D.** This son of the Maryland Synod was born July 1, 1867, in the Lutheran parsonage, Jefferson, Maryland, of Rev. Henry Grove and Matilda A. Bowers. Rev. S. W. Harkey, D.D., baptized the boy in the Lutheran Church at Jefferson. He was confirmed in the Lutheran Church at Burkittsville. He attended the public schools and received instruction as a youth at the Burkittsville Female Seminary while his father was the principal. Subsequently he spent three years in commercial life, as a local correspondent of several Frederick County papers, prior to his entering Missionary Institute, Selinsgrove, Pennsylvania, in 1888. He graduated from the York Collegiate Institute in 1890. The same year he entered the Sophomore Class of Pennsylvania College, Gettysburg, Pennsylvania, and graduated in the class of 1893. He delivered the Ivy Oration on Class Day. The following September he entered the Seminary at Gettysburg and graduated in 1896. In 1895 he was licensed by the West Pennsylvania Synod at York, Pennsylvania, and was ordained by the Maryland Synod at Cumberland in 1896.

He became pastor of St. Mark's, Washington, District of Columbia, September 1, 1896, and continued there until 1902. He served at Calvary Lutheran Church, Baltimore, from 1902 to



1910. Since 1910 he has been located at Catonsville, Maryland. On December 29, 1908, he was married to S. Adelaide Schumann of Baltimore. Two children, Ethel Matilda and John Zimmerman Bowers, have been born to this couple. Rev. Bowers has filled the position of secretary and later of president of the Lutheran Minister's Association of Baltimore. He served as secretary of the Eastern Conference of the Maryland Synod and as secretary of the Synod for the years 1904-1911 and 1915-17. He was president of the Maryland Synod from 1911 to 1914. From 1908-09 he was a director of the Orphans' Home at Loysville, Pennsylvania. From 1902 to the present he has been a member of the Educational Committee of the same Synod. In 1910 he was president of the Local Church Extension Society of Baltimore. He was delegate to the General Synod in Sunbury, Pennsylvania, in 1907, and at Atchison, Kansas, in 1913. He delivered an address before the Synod on "Our Deaconess Work." He was a member of the Deaconess Board from 1905 to 1918. In 1908 he was also fraternal delegate to the United Synod of the South, meeting at Savannah, Georgia. He was also a member of the General Synod Committee that founded the *Lutheran Church Work* in 1912 and 1913.

He is the author of "Christ Knocking at the Door," "Heavenly Recognition," and "Professional Evangelism." He was the Baltimore correspondent for the *Lutheran World* for a number of years. He has delivered addresses on assigned topics at the Third National Convention of the Luther League of America, at New York, in 1898, the Pennsylvania State Convention, at York, in 1909, the New York State Convention, in 1910, the Pen-Mar Lutheran Reunion, in 1908, and the Braddock Heights Reunion, in 1914.

During his pastorate at Catonsville a modern Sunday school building has been erected, a parsonage built adjoining the church and many fine and valuable memorials placed in the church and Sunday school buildings.

**REV. H. T. BOWERSOX.** The subject of this sketch was born at Uniontown, Maryland, on May 18, 1889. He was confirmed in St. Paul's Evangelical Lutheran Church and graduated from New Windsor College on June 3, 1908. He graduated from the Seminary at Gettysburg on May 18, 1911. The Maryland Synod meeting at



Smithsburg, Maryland, licensed him on October 23, 1910. The West Pennsylvania Synod ordained him on October 11, 1911, at Gettysburg, Pennsylvania. On December 14, 1911, he married Charlotte McClellan. To this union a daughter was born in 1919.

Rev. Bowersox has served as pastor at Rossville, Maryland, from June 1, 1911, to April 8, 1917. Since that time he has been pastor at St. James' Lutheran Church, West York, Pennsylvania.

**REV. GEORGE EDWARD BOWERSOX.** This son of the Synod was born near Union Mills, Maryland, on August 16, 1886. His parents were Jeremiah D. and Amelia B. Bowersox. The family were connected with St. Mary's Lutheran Church of Silver Run, Maryland, and it was the pastor of this church, Rev. O.



C. Roth, who baptized the boy at an early age. In 1903 he was confirmed in this church by Rev. Wm. H. Ehrhart. After attending the public school at Silver Run he entered Gettysburg Academy in the fall of 1905 with the purpose of preparation for the ministry. From the academy he entered Pennsylvania College the following year and graduated from that institution with the class of 1910. While in college, he was very active in literary and athletic lines of activity. He was a member of Philomathean Literary Society, on the staff of "The Mercury" and was a member of the football team. He was also elected as a member of Pen

and Sword Society, the honorary society of the college. Following graduation he entered the Theological Seminary at Gettysburg and graduated from there in 1913. He was licensed by the Maryland Synod at its meeting in Williamsport, Maryland, in 1912. In May of the following year he received a call to St. Matthew's Lutheran Church of Allentown, Pennsylvania. He was transferred to the East Pennsylvania Synod by which body he was ordained at its meeting in Asbury Park, New Jersey, in 1913.

During the time of his pastorate in Allentown many additions were made to the church membership and considerable improvements and repairs made to the church property, among these latter was the erection of a parsonage. After serving this congregation for over five years he was called to Christ Lutheran Church of Shrewsbury, Pennsylvania, within the boundaries of the West Pennsylvania Synod.

On June 17, 1913, he was united in marriage with Anna May Hankey of Oakmont, Pennsylvania. Miss Hankey was a graduate of Irving College in its courses of piano and pipe organ. Two children, George Edward, Jr., and Mary Amelia, add happiness to the family circle.

**REV. OTTO E. BREGENZER.** This son of the Maryland Synod was born in the city of Baltimore, Maryland, March 16, 1877, the son of Charles A. and Elizabeth Bregenzer. Rev. Howser of the Fourth Reformed Church baptized him soon after



his birth. He became a member of the Second English Lutheran Church, Baltimore, upon his confirmation in early youth by Rev. George Miller, D.D. He entered Gettysburg College in the fall of 1896 and graduated from that institution in the spring of 1900. After spending two years in the Theological Seminary at Gettysburg, he was licensed to preach by the Maryland Synod in October, 1903, at Williamsport, Maryland. One year later, October, 1904, he was ordained by the same Synod at Martinsburg, West Virginia.

He entered upon his first pastorate at Myersville, Maryland, in the fall of 1903. Two years later, in September, 1905, he accepted a call to Union Bridge, Maryland, and remained there for a period of over seven years. On January 1, 1913, he entered upon his present pastorate at Bridgeton, New Jersey.

Rev. Bregenzer was married on December 31, 1903, to Anna L. Groseup of Baltimore, Maryland. Two daughters have blessed this home.

**REV. WILLIAM EDWARD BROWN.** The subject of this sketch was born at Arcadia, Maryland, on June 25, 1879. He was the son of William J. Brown and Jane R. Brown (*nee* Gise). Rev. Albert Bell of the Reisterstown charge baptized him and he was confirmed by Rev. George A. Beckley in 1893 in St. Paul's Church, Arcadia, Maryland. He attended the Reisterstown High School and also Eichelberg Academy at Glenville, Pennsylvania. He entered Pennsylvania College in the fall of 1895 and graduated with the class of 1899. In the fall of that year he entered the Theological Seminary at Gettysburg and completed his

Junior year at that institution. His Middle and Senior years he spent in Hamma Divinity School of Wittenberg College, Springfield, Ohio, graduating with the class of 1902. He was ordained by the Allegheny Synod on September 28, 1902.

On October 14, 1902, he was married to Beulah E. Miller, of Mount Carmel, Maryland, to which union four children were born, three of whom are living.

During the summer of 1901 Rev. Brown served as supply pastor for the Meyersdale charge of the Allegheny Synod and later as regular pastor from May, 1902, to February, 1904. He was first pastor of the Crafton, Pennsylvania, Mission (Pittsburgh Synod) from February, 1904, until May, 1907. He served as pastor of Zion Church, Middletown, Maryland, from May, 1907, until October, 1910. From here he went to the Church of the Reformation, Baltimore, which congregation he served as pastor from October, 1910, until January, 1917. He took up his present charge at the College Church (Fourth), Springfield, Ohio, on January 1, 1917.



The most outstanding results of these pastoral labors have been (a) the organization and estab-

lishment on a sound basis of the mission at Crafton, Pennsylvania, and (b) the building of the new Church of the Reformation, Baltimore, one of the largest and best equipped church buildings in the Synod.

He was elected delegate to the General Synod at Akron, Ohio, in 1915, also to the General Synod in Chicago in 1917 and is at present a delegate from the Miami Synod to the second meeting of the United Lutheran Church in Washington. He has been the author of various articles in the Church papers and editor of the Christian Endeavor notes in the *Lutheran Church Work* from 1912 to 1915. At present he is a member of the Board of Ministerial Education and Inner Mission Board of the Miami Synod.

**REV. ELLIS BEAVER BURGESS, D.D.** Dr. Burgess, the son of Andrew and Sarah Catherine Burgess, was born in Fort Loudon, Pennsylvania, November 19, 1869. He was baptized in Trinity Church of his native town by Rev. A. J. Hesson. After the death of his mother, which occurred when he was but a mere lad, he was sent to Mercersburg to school. After his graduation



from Mercersburg Academy he spent three years in the drug store of D. C. Aughinbaugh, Hagerstown, Maryland, and while there was confirmed by Rev. E. H. Delk, D.D., in Trinity Church. One year after leaving Hagerstown he entered the Theological Seminary at Gettysburg from which he was graduated in 1893. In the last year of his course he accepted a gift of \$100 from the educational committee of the Maryland Synod, and therefore applied to that Synod for licensure in 1892 at Frederick, Maryland.

After his graduation from seminary he accepted a call to Avonmore, Pennsylvania, in the bounds of the Pittsburgh Synod and was ordained by that body in 1893 at Sharpsburg, Pennsylvania. In June, 1895, he accepted a call to Trinity Church, Connellsville, Pennsylvania, where he remained as pastor until 1920, having built up the mission to a self-supporting congregation of 1,000 members. Gettysburg College granted him the honorary degree of A.M. in 1905 and that of D.D. in 1918. In November, 1919, when the two Pittsburgh Synods merged into one, Dr. Burgess received the high distinction of being elected the first president of the new body, to serve that office exclusively for a period of five years. He was married to Fannie Louise Brinkerhoff of Gettysburg; and has one son, Milton Valentine Burgess.

**REV. CHARLES HENRY BUTLER.** Rev. Butler, son of Rev. John George Butler, D.D., LL.D., and Clara Smith Butler (first cousin of Rev. Professor H. L. Baugher, D.D.), was born in Washington, District of Columbia, where he attended the public schools and the Columbian Preparatory School. He was graduated in 1882 from Columbian College (now the George Washington University) and the next year from Amherst College, Massachusetts. He studied theology under his father, by whom he had been confirmed in the Luther Place Memorial Church, at the same time taking Hebrew and Greek Exegesis in the Theological Department of Howard University, where his father was a professor. He studied also at Gettysburg Theological Seminary, taking his third year at Union Seminary, New York, from which he was graduated in 1887. In the spring of this year he received an ad interim license from the Maryland Synod.

During the scholastic year 1886-87 he assisted in the work of the Dutch Reformed Chapel in New York and during the summer supplied its pulpit. In the fall of 1887 he was supply at the Lutheran Church at Frostburg, Maryland, which his great-grandfather, Rev. John George Butler, had established while pastor at Cumberland in 1812. He spent the better part of a year in Europe in travel and study, returning in March, 1889, when he became associated with his father in the pastorate of the Luther Place Memorial Church. In 1889 he was ordained by the Maryland Synod, Rev. C. A. Stork, D.D., and Rev. J. G. Butler, D.D., officiating.

In 1891 he began the work of gathering a Sunday school and church known as the Keller Memorial, a mission established by the pastor and people of the Memorial Church in the northeastern part of Washington. Here he continued as pastor for sixteen years. After resigning in 1907 he assisted his father in the Luther Place Church until the latter's death in August, 1909. In January, 1910, after extensive canvassing, he inaugurated a new work in the northern part of the city known as "Columbia Heights" Church, which he is still serving as pastor.

From 1893 for over eleven years he taught the "Life of Christ" and Hebrew in the Theological Department of Howard University. For sixteen years he was on the staff of the *Lutheran Evangelist* of which his father was the editor. He received the degree of A.M. from the Columbian College. In 1905, he was married, and has two children. For many years he has been secretary of the Lutheran Ministerial Association of Washington; a member of the Headquarters Committee, Anti-Saloon League; a member of the Executive Committee Sunday School Association of the District of Columbia; and all through his ministry has been active in the religious and reformatory work of the Capital.

**REV. JOHN EDWARD BYERS, D.D.** This son of the Maryland Synod was born to John D. and Eliza J. (Leiter) Byers on May 31, 1871, near Williamsport, Maryland. He was baptized by the Rev. J. B. Keller into Zion Lutheran Church of Williamsport of which his parents and grandparents were honored members. He was confirmed by the Rev. M. D. Gaver. His education was begun in the country school near his home known as Rock Hill. Afterwards he attended and graduated from the High Schools of Williamsport and Hagerstown. He taught school in Washington County for two years and then entered Pennsylvania College, Gettysburg, to pursue the classical course. He graduated as second honor man in 1895. After graduation from college he decided to study for the ministry and in the fall of that same year he attended the seminary at Gettysburg, graduating in 1898. He was licensed by the Maryland Synod in 1897 in Washington, District of Columbia, and was ordained by the East Pennsylvania Synod at Asbury Park, New Jersey, in 1898. On September 14, 1899, he was married to Virtue Elizabeth Hoover, daughter of Daniel and Elizabeth (Newcomer) Hoover. A daughter, Helen Elizabeth, and a son, Daniel Hoover, complete the family at Grace Church parsonage in Baltimore.

Rev. Byers has served the following pastorates: Penbrook, Pennsylvania, 1898-1903; Bloomsburg, Pennsylvania, 1903-1916; Grace Lutheran Church, Baltimore, 1916-—. While at Penbrook he was honored by an election to the presidency of the Harrisburg Conference. At Bloomsburg a similar honor from the North Branch Conference came to him. He was also elected as a

director in the Board of Trustees of Tressler's Orphans' Home and of the Lutheran Theological Seminary at Gettysburg. At Bloomsburg he celebrated with the congregation the one hundredth anniversary of its founding and used the occasion to start a new church fund for which about \$10,000 was collected. In 1917 he was elected a member of the Foreign Mission Board of the General Synod and continues as such now. At its first convention he was elected a member of the Board of Foreign Missions of the United Lutheran Church and serves in that capacity at present. He is one of the Executive Committee of the board and also a member of the important India committee. He has been honored by his Baltimore brethren in being made the president of the Ministerial Association of the city. At the last session of the Maryland Synod he was elected clerical delegate to the next convention of the United Lutheran Church. He is pastor at present of one of the largest and most liberal churches of the Maryland Synod and his work is going forward splendidly.

**REV. ARTHUR CLARENCE CARTY.** This son of the Maryland Synod was born in Frederick, Maryland, February 27, 1874, the son of Clarence C. and Joanne Elizabeth Carty. He was baptized and confirmed by Rev. Luther Kuhlman, D.D., in St. John's Lutheran Church of Frederick. Receiving his elementary education at the private school of the Misses Baer, he entered the Frederick Academy in preparation for Pennsylvania College, receiving the degree of A. B. upon graduation from the latter institution in 1896 and in 1899 the degree of M. A. After his graduation from college he entered the Lutheran Theological Seminary at Mount Airy, Philadelphia, from which he was graduated in 1899. On May 29, 1899, he was ordained by the Ministerium of Pennsylvania.

He began his work under the Home Mission Board in La Crosse, Wisconsin. Here in this parish as the pioneer pastor he gathered a large Sunday school together and erected a church building. On October 25, 1903, he received a call to Philadelphia, and became pastor of the Church of the Transfiguration, in that city. Here he was very successful with his congregation, especially with its vested choir, its general activity in institutional lines and its steady growth in church



and Sunday school membership. In order to undertake a special work for the church he resigned September 30, 1910. Later having received a call as assistant pastor at Old St. John's Church, Philadelphia, he entered upon that work January 1, 1913. Here he successfully inaugurated an inner mission work in this old "down-town" parish. Accepting an appointment to the Staff of the Chaplain at the League Island Navy Yard, September 11, 1917, he resigned from St. John's on June 1, 1918, in order to devote himself entirely to the chaplain's work at the yard, in which work he is at present engaged.

He organized the Lutheran Church Book and Literature Society in 1904, of which he is vice-president. For a number of years he was chairman of the committee of the Pennsylvania Ministerium on Boy's Work, a member of the Soldiers and Sailors Welfare Committee of the Ministerium of Pennsylvania, a member of the committee of the Mount Airy Alumni Association to publish a translation of Chemnitz's Examen, chairman of Daily Noonday Lenten Services, secretary of the Board of Jewish Missions of the United Lutheran Church, a member of the Maryland Historical Society and the Pennsylvania Historical Society.

On November 29, 1905, he married Lonanna Rease of West Virginia. Their son, William Proctor Carty, was born February 1, 1911.

**REV. JACOB A. CLUTZ, D.D.** Dr. Clutz was born January 5, 1848, near Gettysburg, Pennsylvania, the son of Henry and Hannah (Buffington) Clutz. He was baptized by Rev. Solomon Sentman, and confirmed by Rev. L. T. Williams, both members of the Maryland Synod. He was a member of the Mount Joy Church in Adams County, Pennsylvania, which at that time was connected with the Taneytown charge of the Maryland Synod. His education was begun in the public schools of his native county and during the winter of 1862-63 he attended a private academy in Taneytown. In the fall of 1863 he entered the Preparatory Department of Pennsylvania College. During the summer and fall of 1864, though only sixteen years old, he served in the army between four and five months. Entering the Freshmen Class of college in 1865, he graduated with the class of 1869, with the degree of A. B. He then entered the seminary at Gettysburg, from which he graduated in 1872, his class being the first to enjoy the advantages of the full three years course. He was licensed by the Maryland Synod in 1871 and ordained by the same Synod in the following year. With the exception of one year, he was a member of this Synod until 1889 when he moved West. For one year he served as its secretary.

During his first seminary vacation he supplied the Luthersburg charge in Clearfield County, Pennsylvania, and during the second summer supplied Trinity Church in Hagerstown, during



the illness of the pastor, Rev. T. T. Titus, D.D. His first regular pastorate was Zion Lutheran Church, Newville, Pennsylvania, but he remained here only fifteen months. In October, 1873, he took charge of St. Paul's Lutheran Church in Baltimore. This was then a new organization, a mission of the other Lutheran Churches in the city, and Dr. Clutz was its first pastor.

He was a delegate to the General Synod at its meeting at Carthage, Illinois, in 1877. At this meeting the location of the Board of Foreign Missions was changed from New York to Baltimore and Dr. Clutz was appointed as one of the members. When the new board was organized, he was elected as its corresponding secretary, which was then equivalent to the executive secretary. He served in this capacity over seven years, in connection with his duties as a pastor. As secretary of the Foreign Board he took the initiative in the founding of the Lutheran Missionary Journal which rendered such valuable service to the Church for so many years as the official organ of the Board of Home and Foreign Missions and of Church Extension, and the Women's Missionary Society. Later from 1883 to 1889 he served as editor of the Home Mission Department in this magazine. In 1873 he had assisted also in the organization of the Children's Foreign Missionary Society, and served as its treasurer for a number of years, until the management was turned over to the Board of Foreign Missions.

In 1883 Dr. Clutz was elected as general secretary of the Board of Home Missions. He served in this capacity until August 1, 1899, when he resigned to become the first president of Midland College, Atchison, Kansas. At the commencement of this same year the degree of D.D. was conferred upon him by his Alma Mater. He was president of Midland College from August 1, 1889, to February 1, 1904. In 1893 he was largely instrumental in inducing the Board of Education to open a Theological Department in connection with the college and assisted in arranging its curriculum. Two years later this was erected into the Western Theological Seminary, and Dr. Clutz served as professor of Homiletics and Christian Ethics in connection with his college duties, until 1904. During these ten years he also acted as supply pastor of a Lutheran Church at Moray, Kansas, preaching for them twice each month. At the meeting of the General Synod



in Lebanon, Pennsylvania, in 1891, he was elected as its president.

On February 1, 1904, he resigned the presidency of Midland College to become the pastor of St. James Lutheran Church, Gettysburg, Pennsylvania. This charge he served until September 1, 1909, when he entered upon his duties as professor of Practical Theology, the position which he still holds, having been elected to succeed Professor J. W. Richard, D.D., who died the preceding spring. He also purchased Dr. Richard's interest in the Lutheran Quarterly at the same time and has since been one of the editors of this old and valuable periodical.

Soon after returning to the East in the spring of 1904 Dr. Clutz was elected to fill a vacancy on the Board of Home Missions on which he continued to serve until it was merged with the Board of Church Extension by the General Synod at Akron, Ohio, in 1915. During most of this time he was the treasurer of the board and from 1913 to 1915, its president.

In 1911 he was appointed a member of the General Synod's Committee on the Common Service, on which he served until the Merger in 1918, and he is now a member of the Common Service Committee of the United Lutheran Church. As a member of this committee and of the joint committee on the Common Service of the three bodies he had a prominent part in the preparation of the new "Common Service Book and Hymnal," and also of the common orders for ministerial acts. He also helped to formulate the new statement of the Doctrinal Basis of the General Synod, and at the meeting of the General Synod at Richmond, Indiana, in 1909, he offered a motion which provided for such a restatement, which was one of the things that prepared the way for the Merger of 1918. In 1917 when the movement was inaugurated to merge the General Synod, the General Council, and the United Synod of the South, Dr. Clutz was appointed on the committee to frame a constitution for the proposed new general body. At the meeting of the General Synod in Chicago in 1917, he was made a member of the General Synod's Committee on Ways and Means, which was to coöperate with similar committees from the other two general bodies in making all the arrangements for the merger. When the three committees met for organization, Dr. Clutz was elected secretary of the Joint Committee. In this position he had a large and responsible part in the work which ended so happily in the organization of the United Lutheran Church in America in New York City, November 14-18, 1918, and he was appointed as assistant to the president and secretary during the first convention of the new body. At this convention he was also elected as a member of the Executive Board.

Dr. Clutz has been a member of the Board of Trustees of Pennsylvania College since 1905, and is at this time a member of the Executive Committee, and also a member of the committee appointed to conduct the campaign for increased endowment.

Dr. Clutz was married September 4, 1872, to Liberty Augusta Hollinger, of Gettysburg, Pennsylvania. They had six children, five of whom, three sons and two daughters, are still living. The oldest son, Frank H. Clutz, Ph.D., is professor of Civil Engineering in Pennsylvania College. The second son is a physician in Bendena, Kansas, and the other son is a farmer, also in Kansas. The daughters are married and live, one in Pittsburgh and the other in Gettysburg, Pennsylvania.

Dr. Clutz has published a number of pamphlets and has written many articles for the Lutheran Quarterly and for other Church periodicals. He is also the author of two tracts that have been widely circulated in the churches by the Board of Church Extension. One of them, "Mrs. Brocht's Confession," has passed the hundred thousand mark and is still in much demand.

Dr. Clutz's career embraces such a wide variety of usefulness, such a large number of responsible positions occupied, and such a long period of faithful service for the Lord, as would be very difficult to parallel in the whole Lutheran Church in America.

**REV. JOHN FIELDING CRIGLER.** This son of the Synod, the oldest son of Jason Cornelius Crigler and Elizabeth Aylor, was born October 13, 1869, in Madison County, Virginia. He was baptized in early infancy by Rev. Robert C. Holland, D.D., who was pastor of Hebron Evangelical Lutheran Church, of which his ancestors had been members for generations. Rev. J. S. Moser confirmed him in his early teens. He received his education in the public schools of the county, later going to private schools conducted by Mr. J. D. Fray at Old Hebron Church and by Revs. J. S. Moser and W. J. D. Sherer at Madison, Virginia. He entered Roanoke College in September, 1888, and graduated from that institution in June, 1892.

After having taught one year in his father's family he entered the Theological Seminary at Gettysburg, Pennsylvania, in the fall of 1893 and graduated in 1896.

The Maryland Synod, meeting in Grace Church, Baltimore, licensed him in 1895 and the same Synod ordained him the following year in St. Paul's Church, Cumberland, Maryland.

He received and accepted a call to St. Paul's Lutheran Church, Lutherville, Maryland, in the autumn of 1896. He served as pas-



tor of this church until February 1, 1915, when he accepted a call to St. Mark's Evangelical Lutheran Church, Charlotte, North Carolina, which he still serves. While pastor at Lutherville a new church building was erected and a mission was organized and established at Govans, Maryland, now Holy Comforter Evangelical Lutheran Church. For a number of years he also occupied the chair of English Bible and Sacred Literature in Maryland College. He was secretary of the Maryland Synod for two consecutive terms. He is the author of "Saul of Tarsus," a religious drama published by Sherman French and Company of Boston.

During his present pastorate St. Mark's Church is being enlarged and a new Sunday school building is being erected at an approximate cost of fifty thousand dollars.

He was married to Edith Morris Wolf, the eldest daughter of Dr. and Mrs. L. B. Wolf, on October 7, 1903. They have four children, Elizabeth Aylor, Catherine Wolf, Eleanor Fielding and John Fielding, Jr.

**REV. W. MORGAN CROSS.** The subject of this sketch, the son of Rev. Thomas J. Cross, for more than thirty-five years an active pastor in the Baltimore Conference of the Methodist Episcopal Church, and Emma C. Cross, was born at Emmitsburg, Frederick County, Maryland, September 15, 1871. His early education was secured in the public schools of Maryland and the high school at Westminster. After completing his secondary education he entered Western Maryland College, Westminster, Maryland, from which institution he was graduated with the degree of B. A. in June, 1890, and two years later he received the degree of M. A. from his Alma Mater. During the school years of 1890-91 and 1891-92, he was principal of the High School at Hancock, Maryland, but relinquished his position to enter the Gospel ministry. He served in the Baltimore Conference of the Methodist Episcopal Church for more than two years, when he withdrew from



the ministry and united with the Second Evangelical Lutheran Church in Baltimore, Maryland, of which congregation the late Rev. George W. Miller, D.D., was then pastor. In December, 1894, he was married to Mary Ella Ruckle, daughter of Mr. and



Mrs. Oscar Ruckle, of Baltimore. To this union were born two children, the eldest, a son who saw duty on board a United States submarine during the World War; the second child, a daughter, who is still at home.

On October 11, 1896, Rev. Mr. Cross was licensed to preach the Gospel by the Maryland Synod of the General Synod at its meeting at Cumberland, Maryland, and he immediately went to the Theological Seminary at Gettysburg to pursue a special course in theology for one year. In May, 1897, he was called to the pastorate of the Stone Church Charge in Northampton County, Pennsylvania. Since then he has served the following charges: St. Mark's congregation, Trenton, New Jersey, where he organized the congregation and was instrumental in building the church edifice; Pikeland Charge, Chester County, Pennsylvania; Berwick, Pennsylvania, and Greencastle, Pennsylvania.

Rev. Cross took charge at Greencastle in 1905 and served until 1918. Due to failing health he was compelled to resign the pastorate. After undergoing special treatment at the University of Virginia Hospital he recovered his health sufficiently to return to Greencastle and teach English and History in the High School there. In 1919 he was elected supervising principal of the public schools of Greencastle. He frequently supplies pulpits in neighboring cities.

**REV. M. L. CULLER, D.D.** Doctor Culler was born near Jefferson, Maryland, October 13, 1839, the son of Daniel and Anna Maria (Hargett) Culler. He was baptized by Rev. Wachter and confirmed by Rev. Edwin Dorsey in the Lutheran Church of Jefferson. When a boy he worked on his father's farm and prepared for college at an academy taught by David Sprecher. In 1862 he graduated from Pennsylvania College and from the Theological Seminary at Gettysburg in 1864. He entered the service of the Christian Commission during the Civil War. In the spring and summer of 1864 he was engaged in this work in Washington, District of Columbia; Annapolis, Maryland; Alexandria, Belle Plain Landing, and Fredericksburg, Virginia. He was licensed by the East Pennsylvania Synod at Lebanon, Pennsylvania, September 3, 1864, and ordained by the Central Synod of Pennsylvania at New Berlin, June 8, 1865. From 1865 to 1867 he served the Duncannon pastorate, consisting of six congregations. During the next two years he was pastor at Williamsport, Maryland.

In 1869 he was urged to accept a call to Martinsburg, West Virginia, where he labored with great blessing to his people from that year to 1881. This congregation had been sadly torn apart and distracted during the Civil War, but during his ministry it was completely united. During his pastorate here the membership was greatly increased, the church building repaired, and an

excellent parsonage built. At Mercersburg, Pennsylvania, he served next from 1881 to 1890 with good results. From 1890 to 1897 he served at Apollo, Pennsylvania. Here the church building was greatly improved and an addition made to the parsonage. At Bedford, Pennsylvania, Doctor Culler served from 1897 to



1910. This charge was greatly benefited by his labors, improvements and repairs being made to the church edifice and parsonage, and a long-standing debt liquidated. Finding that the infirmities of old age unfitted him for pastoral work, he resigned and moved to Philadelphia, in October, 1910, and there supplied vacant pulpits. His wife died suddenly in January, 1913. During the summer of 1918 he supplied the church at Mercersburg, Pennsylvania, and in September and October, 1919, he supplied the pulpits of St. Thomas' and London, Pennsylvania.

Doctor Culler was secretary of the Central Synod of Pennsylvania in 1866 and of the Maryland Synod in 1874. He was Fraternal Delegate to the Virginia Synod in 1874. In 1876 he was director of the Theological Seminary at Gettysburg. He was delegate to the General Synod at Harrisburg, Pennsylvania, in 1885, at Canton, Ohio, in 1895, at Des Moines, Iowa, in 1900. From 1894 to 1897 he was president of the Pittsburgh Synod. He was a member of the Examining Committee of the Allegheny Synod from 1901 to 1910. He received the degree of D.D. from Susquehanna University and was a member of the Board of Trustees of this institution from 1898 to 1913.

He is the author of "Centennial History of the Lutheran Church of Martinsburg, West Virginia," 1876, and "The Early History of the Lutheran Church in Middletown Valley, Maryland," 1899. Both of these histories are published in pamphlet form and are in the Lutheran Historical Society, Gettysburg, Pennsylvania. He also wrote a "History of St. John's Lutheran Church of Mercersburg." He was examiner of teachers for the public schools of Martinsburg, and the author of a "Defense of the Public School System" against the attack of a Catholic priest of that city. This "Defense" was published in the *Martinsburg Statesman*. He also contributed articles to the *Lutheran Observer*, all the Church papers of the General Synod, the *Lutheran Visitor*, and the *Lutheran*. Also various sermons, addresses and

articles of his have been published in the secular press. During his ministry he has influenced directly or indirectly twelve men to enter the ministry.

On October 26, 1865, he married Mary Jane Floyd of Jefferson, Maryland. This union has been blessed by five children. These children are: Pauline L. B., the wife of Colonel W. S. Wood, United States Army, and now living in Washington; Nellie Floyd, who teaches French and music; Daniel Floyd, deceased; Robert M., a Colonel in the United States Army, is the Commandant and Chief Surgeon of the Army and Navy General Hospital at Hot Springs, Arkansas; their youngest child, Vida Luther, is deceased.

**REV. SILAS HARMAN CULLER.** Rev. Culler was born October 14, 1875, on a farm near Jefferson, Maryland, the son of J. Harman and Lucinda C. Culler. He was baptized by Rev. Bowers and confirmed by Rev. S. A. Hedges in St. Paul's Lutheran Church at Jefferson, Maryland, in April, 1888. He attended the local public schools until he was sixteen years old when he took charge of a farm belonging to a sister, whose husband was killed in an accident. There he remained until the fall of 1896 when he entered the Preparatory Department of Pennsylvania College at Gettysburg, taking a two-year course. He graduated from college in 1902 and the following fall entered the Theological Seminary and graduated from this institution in 1905. In January of that year while in seminary he accepted a call to Trinity Lutheran Church, Reisterstown, Maryland, to assume charge upon his graduation from seminary in May. He was licensed to preach by the Maryland Synod at St. John's Lutheran Church, Martinsburg, West Virginia, October, 1904, and ordained October, 1905, in St. Paul's Lutheran Church, Cumberland, Maryland.

He remained in the Reisterstown pastorate for thirteen years, during which time a new church was built at an approximate cost of \$16,000. The membership was also doubled and the church finances and polity improved. In March, 1918, he accepted a call to the Seven Valley Charge of the West Pennsylvania Synod. On April 10, 1918, he was married to Grace Fleming Russell, of Reisterstown, Maryland. During his present pas-



torate at Seven Valley the membership has been increased, old debts liquidated, extensive improvements made and new hymnal installed. During his ministry he has contributed several articles to the *Lutheran Observer*, the most important one was entitled, "Lutheran Hymnology."

**REV. WILLIAM CHARLES DAY.** The subject of this sketch, the son of John C. and Elizabeth (Wagner) Day, was born in Baltimore, Maryland, on June 12, 1891. On July 15, 1891, he was baptized by Dr. Conradi, pastor of Trinity Lutheran Church, and received into communicant membership with Grace



English Lutheran Church by confirmation on March 24, 1907, by Rev. Harry D. Newcomer. He received his primary education in the public schools of Baltimore, and afterwards entered Baltimore Polytechnic Institute and later Baltimore City College. On November 1, 1911, he entered Gettysburg Academy to study Greek in preparation for college entrance. In the fall of 1912 he entered Pennsylvania College and graduated with the class of 1915. In the following fall he entered the Theological Seminary at Gettysburg. During the summer of 1916 he supplied the Gerrardstown Charge, West Virginia, of the Maryland Synod, as a Home

Missionary supply pastor. The following summer he served again as Home Missionary supply pastor at Messiah Lutheran Church, Bergen Square, Jersey City, New Jersey. On July 14, 1917, he received a call, to take effect in September of that year, from Trinity Lutheran Church of the Woman's Missionary Society, Kansas City, Kansas. He was ordained to the Gospel ministry by the Evangelical Lutheran Synod of Kansas, which convened in St. Paul's Lutheran Church Wichita, Kansas, October 18, 1917.

On August 16, 1917, he was married to Ruth Elva Shanebrook, of Littlestown, Pennsylvania, by Rev. Carl Mumford, pastor of Messiah Lutheran Church, Baltimore, Maryland. While he was pastor at Kansas City there was born a daughter, Ruth Elva, on June 8, 1918. During his pastorate at Kansas City the congregation was enlarged, activity increased and the church building greatly improved. On August 1, 1918, Rev. Day resigned and accepted a call to Salona Charge, Central Pennsylvania Synod.



**REV. OSCAR CARLTON DEAN.** The subject of this sketch was born on a farm near Middletown, Frederick County, Maryland, in the historic Middletown Valley, on August 5, 1883, the fourth child of Carlton Henry Dean and Ara Coblentz Dean. He was baptized in infancy into Zion Lutheran Church at Middletown, Maryland, by Rev. Peter Bergstresser, D.D. In the spring of 1897 he was confirmed by Rev. M. L. Beard. His higher education was received at the Boys' High School at Frederick and the Middletown High School. During the winter of 1903 and 1904 he taught in Frederick County. In the spring of 1904 he entered Frederick College at Frederick, Maryland, and prepared for college. The fall of that same year he entered Pennsylvania College at Gettysburg and graduated in 1908. In the fall of that year he entered the Theological Seminary there and graduated there in 1911. During his college and seminary course he was a beneficiary of the Maryland Synod.



During the summer of 1909 he served as supply pastor of the Burkittsville pastorate of the Maryland Synod. The following summer he supplied the pulpit of the Accident Pastorate of the Maryland Synod. He was licensed to preach by the Maryland Synod at Smithsburg in 1910, and was ordained by the same Synod at Taneytown in the following year. In the spring of 1911 he accepted a call to become pastor of the Accident Pastorate and began his work here April 1, 1911. In the spring of 1912 the new Synod of West Virginia was organized and Rev. Dean became one of the leaders in this new body. Rev. Dean accepted a call to Trinity Lutheran Church of Wheeling, West Virginia, and entered upon this work January 1, 1913. Here he served over six years and during this time almost doubled the membership of this congregation. A new parsonage was purchased and a fine new church built, all at a cost of about \$60,000. On July 1, 1919, he took up his present work at Bucyrus, Ohio.

Rev. Dean was married on September 3, 1913, to Bertha Margaret Chuck, of Uniontown, Pennsylvania. One son, Paul Mitchell Dean, has been born to them.

During his ministry Rev. Dean has been honored by the following offices: 1910-11 he was secretary-treasurer of the Allegheny Conference of the Maryland Synod; 1912-13 he was presi-

dent of the conference of the Synod of West Virginia; 1915-17, president of the Synod of West Virginia; 1918-19 director of the Theological Seminary at Gettysburg from the West Virginia Synod. In 1918 Rev. Dean represented the West Virginia Synod at the Lutheran Merger Convention in New York City.

**REV. CHARLES EDWARD DERR, Ph.D.** The subject of this sketch, the son of Sylvanus Edward and Amanda Summers Derr, was born near Myersville, Maryland, September 24, 1868. For three years he attended the district school at Jerusalem. At the age of nine his parents removed to Ohio locating near Dayton, where he grew to young manhood on a farm. At the age of fourteen he was confirmed in the Lutheran Church at West Carrollton, Ohio, by Rev. W. A. Bowman, pastor. At the age of seventeen he entered the schoolroom as teacher with a brother and two sisters among the pupils. After two years he entered the Academy of Wittenberg College, Springfield, Ohio, graduating from college in 1894 with the degree of B.A. He took his course in theology at the Hamma Divinity School, Springfield.

During the summer of 1896 he was called to the First Lutheran Church, Princeton, Illinois. On October 14, 1896, he was united in marriage to Anna Walkley Clark, of Troy, Ohio. In 1899 he was called to succeed his own college pastor of the Third Church, Springfield, Ohio. While a resident in that city he took post-graduate work in History and Sociology, at his Alma Mater, receiving first the degree of A.M. and later the degree of Ph.D. In 1903 he took charge of the mission (Second Church) in Indianapolis, Indiana, which he succeeded in bringing to self-support. He was called to Amity Church, Lena, Illinois, in 1908. While here he was elected on the Board of Directors of "The Rock River Assembly of Lutherans," Dixon, Illinois, and has been serving in the capacity of platform manager during the past eight years, and is at present president of the board. In August, 1913, he was chosen to be acting president of Carthage College, Carthage, Illinois, during the absence of President Hoover for one year. While he was at the college he was in charge of the Departments of Philosophy and History. The following year he received a call to the Church of the Ascension, Chicago, Illinois, of which congregation he is still pastor.

**REV. ROY V. DERR.** This son of the Maryland Synod was born near Creagerstown, Frederick County Maryland, October 11, 1885. His parents were Cornelius Edward and Mary Eve (Metzger) Derr, both of whom were born and reared in the well-known Middletown Valley. Rev. Derr was baptized in infancy by the Lutheran pastor of his family, and at an early age confirmed in St. John's Lutheran Church at Creagerstown. He is

the only child of that congregation to enter the ministry. The pastor who confirmed him was Rev. J. U. Asper.

After teaching in the public schools of Frederick County, he entered Gettysburg College in the fall of 1906, and graduated in the spring of 1910. Three years later he graduated from the Theological Seminary at Gettysburg. He was licensed to preach by his own Synod at Williamsport, Maryland, in October, 1912. Having accepted a call upon graduation in May, 1913, to Burnham, Mifflin County, Pennsylvania, which is within the territory of the Central Pennsylvania Synod, he was ordained by that Synod at Lewistown, Pennsylvania, in October, 1913.

Rev. Derr was married October 19, 1916, to Hattie D. Ziegler, of Gettysburg. He has had but one pastorate, the Burnham mission, which in a few years hopes to be self-supporting. He has served as secretary of the Juniata Conference for a number of years, and has been secretary of the Mifflin County Ministerial Association for several years. At the 1919 meeting of the Central Pennsylvania Synod he was elected a delegate to the next convention of the United Lutheran Church to be held in Washington, District of Columbia, October, 1920.

**REV. SAMUEL JACOB DERR.** Rev. Derr was born September 6, 1855, near Middletown, Frederick County, Maryland, of Samuel and Mary M. (Yasoe) Derr. He received his early education at the Boonsboro High School. He entered the Preparatory Department at Gettysburg, Pennsylvania, in February, 1879, and the Freshman Class at Pennsylvania College the following fall. In 1883 he graduated from college. He entered the Theological Seminary at Gettysburg the same year and completed the prescribed course in this institution in June, 1886. He was licensed in St. Mark's Church, Baltimore, at the meeting of the Maryland Synod in 1885 and was ordained by the same Synod meeting in Waynesboro the following year.

On September 11, 1886, he received a call to the Hampstead pastorate. This was ratified by the Board of Home Missions and he took charge October 1, 1886, where he served until January 31, 1901. In February, 1902, he bought the Hampstead Pharmacy expecting to make it his future life work. However seven months later representatives of the church council of the Arcadia Charge requested that he should supply St. Paul's congregation for a period of seven months until they could secure a regular pastor. This he agreed to do. At the expiration of this time Judge Byerly, then president of the church council, voiced the action of the congregation in extending a unanimous call to Rev. Derr to become pastor. After this action had been legally ratified by a congregational meeting he took charge and his pastoral work began on June 1, 1903. He served here until June 1, 1911, at which time he disposed of the drug store. A little later he ac-

cepted a call to the Berrysburg pastorate, Berrysburg, Pennsylvania, taking effect January 1, 1913. Here he labored until March 31, 1916, when he returned to Hampstead, Maryland, and here he has been doing some supply work.

**REV. ROBERT WESLEY DOTY.** Rev. Doty, son of Mr. and Mrs. A. D. Doty, was born at Jefferson, Frederick County, Maryland, August 23, 1876. He was baptized into St. Paul's Lutheran Church at Jefferson, Maryland, by Rev. W. H. Settlemeyer. He was catechized and confirmed in the same church by Rev. S. A.



Hedges. His early training he received in the public schools in his home town. At Frederick College and at the Preparatory Department at Gettysburg he prepared for college. In September, 1895, he entered Gettysburg College with the class of 1899, graduating in June, 1899. The same fall he entered the seminary and graduated from this institution in May, 1902.

He received and accepted a call to Salem Charge, Westminster, Maryland, taking charge on June 1, 1902. On August 14, 1902, he was united in marriage to Alice Roelkey, of Burkittsville, Maryland. One child has blessed this union, Louise R. Doty. He was licensed by the Maryland Synod at Boonsboro, Maryland, in October, 1901, and ordained by the same Synod at Hagerstown in October of the following year. After ten years of service in the Salem Charge he received a call to Christ Lutheran Church, Cambridge, Ohio, on June 1, 1912. Here he changed the location and built a beautiful new church at a cost of \$22,000 and added over 250 new members in the six years he was pastor. On June 1, 1918, he accepted a call to Grace Lutheran Church, Rochester, Pennsylvania, where he now serves.

Rev. Doty was secretary of the Middle Conference of the Maryland Synod and a trustee of Tressler Orphans' Home at Loysville, Pennsylvania. He was also president of the South Conference of the East Ohio Synod and secretary of the East Synod, and a delegate from this Synod to the General Synod in 1917.

**REV. GEORGE WILLIAM ENGLAR, Ph.D., D.D.** Dr Englar, the son of Basil and Julia A. Englar, was born at Clear Ridge, near Uniontown, Carroll County, Maryland, March 9,



1875. At the age of twelve he united with St. Paul's Lutheran Church, Uniontown, Maryland. He attended the public school of that district and later went to the New Windsor College, New Windsor, Maryland, where he studied for three years. He entered the freshman class of Pennsylvania College, Gettysburg, Pennsylvania, in the fall of 1893, at the age of eighteen. He was graduated from that institution in 1897 with the A.B. degree. He took his theological course at the Lutheran Theological Seminary at Gettysburg, Pennsylvania, graduating in 1900 with the B.D. degree. Pennsylvania College conferred upon him that year the A.M. degree. The Maryland Synod ordained him at Middletown, Maryland, in October, 1900.

Since entering the gospel ministry he has served the following pastorates: Duncannon, Pennsylvania, 1900-1902; Youngstown, Ohio, 1902-1906; Bethany Lutheran Church, Pittsburgh, Pennsylvania, 1906 to the present.

He was married to Mary Luella, daughter of Dr. and Mrs. G. L. K.

Hickman, of Steelton, Pennsylvania, on November 6, 1907. He received the honorary degree of D.D. from Oskaloosa College, Iowa, in 1909; the D.D. in course from Central University, Indiana, in 1914; the Ph.D. in course from Central University, Indiana, in 1911. During 1915-1916 he was president of the Pittsburgh Synod; and is now a member of the Ministerial Education Committee and of the Advisory Board of Home Missions of the Pittsburgh Synod.



**REV. CLARENCE A. EYLER.** The subject of this sketch is the son of the late Rev. Daniel Jacobs Eyler and Christiana C. (nee Kurtz). Rev. Eyler was born at Waynesboro, Franklin County, Pennsylvania, January 29, 1858. He was baptized by Rev. J. F. Campbell, the pastor of the Lutheran Church of Waynesboro, and confirmed at the age of fourteen by Rev. Alfred Buhrman. After graduating from the Waynesboro High School he entered Pennsylvania College, graduating with the class of 1880, and also graduating from the Theological Seminary at Gettysburg with the class of 1883. He was licensed to preach the Gospel by the Maryland Synod at Emmitsburg, Maryland, in 1883 and ordained at Newton, Iowa, in 1884 by the Iowa Synod.

His first pastorate was that of Ely and North Liberty Churches

in Iowa, which he served from 1883 to 1885. In the latter year he removed to Lisbon, Iowa, serving the church at Clarence, Iowa, in connection with the Lisbon Church. During this pastorate he was married to Myrtle A. Boston, of Shickshinny, Pennsylvania. The severity of the winters of Iowa so impaired his health that he was compelled to seek a milder climate. Through the efforts of Rev. George D. Gotwald, Minneapolis and Leavenworth, Kansas, were the scenes of his labors from 1887 to 1891. He was again compelled to make a change and returned to Waynesboro, Pennsylvania. He was traveling agent for the *Lutheran Observer* for one year. Christ's Church of Trenton, New Jersey, was his last pastorate. A very severe illness of eight months necessitated his giving up the active work of the ministry in 1890. Although now engaged in secular work he never misses an opportunity to preach Christ and Him crucified.

**REV. PROFESSOR DAVID BITTLE FLOYD, A.M., D.D.** Professor Floyd, the son of Hezekiah and Lydia (Bittle) Floyd, was born in Middletown, Maryland, March 15, 1846. In infancy he was baptized in the Middletown Lutheran Church, and in manhood was catechized and confirmed in the Lutheran Church,



Salem, Virginia, by his uncle, President David F. Bittle, D.D., of Roanoke College. In 1858 he moved with his parents from Maryland to Indiana. When he was only sixteen years of age in 1862 he joined the United States Army, serving as sergeant for three years in the 75th Indiana Regiment, receiving a commission of lieutenant for meritorious conduct. He fought with Thomas at Chickamauga; with Grant at Chattanooga; and marched with Sherman to the sea.

In 1866 he entered the University of Michigan as a medical student. The following year he prepared for college at Asbury (De Pauw) University, Greencastle, Indiana. In 1868 he entered Roanoke College, Salem, Virginia, graduating in 1872 with second honor, delivering his oration in Greek and receiving his Master's degree after three years. He is a member of Phi Delta Theta (College) fraternity and was its president in 1876. He was again a student of medicine at Bellevue Medical College, New York, in 1872. In 1873 he entered the Theological Seminary at Gettysburg, graduating in 1876.

He was licensed by the Maryland Synod at Grafton, West Virginia, in 1875 and in the following year was ordained by the same Synod in Washington, District of Columbia. On February 15, 1877, he married Mary E. Cutting, of Martinsburg, West Virginia.

His fields of labor have been as follows: Uniontown, Maryland, 1876-1882; Boonsboro, Maryland, 1882-1885; Zion's Church, Newville, Pennsylvania, 1885-1899; Funkstown, Maryland, 1900-1904; Georgetown Church, West Washington, District of Columbia, 1905; and on September 10, of the same year was called to the Chair of Hebrew and Greek in Theological Department, Susquehanna University, Selinsgrove, Pennsylvania.

In 1906 the degree of Doctor of Divinity was conferred on him by both Roanoke College and Susquehanna University. In 1910 he visited Italy, Greece, Palestine, Egypt and the Islands of the Mediterranean Sea for observation and study of the Bible lands. He was a member of the committee to revise the constitution of the Maryland Synod; for several years he was a member of the board of trustees of Loysville Orphans' Home from the Maryland Synod; several times was delegate to the General Synod; and in 1904 was sent by the General Synod as fraternal delegate to the United Synod of the South.

He is author of "Necrology of Lutheran Ministers born in Middletown Valley, Maryland"; of "Reynold's Division in the Battle of Chickamauga"; of "History of 75th Regiment of Indiana Infantry Volunteers"; of "History of Zion's Lutheran Congregation, Newville, Pennsylvania"; of "Greek Prepositions of the New Testament." He was editor of the first Miscellany (*Microcasm*) published at Roanoke College; first editor of the Cumberland Valley edition of the *Young Lutheran*; for several years contributed to the Lutheran Sunday School Series of the General Council, articles on difficult and obscure passages of Scripture; by request of the Indiana Commission, wrote the inscription on the monument erected to the 75th Indiana Regiment in Chattanooga and Chickamauga National Park; and was contributor to the Lutheran Quarterly of the General Synod and the Church Review of the General Council and other periodicals.

During his labors for thirty years as pastor, he preached 3,340 sermons; officiated at 220 funerals; married 108 couples; delivered 1,564 catechetical lectures; received into church fellowship 748 persons; baptized 312 infants; built two parsonages; and catechized and confirmed three young men who entered the ministry.

**REV. WILLIAM FREAS.** Rev. Freas was born at Hughesville, Pennsylvania, on October 5, 1880, the son of Rev. William S. Freas, D.D., and Ella A. Streeper. He was baptized at Hughesville by Dr. Lysingring, and confirmed by his father in St. Paul's

Lutheran Church, York, Pennsylvania. He received his education at the public schools of York and later attended the York County Academy of that city. He graduated from Pennsylvania College, Gettysburg, Pennsylvania, in 1901, and from the Theological Seminary there in 1904. The Maryland Synod licensed him to preach the Gospel at Williamsport, Maryland, in October, 1903. He was ordained by the New York and New Jersey Synod, October 14, 1904, at St. James' Church, New York City.



From May 20, 1904, to August 31, 1916, he was pastor of Bethany Lutheran Church, New York City. He served from September 1, 1916, to October 31, 1919, as pastor of Holy Trinity Church, Jersey City, New Jersey. He was office secretary of the National Commission for Soldiers' and Sailors' Welfare, from November 1, 1917, to the present. He has served as executive secretary of the Inner Mission Board of the United Lutheran Church in America, from May 1, 1919, to the present.

For two terms he was statistical secretary of the Synod of New York, vice-president of the Southern Conference of the Synod of New York and for two years he was secretary of the Home Mission Committee of the Synod of New York. He was chairman of this committee for one year. For five years he was secretary of Concordia. He has served as secretary of the New York Ministers Association for three years, and as vice-president of the same for two years. He received the degree of B.D. upon his graduation from the Theological Seminary at Gettysburg in 1904.

On July 31, 1913, he married Amelia Behr Wellington. To this union two children have been born, Florence Alide and William Behr.

**REV. MARTIN DANIEL GAVER.** This son of the Maryland Synod is another of the products of the Middletown Valley which has proved so fertile in faithful servants for the Lutheran ministry. His parents were Daniel and Margaret Caroline (Shafer) Gaver, and he was born at Burkittsville on November 14, 1849. In infancy he was baptized into the Lutheran Church of Burkittsville by the Rev. Philip Willard. Later he was catechized and confirmed in church fellowship by the Rev. W. C. Wire. His higher education he began in the Missionary Institute, as it was



then called, at Selinsgrove, Pennsylvania. It was continued in Pennsylvania College at Gettysburg where he graduated in 1879. He was a member of the Philomathean Literary Society and of the Phi Kappa Psi fraternity. In 1882 he graduated from the Gettysburg Theological Seminary.

Rev. Gaver was licensed by the Maryland Synod in 1881 in Washington. The next year, having taken up work on the territory of the West Pennsylvania Synod, he was ordained by that Synod. His first pastorate was at Mt. Holly Springs, Pennsylvania, and here he ministered from 1882 to 1890. During this period he was an officer in the Cumberland Valley Conference of the West Pennsylvania Synod. In 1890 he accepted a call to the pulpit of Zion Lutheran Church at Williamsport, Maryland, and then he became prominent in the councils of the Western Conference of the Maryland Synod. At Williamsport Rev. Gaver labored from September, 1890, until 1910. He is at present the pastor of the Lutheran Church at Orrville, Ohio.

Rev. Gaver was married October 12, 1882, to Miss Emma J. Fairbanks, of Baltimore, Maryland.

**REV. ROBERT HARRIS GEARHART, JR.** Rev. Gearhart was born in Sunbury, Pennsylvania, October 7, 1885. In 1902 he graduated from the Sunbury High School, from Pennsylvania College in 1910, and from the Theological Seminary at Gettysburg in 1913. In October, 1912, he was licensed by the Maryland Synod at Williamsport, Maryland. He was ordained at Galion, Ohio, on October 15, 1913.

His first charge was St. Matthew's Lutheran Church, Mansfield, Ohio. He became pastor of Grace Evangelical Lutheran Church, Philadelphia, Pennsylvania, on June 1, 1915, which pastorate he continues to serve at the present time. On January 22, 1918, he was commissioned chaplain in the United States Army with the rank of lieutenant, and assigned to the 308th Machine Gun Battalion. He served four months in this country and fourteen months in France, becoming Senior Chaplain of the 78th Division with the rank of captain, Senior Chaplain of the Second Army Area, and Senior Chaplain of Troops Engaged in Graves Registration Work. He was cited in General Orders by General John J. Pershing on April 19, 1919, for "exceptionally meritorious and conspicuous services" and on May 9, 1919, a second time by Major General J. H. MacRea.

On June 15, 1914, he married Harriet Storrd Davies, a daughter of John M. Davies, D.D.

**REV. HENRY LEWIS GERSTMYER.** Rev. Gerstmyer was born in Baltimore, Maryland, on February 21, 1874. He attended the public schools of that city, and prepared himself for a musical career, but later he felt himself called to preach the

Gospel. By private tutors and attending lectures at the Johns Hopkins University he prepared himself for Gettysburg Theological Seminary, which institution he entered in the fall of 1901. He was licensed by the Maryland Synod on October 25, 1903, and ordained by the East Pennsylvania Synod on September 21, 1904.

He has served the following churches: Bainbridge, Lancaster County, Pennsylvania; Marysville, Perry County, Pennsylvania; New Berlin, Union County, Pennsylvania; Manchester, York County, Pennsylvania, and at present is pastor of St. Paul's Church of Newville, Cumberland County, Pennsylvania.

He has specialized in Homiletics since leaving seminary, and has contributed articles of a literary and theological nature to our own Church papers. He is a son of Grace Church, Baltimore, Maryland.

**REV. GEORGE ALBERT GETTY, D.D.**, was born in Baltimore, Maryland, Sunday, March 10, 1872. His father, George A. Getty, was at that time a member of the Second English Lutheran Church, but subsequently joined the First Lutheran Church, where he was an active and influential member until his death in 1895. His grandfather was one of the charter members of the Second Church and was prominently identified with its work for more than fifty years. His mother's people were of sturdy York County Lutheran stock.

Rev. Getty was baptized by Rev. E. J. Wolf, D.D., pastor of the Second Church; attended Sunday school at the First Church; was catechized and confirmed by Rev. A. H. Studebaker, pastor of the First Church, and as a member of that church entered the ministry.

Rev. Getty received his early education in the public schools of Baltimore graduating from the Baltimore City College in 1890. The following fall he was admitted to the Junior Class of Pennsylvania College, Gettysburg, and became the valedictorian of the Class of 1892. He next spent two years at the Theological Seminary at Gettysburg and graduated from this institution with the Class of 1894. He was licensed by the Maryland Synod in the fall of 1893, and ordained by the East Ohio Synod October 7, 1894.

His first charge was in Cleveland, Ohio, where he was sent by the Home Mission Board to establish the C. E. Memorial Church. He organized this, the first General Synod Lutheran Church in Cleveland, in 1894, but because of the difficulties of the work resigned from this field in the following year. In 1896 and 1897 he was pastor of the Lutheran Church at East Schodack, New York. In 1898 he accepted a call to Zion Lutheran Church of Cobleskill, New York, and served that congregation for seven years. From 1910 to 1915 he was pastor of Saint John's Luther-

an Church of Baltimore, and during these years built the church edifice and put the work upon a substantial foundation. February 1, 1915, he entered upon the pastorate of Zion Lutheran Church of York, Pennsylvania, where he is still at work.

Rev. Getty is the author of numerous articles that have appeared in the *Lutheran Church Work*, *Lutheran Survey*, and *Lutheran Quarterly*. He has served the Church as a member of the Common Service Committee, the Quadri-Centennial Committee, the Deaconess Board, the Loyssville Orphans' Home Board, etc. He was honored by Pennsylvania College in 1917 with the honorary degree of Doctor of Divinity.

**REV. HARRY GOEDEKE.** This son of the Synod is one of her representatives on the Foreign Field. Rev. Goedeke was born in Baltimore, on October 1, 1882. His parents were Frank and Henrietta Goedeke. In infancy he was baptized into the membership of the Third Lutheran Church of the city by the Rev. Dr. Burke, formerly a member of the Board of Foreign Missions. Rev. Goedeke was confirmed in the same church in 1897. He was educated in the Baltimore Business College and the Baltimore Polytechnic Institute. For some years he was the official clerk and stenographer of the Board of Foreign Missions. This position he occupied with distinction from 1903 to 1916. In the fall of 1916 he entered the Theological Seminary at Gettysburg and graduated (with the exception of Hebrew) in 1919.

Already in September, 1918, he had been appointed a missionary to the India field. On June 11, 1919, Rev. Goedeke was married to Miss Martha Kathrine Hoener, a member of Grace Lutheran Church in Baltimore. Before her marriage Miss Hoener was connected with the work of the Maryland Sunday School Association and was vice-president of the Maryland Synodical Society of the Woman's Home and Foreign Missionary Society. Mr. and Mrs. Goedeke were commissioned as missionaries on September 26, 1919, and sailed for India late in October.

**REV. JOHN E. GRAEFE.** This is one of our representatives on the Foreign Missionary field. Rev. Graefe was born in Baltimore, Maryland, October 12, 1889. His parents were Edward and Elizabeth Graefe. His higher education began at the Franklin High School of Reisterstown, Maryland. He graduated from this institution and took a course at the Baltimore Business College. Then he attended the Western Maryland College at Westminster, Maryland, and graduated from there in June, 1912. After a three years' course in our seminary at Gettysburg he was graduated in theology in May, 1915.

On September 11, 1915, he was joined in matrimony with Wilhelmina Theresia Beyer. A son has blessed this union. Early in October, 1915, Mr. and Mrs. Graefe were formally commis-

sioned to go as missionaries to the Guntur field in India. They sailed from Vancouver, British Columbia, on October 11, 1915, and arrived on the field in December. After studying the language for two years they are now engaged in District Work.

**REV. JOHN GEORGE GRAICHEN.** Rev. Graichen is descended from an old German family. The ancestral home of the father was Altenburg, Saxony, and that of the mother Northheim, Hanover, Germany. His parents, F. August and Ernestine Graichen, first located in Baltimore, Maryland, where their son was born.



However, soon after his birth, they removed to Winchester, Virginia. In their religious faith they were ardent and loyal Lutherans, devoted members of Grace Church in Winchester. In this church their son was confirmed. Through the earnest prayers of his parents he was from childhood consecrated to the holy ministry. His preparatory education was received in the schools of Winchester. He also pursued his studies in Roanoke College through his Junior year. In June, 1883, he graduated from the Theological Seminary at Gettysburg, Pennsylvania. On October 8, 1882, he was licensed by the Synod of Maryland in Em-

mitsburg, Maryland. He was ordained by the Iowa Synod on September 30, 1883, at Newton, Iowa.

Mr. Graichen was married on November 3, 1886, to Emma R. Ochs, of Iowa City, Iowa. The marriage ceremony was solemnized by Revs. S. B. Barnitz and George C. Henry in Des Moines, Iowa, at the home of the bride's brother and sister, Mr. and Mrs. Raymond Seeburger. They have one child, a daughter, named Ernestine.

On February 25, 1883, Rev. Graichen received a call to his first charge at Iowa City, Iowa. He received his commission from the Board of Home Missions of the General Synod on August 1, 1883. In this field he labored from 1883 to 1886 with more than ordinary success, doubling the membership and placing the mission on a solid foundation.

In March, 1886, he took charge of the mission at Hays City, Kansas, in response to a call from the congregation and the commission of the Home Mission Board of the General Synod. Here he served from 1886 to 1887 and enjoyed a prosperous pastorate.



On December 16, 1888, he was called to St. Stephen's pastorate, Lexington, South Carolina, which was composed of three congregations, St. Stephen's, Providence and St. John's. Such progress was made during his pastorate of ten years that the two congregations, Providence and St. John's, were able to remodel their church buildings, erect a parsonage, form a separate pastorate and call their own pastor. Rev. Graichen relinquished the entire pastorate in 1898. He was unanimously elected pastor of St. Stephen's congregation on November 12, 1899. Here his labors during eighteen years from 1888 to 1907 were attended by marked success, chiefly by thorough organization. A splendid new church edifice of native granite was erected during his pastorate. An unlimited or life call was extended to him by this congregation.

On January 1, 1907, he accepted a call to Grace church, Waynesboro, Virginia, where he labored with zeal from 1907 to 1912. Here the membership was increased and a substantial parsonage was erected. Later Buena Vista, Virginia, was connected with this pastorate. He was called to Morristown-Greenville Mission, Tennessee, on March 26, 1912, where he labored effectively until 1916. His present residence is Morristown, Tennessee.

**REV. HERBERT HOLLINGER HARTMAN.** Rev. Hartman was born on March 10, 1878, at Chambersburg, Pennsylvania, of Rev. Stewart A. Hartman, D.D., and Julia Catherine Hartman. His father baptized him in the First Lutheran Church at Chambersburg. In October, 1889, the family removed to Baltimore, Maryland. Here in St. Paul's Lutheran Church, he was confirmed by his father. It was from this congregation that he entered the ministry. He received his education at the public schools of Chambersburg and Baltimore, the Baltimore Polytechnic Institute, and Susquehanna University. He graduated from the classical course of Pennsylvania College in 1901 and from the Lutheran Theological Seminary at Gettysburg in 1904 with the degree of Bachelor of Divinity. He was licensed by the Maryland Synod on October 22, 1903, at Williamsport, Maryland, Rev. M. D. Gaver, being president. On October 14, 1904, he was ordained by the New York and New Jersey Synod at St. James' Lutheran Church, New York City, Rev. G. U. Wenner, D.D., president.

His first work in the ministry was at the close of his first year in seminary when he organized the Church of Our Saviour, West Arlington, Baltimore, September 28, 1902. His second work was the organization of the First English Lutheran Church of Bridgeport, Connecticut, September 20, 1903. He became pastor of the First English Lutheran Church of Bridgeport, Connecticut, on June 1, 1904, and labored there until November 1, 1908, when he became pastor of Zion Lutheran Church, Newville,

Pennsylvania. He resigned from the Newville congregation to organize the Augsburg Evangelical Lutheran Church of Baltimore, Maryland, on July 1, 1910. He became pastor of Augsburg Lutheran Church at its organization, October 16, 1910, where he is at the present time.

**REV. CLIFFORD E. HAYS** was born to Ira Wilson and Flora Viola Hays, at Hagerstown, Maryland, April 21, 1885, and was baptized by the Rev. Edwin Heyl Delk then pastor of Trinity Lutheran Church, Hagerstown, by whom he was also confirmed. He received his education in the public schools of Hagerstown and was graduated from the Washington County High School, Hagerstown, in 1904. He also graduated from Pennsylvania College, Gettysburg, Pennsylvania, 1907, and the Lutheran Theological Seminary, Gettysburg, in 1910.

Licensure was granted in his senior year at seminary by the Maryland Synod in session in Baltimore and after the call of the McConnellsburg Charge, Fulton County, Pennsylvania, had been accepted in June, 1910, he was ordained by the West Pennsylvania Synod in session at Mechanicsburg. He married Carrie Viola Martin, of Hagerstown, July, 1910, and to them two daughters, June and Rose, have been born. The pastorate at McConnellsburg was closed September, 1911, and a call to St. Matthew's Lutheran Church, Schuylkill Haven, Pennsylvania, was accepted February 1, 1912. Here Rev. Hays served until a call to Bethel Lutheran Church, Philadelphia, was accepted in January, 1916. At Bethel he labored until January, 1918, when he sailed to France commissioned as a Y. M. C. A. secretary. He gave service there in the Department of the Nievre as hut secretary, district cashier and district welfare director until January, 1919. Then he was compelled to return to America due to broken health. On October 17, 1919, the call to the pastorate of Luther Memorial Lutheran Church, Fifty-fourth Street and Trinity Place, Philadelphia, was accepted.

**REV. SHADRACH ABRAM HEDGES.** The subject of this sketch was born on a farm near Middletown, Frederick County, Maryland, on October 31, 1835. Rev. Hedges' father's name was Shadrach and he was born on the old Hedges farm near Yellow Springs, Frederick County, Maryland, about the year 1754. His father also served some time in the Army of the Revolution. The maiden name of his mother was Mary Magdalen Miller and she was born in Middletown, Maryland, of German descent. Her father's name was Abram, hence Rev. Hedges' name, Shadrach Abram.

He received his education at a public school, known as Gylers' and afterwards at Middletown Academy, where he prepared for college. In the fall of 1859 he entered the freshman class of

Pennsylvania College, Gettysburg. He graduated from this institution in 1863 during the great battle of Gettysburg. For three years he taught a select school in Middletown and then he entered the Theological Seminary. He was licensed to preach the Gospel at Lovettsville, Virginia, in 1867. On May 20, 1868, he was married to Mary Elizabeth Hill by Dr. Daniel H. Bittle in Shepherdstown, West Virginia.

He became pastor of the Lutheran Church at New Bloomfield, Perry County, Pennsylvania, on April 1, 1869. In the fall of 1872 he became pastor of the York Springs Charge, Pennsylvania, a large and laborious field consisting of four churches, far apart, with many members. In this charge he preached three times every Sunday and held six or seven protracted meetings, taking many into the church. One winter he preached eleven weeks in succession. He closed his work at York Springs in 1877 and took charge of the Utica pastorate, Frederick County, Maryland, the same year. He thus returned to his native state and county and here he became very much endeared to these people and only left subsequently to obtain better schools for his children.

In 1883 upon leaving Utica he took charge of St. Paul's Church, Newville, Pennsylvania. Here he remained three years. In October, 1886, he took charge of the Lutheran Church of Jefferson, Maryland, where he remained fourteen years. During his ministry here the Jefferson Church was remodeled and much improved. St. Luke's Church in this pastorate was enlarged by an addition of twenty feet. Mount Zion Church was also improved. During his ministry at Utica a new church, Bethel, was built. All the money for these improvements was secured before Rev. Hedges left the field.

In the summer of 1900 he built a house in Middletown, Maryland, intending to retire from the active work of the ministry. So in the fall of that year he resigned the Jefferson pastorate and moved to Middletown. After a very short time a committee called on him from the Utica Church and asked him to supply that congregation. He did so and for twelve years he supplied them until they reunited with the old pastorate. In the meantime he had begun preaching at Pleasant Hill and Braddock. He built a nice little chapel at Braddock and paid for it when finished. After fourteen or fifteen years he gave up Braddock but is still preaching at Pleasant Hill. In March, 1902, his dear wife departed this life.

**REV. CHARLES WILLIAM HESS.** Rev. Hess was born December 17, 1872, the son of Charles M. and Elizabeth Smith (Bushey) Hess, who were members of Trinity Lutheran Church of Taneytown, Maryland. His life was spent on his father's farm near Taneytown until he was twenty years of age. At this time he entered the Preparatory Department of Pennsylvania Col-

lege, Gettysburg, Pennsylvania, and graduated from college with the class of 1898, with the degree of A.B. He entered the Theological Seminary at Gettysburg the same fall and graduated from this institution in 1901 with the degree of B.D.

On January 2, 1902, he took charge of the Lutheran Church at Brunswick, Maryland, and has served this congregation continuously until the present time. In connection with his work at Brunswick he has at various times supplied the congregations at Harper's Ferry, West Virginia; Neersville, Virginia, and Petersville, Maryland.

**REV. FERDINAND HESSE.** Rev. Hesse was born near Jones Spring, Berkeley County, West Virginia, twelve miles west of Martinsburg, West Virginia. When but four years old his parents moved near Martinsburg, a mile from the city. His father died when he was fifteen years old and he was sent by his mother for one year to a Classical School in Martinsburg, conducted by Professor Diffenderfer. After this he spent two years on the farm with his mother. In 1887 he attended Lebanon Valley College, at Annville, Pennsylvania, in the Preparatory Department. In January, 1888, he entered the Preparatory Department at Gettysburg. In the fall of that same year he entered Pennsylvania College at Gettysburg, and graduated from this institution in 1892. He entered the seminary at Gettysburg that fall and finished the course there in two years.

He received a call from the New Oxford (Pennsylvania) Charge and entered upon the work on June 1, 1894. He was pastor here for over nine years. He served next at Grace Church, Philadelphia, beginning his work in this field on September 1, 1903. For four years he served Grace Church. In 1907 he accepted a call to the Smithsburg Charge, Washington County, Maryland, and is serving that charge at the present time.

On September 1, 1903, he married Effie Greenholt, of Hanover, Pennsylvania.

**REV. WILLIAM HESSE, D.D.** On October 9, 1856, Rev. Hesse was born in Martinsburg, West Virginia, of Ludwig and Agatha Velder Hesse. He was baptized by the pastor of the German congregation at Martinsburg, West Virginia, and was catechized and confirmed by Rev. M. L. Culler, D.D., pastor of St. John's Lutheran Church, Martinsburg. His early education was received in the public schools, and after a short course in Dr. Hyde's college, he taught in the public schools. Being under deep conviction to preach the Gospel, he was persuaded to enter the United Brethren Church in 1880. By this denomination he was ordained at Hagerstown, Maryland, in 1883 by Bishop J. Dixon, and he served churches in Virginia and Pennsylvania conferences until 1888.



Through the endeavors of Rev. J. M. Ditzler, of Annville, Pennsylvania, and Rev. G. W. Enders, D.D., of York, Pennsylvania, he returned to the Lutheran Church. At Cumberland, Maryland, in October, 1888, he was received into the Maryland Synod. He accepted a call to Harper's Ferry Charge, where he



was installed December 9, 1888. On November 10, 1889, he became pastor of the charge at Martins Creek, Pennsylvania, in the East Pennsylvania Synod. During his first year here there were 104 accessions. On April 20, 1893, he accepted a call to the Plumville Charge in the Pittsburgh Synod. While here he organized the St. Matthew's congregation at Rockville and built two churches. His next pastorate was at Minerva, Ohio, where he began his labors on May 4, 1897. Here he built a fine new church and the congregation was put on a firm basis. Two years later he entered upon the work of the Pleasant City Charge, of the East Ohio Synod. At Cam-

bridge, Ohio, he organized what is now a flourishing congregation. On October 1, 1902, he began his pastorate at Brookville, Pennsylvania, and while here two young men were led to the Gospel ministry. He was called to Grace Lutheran Church at Leechburg, Pennsylvania, on May 15, 1907. In September, 1911, he entered upon his new field of labor at Coatesville, Pennsylvania, as pastor of the Church of Our Saviour. Here he finished the building of the church edifice and secured the liquidation of a large portion of the debt. Since leaving Coatesville, Rev. Hesse has lived retired in his home near Martinsburg, West Virginia, supplying when called upon to do so.

In addition to his equipment for the work of the ministry that he received in the United Brethren Church, he read Theology and Philosophy under the direction of Dr. M. Valentine and Dr. Richard, also a special course outlined by Dr. H. W. McKnight. He later studied Philosophy at Wooster University and received the degree of Doctor of Divinity from Muskingum College in June, 1904.

He married Ruth Elizabeth VanMetre, of Martinsburg, West Virginia, on June 6, 1878. To them have been born five children: Mary Agatha, wife of Rev. J. Fulton Wilson, Bellevue, Pennsylvania; Louella Virginia, deceased wife of Rev. Charles

Brosius, Muhlenburg Mission, Africa; Charles Felder VanMetre, pastor of Grace Lutheran Church, Red Lion, Pennsylvania; Margaret Jane, a Red Cross nurse in the United States Navy; and William Nelson, who is employed by the Tide-water Oil Company as a chemist.

**REV. WILLIAM LOUIS HEUSER.** The subject of this sketch is the son of Louis C. and Lilla E. Heuser and was born at Wytheville, Virginia, April 23, 1870. In 1876 the family removed to Baltimore, Maryland, where his father was principal of English-German School, No. 5, for a number of years. He was



baptized in infancy by Rev. Alexander Phillippi, of Wytheville, Virginia. In 1886 he was confirmed in the Second English Lutheran Church of Baltimore by Rev. Luther Kuhlman, D.D. He received his education in the public schools of Baltimore, Maryland, the School for Christian Workers, Springfield, Massachusetts, and Gettysburg Theological Seminary. In 1894 he was licensed to preach by the Maryland Synod at Frostburg, Maryland, and was ordained at Baltimore the following year by the same Synod.

In 1893-94 he was assistant to Rev. J. G. Goettman, D.D., in Trinity Lutheran Church, Allegheny, Pennsylvania. He has served as pastor of the following charges: The Manor Charge, Frederick County, Maryland, 1897 to 1904; St. John's Evangelical Lutheran Church, East McKeesport, Pennsylvania, 1904 to 1905; Zion's Lutheran Church, Athens, New York, 1905 to 1908; The Evangelical Lutheran Church of Raymertown, New York, 1908 to 1912; St. Mark's Evangelical Lutheran Church, Clarksburg, West Virginia, 1912 to 1918, where an attractive and well appointed church was erected during his pastorate; Holy Trinity Evangelical Lutheran Church, Newark, Ohio, 1918 to 1919; and the First Lutheran Church of Upper Sandusky, Ohio, since August 1, 1919.

In 1897 he was united in marriage to Anna Luella McCain, of Allegheny, Pennsylvania. Two children are the fruit of this union, Louis Glass Heuser, born 1901, died in infancy, and Agnes Dora Heuser, born 1903.

**REV. FREDERICK ARNOLD HIGHTMAN.** The subject of this sketch was born January 10, 1876, at Burkittsville, Frederick County, Maryland, in the home of his parents, Martin Luther Hightman and wife Lovetta, *nee* Arnold. In his home here at Burkittsville he lived for sixteen years. His grandfather, John Hightman, was for years the superintendent of St. Paul's Lutheran Sunday school of Burkittsville, and also served as Judge of the Orphans' Court at Frederick. After the death of his grandfather and his father in the same year, 1892, he labored for six years as clerk for his uncle, Martin Luther Horine. During his college course at Gettysburg, he labored several years for the Maryland Tract Society in Allegheny and Garrett Counties and in the southeastern suburbs of Baltimore, and later while in seminary he had the privilege of serving in York County, Pennsylvania, for one summer as their local Home Missionary Solicitor, thus having the opportunity of preaching in nearly all of the Lutheran churches in that great Lutheran center, with the result that a sufficient amount was secured as a nucleus for the erection of a chapel at Railroad, near Shrewsbury.

After graduating at the college in 1902, receiving the degree of A.B., and at the Theological Seminary in 1905, receiving the degree of B.D., he was called to the Hebron Lutheran Church at Avonmore, Pennsylvania, and while there was ordained by the Pittsburgh Synod at Connellsville, in October, 1905. He was commissioned by the Home Mission Board to take up, on March 1, 1908, the work of establishing a mission on Park Heights Avenue, in Baltimore, between Druid Hill Park and Belvedere Avenue on the North. But a few weeks later he was asked, in view of the Local Church Extension Society's request, to assume also the work of founding a mission on the Belair Avenue (Gay Street extended), one half mile south of Overlea. He thus had charge of the two fields until September, 1909, when he was relieved of the Park Heights Mission and was elected in February, 1909, as the permanent pastor of Grace Evangelical Lutheran Church of Powellmaron. The "Epiphany" congregation, as it is called since 1918, became self-sustaining in February, 1918, and on May 1, 1919, cleared all the indebtedness on their property valued at \$10,000. On the following Sunday Mr. and Mrs. Powell made a most generous offer to donate \$15,000 toward the erection of a church building. Thus they have proved again their devotion to their beloved Lutheran Zion and their friendship and love for their pastor. With the bright prospects before him of soon enjoying the oversight of a \$40,000 church to be erected in front of the present chapel, Rev. Hightman is hoping to have a long and blessed service with his people.

**REV. CHARLES JOHN HINES.** Rev. Hines was born in Baltimore, Maryland, September 1, 1883. His parents, Henry Clay Hines and Ella Baylies Hines, are both living. The young lad was confirmed by Doctor I. C. Burke on April 18, 1897. As a result of Christian home training the young man decided to become a minister in his early teens. He received his early education in the public schools of Baltimore, and also took the full five-year course at the Baltimore City College, from which institution he graduated in 1902. In the fall of the same year he entered the Junior Class of Pennsylvania College and graduated in 1904. In 1907 he graduated from the Theological Seminary.

Upon the completion of his seminary course he did some temporary work under the direction of the Missionary Superintendent of the Philadelphia Conference. In February, 1908, he entered upon his first pastorate at Huntington, West Virginia. The work here had just been begun under the direction of the West Virginia Missionary Committee of the Maryland Synod and the Home Mission Board. Rev. Hines was the first regular pastor and the charge was then in the Maryland Synod. He labored here for three years, during which time he doubled the membership. He also purchased a lot upon which a church was built in later years. From December 1, 1910, to December 1, 1914, he was pastor of the long-established Burkittsville Charge in Frederick County. During the time he served this charge there were advances in various lines, especially was all the property improved. Since December 1, 1914, he has been pastor of Emmanuel Lutheran Church, Baltimore. The church property has been freed from debt and many additions have been made to the membership.

On October 20, 1908, he married Adrienne Burns, daughter of Mrs. Diana Templeton Burns and the late Dr. A. C. Burns. There are two children, Adrienne and Virginia Leigh.

**REV. GEORGE E. HIPSLEY.** This son of the Maryland Synod was born in Baltimore, Maryland, January 21, 1871. In 1893 he graduated from Pennsylvania College. He received his Theological course at Susquehanna University and taught there during his course in theology. In 1894 he married Ada H. Seward in Baltimore, Maryland, Rev. Charles R. Trowbridge performing the ceremony.

Rev. Hipsley accepted a call to Gordon, Pennsylvania, in 1896, and served there until 1900 when he went to St. Luke's Church, Baltimore, Maryland. Here he served until 1908 when he accepted a call to Red Hook, New York, where he is located at present.

He has served as president of the Hudson Conference of the Synod of New York and for four years on the Examining Com-



mittee of the same Synod. He is at present serving his second year as president of the Synod of New York.

**REV. EDWIN E. IDE, D.D.** The subject of this sketch was born in Baltimore, Maryland, October 20, 1863, the son of Rev. Ernest C. and Charlotte Main Ide. He was baptized by his grandfather, Rev. William G. Ide, pastor of Trinity Reformed Church, Baltimore, Maryland. His father, Rev. Ernest C. Ide, confirmed the boy during his pastorate at Trinity Lutheran Church, Jersey City, New Jersey. He was educated in the church schools at Gardenville and Annapolis, Maryland; the public schools at Laurel, Maryland, and Jersey City, New Jersey. His classical training was furnished by the Missionary Institute at Selinsgrove, Pennsylvania, and his theological education at the seminary at Gettysburg, Pennsylvania, graduating from the latter institution on June 11, 1891. In his preparation for the ministry he was assisted financially by special appropriations made by the late Augustus Koonts, of Brooklyn, New York, through the Ministerial Education Committee of the Maryland Synod. The same synod examined and licensed him at its meeting in Washington, District of Columbia, in 1890. On October 9th of the following year he was ordained by this synod at Hagerstown, Maryland.

On September 29, 1891, he was married to Bertha C. Timmerman, of Highland, Howard County, Maryland. To this couple have been born four daughters.

His first charge was St. Paul's Church, Edgemont, Washington County, Maryland, together with the churches at Rouzerville and Quiney, Franklin County, Pennsylvania. He began his ministerial labors here in June, 1891, and resigned December 31, 1892. He then inaugurated experimental missionary operations in the suburbs of Baltimore, Maryland, in January, 1893. He organized Trinity Evangelical Lutheran Church of Baltimore, Maryland, on October 1, 1893. In the fall of 1919 he had the honor and unspeakable joy of celebrating the twenty-sixth anniversary of a very happy pastorate, and the highest honor ever enjoyed, that of a servant for Christ's sake.

**REV. CHARLES STORK JONES.** Rev. Jones was born in Baltimore City of James H. and Virginia Henning Jones. He was baptized into St. Mark's Church of Baltimore by Dr. Charles A. Stork and was confirmed in the same church by Dr. Charles S. Albert. He was educated in the public schools of Baltimore, and graduated from Pennsylvania College, Gettysburg, June 20, 1895. He also graduated from the Theological Seminary at Gettysburg on June 2, 1898. He was licensed by the Maryland Synod at Washington, District of Columbia, in 1897, and was ordained by the same synod at Trinity Lutheran Church, Taney-

town, Maryland, on October 23, 1898. He received the degree of A.M. from Pennsylvania College in 1908.

On June 20, 1898, he was married to Laura V. Armstrong, of Baltimore. Two daughters have blessed this union, one of whom is living.



He was pastor of the mission at Sparrow's Point, Maryland, from June 1, 1898, to June 1, 1900, building the present church. He served St. Paul's, Arcadia, Maryland, from June 1, 1900, to September 1, 1902. He then became pastor of St. Mark's, Steelton, Pennsylvania, until June 1, 1904, when he removed to Lionville, Chester County, Pennsylvania, and became pastor of St. Paul's Church of that place until December 15, 1908. He has been pastor of Zion Lutheran Church, Lykens, Pennsylvania, from that date until the present.

He has published a history of St. Paul's, Arcadia, Maryland, one of the oldest churches in the state and also a history of Zion's, Lykens, Pennsylvania.

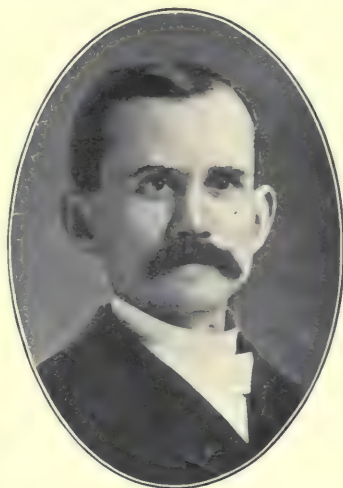
**REV. JOHN FREDERICK FLAUGHER KAYHOE** was born February 1, 1857, near Leitersburg, Washington County, Maryland. When three weeks old, his parents, Matthias and Barbary Ann Kayhoe, carried him to St. Paul's Lutheran Church, Leitersburg, Maryland, where the pastor baptized him in the presence of the regular Sunday morning audience. At the age of twenty-one he was confirmed by Rex. X. J. Richardson, the pastor of this same church, where his membership remained until he entered the ministry.

Rev. Kayhoe received his secondary education in the public schools of Washington County, taught in the same, studied under tutors until entitled to a life-certificate, outranking a diploma of the Maryland State Normal School. At the advice of his pastor, Rev. Victor Miller, D.D., he turned his attention to ministerial work. In the fall of 1882 he matriculated in the Lutheran Theological Seminary, Gettysburg, Pa., from which he was regularly graduated, June 23, 1885. He was licensed by the Maryland Synod in September, 1884, and ordained by the Synod of Central Illinois the following September.

July 23, 1889, Mr. Kayhoe and Miss Mary Helena Weber were married in Carey, Ohio, Rev. Adam Schafer, Ph.D., officiating.

Two daughters were born: Miss Naomi Louisa and Miss Ruth C. Kayhoe. These received degrees from standard institutions, and at present writing are occupying responsible positions in institutions of like grade.

Mt. Carmel, Illinois, was his first pastorate. The pastorate had been eighteen months vacant. After three years he was called to Ohio. Since that time that Lutheran Church never failed to meet its apportionment. A Home Mission secretary said of him: Kayhoe is doing Home Mission work at his own expense. Upon assuming the pastorate of the English Lutheran Church of Upper Sandusky, Ohio, he found a field struggling to stay off of Home Mission funds. While here he was married. Two years later he accepted the call to the Bryan, Ohio Mission. Six years later he left this church able to do without mission aid, in possession of a valuable parsonage, free of all debt. In four years the church, upon assuming self-support, "had paid back in benevolence more



than it had received aid from the boards." Wells Memorial Lutheran Church, Goshen, Indiana, was the next pastorate. The church was in the sheriff's hands, Goshen in the midst of "a financial panic," the people helpless. About all that could be hoped for was to secure the property for the Church Extension Board, before the call to Mt. Carmel, Illinois, was followed. Here the old parsonage property was sold, a new one built beside the church,—a building demanding some such changes as continue to come its way. Elwood, Indiana, a Home Mission, called. Here work looking to proper location of the mission was planned, when the call to Grace Lutheran Church, Louisville, Kentucky, came—another mission, but only for a year. After five and a half years, instead of \$2,000 debt, the church owned the lot on which the present parsonage stands, and the congregation never fails to meet all its benevolent obligations. Since July 1, 1909, St. Paul's Mission, Nashville, Tennessee, has demanded his attention. Mrs. Kayhoe and the daughters, as at other places, being of much help.

While pastor at Louisville, Mr. Kayhoe completed the course in law for LL.B., stood the necessary examination and was admitted to the Louisville bar,—is entitled to practice law in Kentucky. He also availed himself of the privilege of the Southern Baptist Theological Seminary in that city, taking the graduate course

looking to the Th.D. degree which his pastoral duties and the time limit of the institution prevented. The pastor and his wife have availed themselves of the privileges of hearing many of the greatest lecturers at the various institutions of learning making Nashville known as "The Athens of the South." They also took the short course in the Southern Sociological College then located in Nashville, where the pastor had the honor to serve as president of the local ministerial alliance during the year beginning October, 1916.

**REV. J. FRED. W. KITZMEYER.** The subject of this sketch was born in Baltimore, Maryland, May 3, 1868. His parents were John W. Kitzmeyer and Margaret Mary Kitzmeyer, *nee* Spieker. He was baptized by Pastor Meier of Baltimore. In 1874 he began his schooling by attending the parochial school connected with St. Paul's (Missouri) Lutheran Church. Meanwhile he attended the Sunday school at St. Mark's and later at the First Church. He received further education in the public schools of Baltimore and later in Baltimore City College. On Easter Day, 1884, he was confirmed in the First Church by Rev. M. W. Hamma, D.D. In that same year the family moved into the parish of St. Luke's, then a struggling new field of which Rev. William Kelly was the devoted pastor. Under the ministry of Rev. Kelly his aspiration to become a minister took definite shape. In 1886 he entered the Preparatory Department at Gettysburg. Later



he attended the college and the seminary, graduating from seminary in 1893. He was licensed at Frederick, Maryland, by the Maryland Synod in 1892, and he was ordained by the same synod in St. Mark's, Baltimore.

His first church was St. John's in the Alleghenies at Davis, West Virginia, which he organized and which joined the Maryland Synod. He also built a church at Cortland, West Virginia. In December, 1895, he was called by the Board of Home Missions to begin work in New York City and founded Bethany, the first entirely English-speaking church erected in Manhattan and the Bronx for twenty years. During his pastorate here he married Anna E. Leith, of Davis, West Virginia, on April 20, 1898. A daughter, Frances Mary, was born to them there. During his



nine years of service at Bethany he began and labored in movements which resulted in the founding of Emmanuel and Reformation Churches, which latter church after serving a valuable purpose was discontinued. He initiated the movements which eventuated in the building of Trinity Church, Newark, New Jersey, and the Redeemer Church, Yonkers, New York. In 1905 he became pastor of Emmanuel, Woodstock, Virginia, and a son, Edmund Leith, was born there. In December, 1907, he was called to St. Paul's, Coney Island, New York, recently organized by Synodical Missionary, Carl Zinnsmeister, D.D. The work is remarkable for having been self-supporting from the start and for having no debt except a small mortgage on the parsonage, and having an invested reserve of \$15,000. The value of the properties called into existence under his ministry is above \$133,000, pre-war estimate, of which \$100,000 has been paid and is free from debt, and the properties will be increased by further building programs.

As president of the Southern Conference in 1912-13, Pastor Kitzmeyer had charge of all synodical matters for the metropolitan district of the Synod of New York. He is a member of the National Lutheran War Commission. He is also secretary of the Society of Inner Mission and Rescue Work, and is a member of the Inner Mission Board of the United Lutheran Church in America, in whose literary productions he takes part. He is author of the second chapter of "Inner Mission and Social Service, The Difference" and of "Saved to Serve."

**REV. MARION JUSTUS KLINE, D.D.** See page 631.

**REV. J. GROVER C. KNIPPLE.** Rev. Knipple was born March 11, 1888, at Silver Run, Maryland. He was baptized by Rev. Hermann Fultz. He received his education at the Gettysburg Academy, from which he graduated in 1906. That same year he entered Pennsylvania College and graduated in 1910. In 1915 he completed his Theological Course at the Seminary at Gettysburg. He was licensed by the Maryland Synod at Woodsboro, Maryland, in October, 1914. He was ordained by the same synod in the Church of the Reformation, in Baltimore, in October, 1915. His work in the ministry covered a period of two and one-half years as pastor of the Lemasters Lutheran Charge of the West Pennsylvania Synod.

**REV. HENRY ADAM KOOGLE,** son of Adam and Magdalene Koogle, was born June 10, 1847, and grew up on his father's farm two miles west of Myersville, Frederick County, Maryland. He was the youngest of nine children, was baptized in infancy by Rev. David Bittle, D.D., pastor of St. John's Lutheran Church in which his father was an elder, received catechetical instruction under Rev. Christian Startzman and was confirmed December, 1868, by his pastor, Rev. Hiram Knodle, in St. Paul's Church, Myersville.

He attended the public school and for a short time a private school conducted by his oldest brother, the late Judge George Koogle. He taught school the winter of 1867 and in the summer of 1868 took a special course in steamer bookkeeping in Eastman's Business College, Poughkeepsie, New York, with the intention of visiting foreign countries. At graduation he was called home on account of the serious illness of his mother.

In the fall of 1868 Rev. Knodle held a series of meetings and young Koogle felt that he was called to the ministry and in the spring of 1869 entered the Preparatory Department of Pennsylvania College at Gettysburg, Pennsylvania. He taught school the winter of 1869 and the fall of 1870 entered the Preparatory Department of Wittenberg College, Springfield, Ohio, where he continued his studies until near the close of his Junior year when failing health compelled him to leave. He took the advice of his physician to discontinue his studies, which later he felt was a grave mistake.

On April 4, 1878, he was united in marriage, by the late Rev. L. A. Mann, to Margaret Ellen Derr, third daughter of the late Samuel Derr, of Middletown, Maryland. In May they moved to Cedarvale, Chautauqua County, Kansas, and settled on a piece of unimproved land. To this union were born six children, two boys and four girls.

The conviction remained that he ought to be in the ministry. He therefore continued to read theology privately, and frequently left his plow to visit the sick or bury the dead. At a meeting of the Kansas Synod, at Lawrence in 1888, he was licensed and took charge of the Bunker Hill Church in Russell County in 1889. He was ordained by the synod at its meeting in Atehison the same fall. During his pastorate the church was remodeled and the Excelsior Church twenty-one miles east in Ellsworth County made a part of the charge. In the early part of 1892 he received a call from the Chapman pastorate in Dickinson County and began his labors there April first.

During his pastorate here the unfinished parts of the church were completed, a silver communion set secured from friends in the East, and a nine-roomed parsonage erected, Rev. Koogle doing much of the work with his own hands.

In September, 1893, he accepted a call to the Banner City pastorate in the southern part of the county where he labored for three years, when on account of crop failures and financial depression the two charges were united and he moved back to Chapman, having four churches, one eight, one seventeen, and one thirty miles from the town church. This arrangement continued for two years when he suffered a severe nervous breakdown from which he has not recovered sufficiently to engage in any line of regular work.

**REV. LUTHER M. KUHNS, LITT.D.**, is a son of one of the pioneer Lutheran missionaries west of the Missouri River, Rev. Henry Welty and Charlotta Jesepha (Hay) Kuhns, and was born in Omaha December 10, 1861. He was baptized by his father, in the parsonage in Omaha, in 1861 before the church in the Indian village, now the metropolitan city of Omaha, was built.

In 1872 his father removed from Omaha to Newberry, South Carolina. He was confirmed by his father in Luther Chapel, Newberry. He entered the Preparatory Department of Newberry College and was a student there during 1878-79. When his father removed to Westminster, Maryland, he entered Western Maryland College where he remained until the end of his Junior year in 1880, when he entered Pennsylvania College at Gettysburg (in 1880) and graduated in the class of 1883 with the degree of A.B. He received the degree of A.M. from his Alma Mater in 1883 and in 1918 the degree of Litt.D. He graduated from the Theological Seminary at Gettysburg in 1886.

He was licensed to the Gospel ministry by the Maryland Synod in session at St. Mark's Lutheran Church, Baltimore, in 1885, the Rev. M. W. Hamma, D.D., preaching the sermon. He was ordained to the Lutheran ministry in 1886 by the Pittsburgh Synod of the General Synod at Millerstown, Pennsylvania, Rev. E. H. Dornblaser, D.D., preaching the sermon. He was pastor at Freeport and Tarentum, known as the Freeport Charge, and at Braddock and Turtle Creek known as the Braddock Charge, 1886-87; founded Grace Lutheran Church, Omaha, Nebraska, in 1887, and continued as pastor of this congregation until February, 1903.

For twelve years he was secretary of the Traveling Secretary Committee, the missionary committee of the Nebraska Synod. He has twice been a delegate to the General Synod, served three terms as trustee of Midland College and for several years has been a member of the Beneficiary Committee of the Nebraska Synod. He was president of the Nebraska Synod for the years 1899-1902.

He was a member of the convention in the First Church, Pittsburgh, Pennsylvania, October 31, 1895, which organized the Luther League of America. With this convention he became a member of the Executive Committee of the Luther League of America and continued as a member of the Executive Committee until June, 1919. From 1902 to 1916 he was general secretary of the Luther League of America and 1908-9 he carried the Luther League idea around the world to the Lutheran mission fields. From 1895 to 1916 he was associate editor of the *Luther League Review* and since August, 1916, and until June, 1919, editor of both the *Luther League Review* and also of *The Luther League Topics*. He was the author of the Luther League hand-book.

For three years he was editor of the Young People's Topics in



the *Young Men's Journal*, Omaha, and for a year edited the Sunday school lessons in the same journal.

He is a member of the Trans-Mississippi Historical Society, of the Nebraska Academy of Science and of the Nebraska Society Sons of the American Revolution of which organization he is a past president and held the position of registrar for a number of years in this society. He is the author of various pamphlets on religious topics. He is living in Omaha to-day and has been active in the war and reconstruction and relief work of the Lutheran Church. He was a member of the first convention of the United Lutheran Church in America, in New York City in 1918, having been a delegate from the Nebraska Synod to the General Synod in Chicago in 1917, the last convention of that body prior to the session of the General Synod for the conclusion of its business and entrance upon the merger into the United Lutheran Church in America. He is a charter member of the Lutheran Brotherhood of America.

**REV. BENJAMIN REIGLE LANTZ, D.D.**, son of John Nelson and Mary Hoffman Lantz, was born in Hagerstown, Maryland, March 8, 1874. He was baptized in infancy by the Rev. Henry Luckenbaugh, then pastor of Trinity Lutheran Church of Hagerstown. His parents died before he was two years old and in February, 1876, he was received into the Tressler Orphans' Home at Loysville, Pennsylvania. He was confirmed by the Rev. G. D. E. Scott in the Lutheran Church in Loysville when he was thirteen years old. In 1889 he entered the Preparatory Department at Gettysburg, Pennsylvania. He graduated from Pennsylvania College at Gettysburg in June, 1894. After a year in business he entered the Theological Seminary at Gettysburg and was graduated in June, 1898. He was licensed to preach the Gospel and administer the sacraments, October 14, 1897, at the meeting of the Maryland Synod in Washington, District of Columbia. He was ordained as a minister of the Gospel at the meeting of the East Pennsylvania Synod in the Asbury Park Auditorium, Asbury Park, New Jersey, September 18, 1898.



In June, 1898, the Rev. Mr. Lantz accepted a call to the St. Paul's Lutheran Church of Millersburg, Pennsylvania. He re-



signed in October, 1904, and in November of the same year became pastor of the First Lutheran Church of St. Joseph, Missouri. In October, 1911, he received a call from the St. John's Lutheran Church of Salina, Kansas, and the following year entered upon his ministry in this place which has continued to the present time.

In May, 1917, the degree of Doctor of Divinity was conferred upon the Rev. Mr. Lantz by the Faculty and Board of Trustees of Midland College, Atehison, Kansas.

Doctor Lantz has served as president and secretary of the Kansas Synod. This synod has honored him three times by electing him delegate, twice to the General Synod and once to the United Lutheran Church.

Doctor Lantz was married to Julia Elizabeth Hutt, of Lawrence, Kansas, at Lawrence, October 9, 1901. They have four children, Josephine Lydia Lantz, John Nelson Lantz, Rachel Hutt Lantz and Benjamin Reigle Lantz, Jr.

**REV. CLARENCE GORDON LEATHERMAN.** This son of the Maryland Synod, the oldest child of Levi C. and Lizzie A. (*nee* Derr) Leatherman, was born December 28, 1875, at Lewistown, Frederick County, Maryland. When a child he was baptized by Rev. J. H. Summers, pastor of the Utica Mills Charge. After catechization he was confirmed in St. Paul's Lutheran Church, Utica Mills, by Rev. J. E. Zerger. His education began in the public schools of Lewistown and after one year in the high school at Walkersville, a vacancy occurred in the Maryland State College. He entered the contest and won a four years' scholarship. This however he forfeited after two years because there was no classical course at the Maryland State College and he entered Roanoke College and graduated in 1900. Three years later he was graduated from the Theological Seminary at Gettysburg, receiving the degree of B.D. One year later Roanoke College conferred the Master's Degree upon him. The Maryland Synod licensed him at Hagerstown in October, 1902, and the West Pennsylvania Synod ordained him at Gettysburg in October, 1903.

He first served the pastorate at Lemoyne, Pennsylvania, from May, 1903, to November 15, 1906, during which time a new parsonage was built, the debt on the chapel was paid, and the membership doubled. He then became pastor of the Bethany Mission of New Castle, Pennsylvania, and the Lutheran Church of Fayetteville, nine miles to the north. In this mission the membership was several times increased, a beautiful chapel built and the General Synod work given a foothold in that city so that beginning with November 1, 1919, the mission became self-supporting. His pastorate at New Castle dated from November, 1906, to December, 1911, at which later date he became pastor of St. Paul's Church, Vandergrift. Here as in other pastorates the member-

ship was doubled, a long-standing church debt of \$5,000 was paid off and the parsonage relocated. After five years in this field a call was extended to him by the Manchester parish of the Maryland Synod and on June 25, 1916, he was received with Mrs. Leatherman as members of Immanuel Church of Manchester and then installed as pastor. This work has been very fruitful as will be noted by the facts of his ministry. A debt of \$11,000 was paid off in three years. Benevolence in Immanuel Church was paid in full for the first time in the 160 years of its history. Lazarus Church of Lineboro paid 150 per cent. of its benevolence during his pastorate. On July 27, 1919, Immanuel Church voted to become self-supporting and presented a petition to the Maryland Synod asking them to ratify the action. At the same time the other churches, Lazarus of Lineboro and Jerusalem of Bachman's Valley, petitioned the synod to become the North Carroll Charge. In this parish a new parsonage was built and at the present time the North Carroll Charge is constructing a handsome parsonage for the new pastor.

On November 19, 1903, Rev. Leatherman wedded Elsie I. Cramer, the oldest daughter of Mr. and Mrs. George H. Cramer, of Walkersville. Three sons were born to this couple: Paul Kramer, October 29, 1905; Levi Henry, deceased; and Clarence Daniel, July 30, 1911.

**REV. ROBERT LEE LEATHERMAN.** The subject of this sketch was born at Lewistown, Frederick County, Maryland,



April 17, 1863. He is the son of the late Daniel Leatherman and Caroline Leatherman (*nee* Michael.) He was baptized by Rev. Unruh and confirmed by Rev. S. A. Hedges into St. Paul's Lutheran Church at Utica Mills, Frederick County, Maryland. He began his education in the public schools of Lewistown and graduated from Roanoke College, Salem, Virginia, in 1888. During his student days he received many honors especially in oratory, being one of his class to speak on Commencement Day. After completing the course at Roanoke he entered the Theological Seminary at Mount Airy, Philadelphia, Pennsylvania, in 1888. While in

seminary he served on the staff of the *Indicator*, a monthly magazine published by the students. He graduated from seminary in

1891. He was ordained in the office of the Christian Ministry at Pottstown, Pennsylvania, May 26, 1891, by the Ministerium of Pennsylvania.

After a call from the Home Mission Board of the General Council he started for his new field of labor in Salem Church, Minneapolis, Minnesota. On July 18, 1891, he took charge of the Salem Church and served here for six years. After resigning his Salem congregation Rev. Leatherman came East and made his home with his father, serving as a supply at frequent intervals. In July, 1905, he accepted a call to the Mount Pleasant parish, Mount Pleasant, Pennsylvania, where he is still serving as the regular pastor. Since his arrival in this field the charge has been divided and now he has charge of only the congregation in the Borough of Mount Pleasant.

During his residence in Minneapolis, Rev. Leatherman took a post-graduate course at the University of Minnesota, specializing in Psychology, Ethics, and the History of Philosophy. In 1893 he also received the degree of A.M. from Roanoke College.

**REV. J. EDWARD LOWE, JR.** Rev. Lowe was born near Westminster, Maryland, on August 1, 1881. He was baptized into the church by a Rev. Dotterer. His parents were J. E. and Mary Lowe. In November, 1898, he was confirmed in St. John's Lutheran Church by Rev. S. A. Diehl. He prepared for the ministry in the following schools: Westminster High School, Gettysburg College and Gettysburg Theological Seminary. The Maryland Synod licensed him at Smithsburg in October, 1910. He was ordained by the Allegheny Synod at Everett, Pennsylvania. On September 6, 1911, he was married to Edith I. Cramer in Calvary Lutheran Church, Baltimore.

During his vacation following his middle year in seminary he supplied the Glade pastorate in the Allegheny Synod. Here during the entire summer he held catechetical classes every Friday and Saturday. He was elected to this charge on August 14, 1910, and during the following winter, his Senior year in seminary, Rev. B. B. Collins supplied for him. That fall he confirmed forty-five of that first catechetical class. He remained in charge of the work here from May 21, 1910, until January 1, 1913. During this time there were ninety-three accessions to the church membership and the benevolent contributions were doubled.

He served at Trinity Lutheran Church, Kittanning, Pennsylvania, in the Pittsburgh Synod, from January 1, 1913, until December 1, 1916, with fifty accessions. He has been at the Brookville, Pennsylvania, pastorate since December 1, 1916, where the membership has been doubled by his efforts.

**REV. CHARLES T. McDANIEL.** This son of the Maryland Synod was born in Frederick, Maryland, July 31, 1864, the son of J. Milton McDaniel and his wife Frances, *nee* Elkins. At the age of seven years he removed to Baltimore, Maryland, and entered the public schools of that city. At the age of thirteen he entered the Baltimore City College, graduating with honors in the full five years' course in 1881, also receiving the Peabody Prize upon graduation. Having received a scholarship from Johns Hopkins University, he spent two years there. Afterwards he spent three years at the Lutheran Theological Seminary at Gettysburg, Pennsylvania, graduating in 1886. He was licensed by the Maryland Synod in St. Mark's Lutheran Church, Baltimore, in 1885, and ordained by the Olive Branch Synod in Jeffersontown, Kentucky, in 1886.



In August, 1886, under the commission of the Board of Home Missions, he began his labors at Louisville, Kentucky, and became the first pastor of the Third English Lutheran Church. While at Louisville he purchased ground, erected a church edifice, and wiped out all the debts on the day of dedication, making it a self-sustaining church within that time. During his pastorate here he married Elsie Ilse of that city. He was commissioned to take up the work in northeast Baltimore and shortly after he organized and became the first pastor of the Evangelical Lutheran Church of the Reformation. The ground for the church had been purchased and a temporary church building had been erected and dedicated. Through the efforts of his wife over three hundred children had been gathered in the Sunday school. And then a month later God called her and her little son to Himself.

Shortly after this he resigned upon receiving an invitation to take charge as supply-pastor of St. Mark's Lutheran Church of St. Louis, Missouri, during the absence in Europe of Rev. M. Rhodes, D.D. Upon Dr. Rhodes' return, Rev. McDaniel returned to mission work and organized and became the first pastor of the Holy Trinity English Lutheran Church of St. Louis, Missouri. While in this field he visited Sedalia, Missouri, and with the active coöperation of Mr. Albert Dresel, M.D., he organized the First English Lutheran Church of Sedalia. He was elected president of the Synod of Southern Illinois and was the single



clerical delegate representing this synod at the General Synod meeting in Hagerstown in 1895.

Because of impaired health he relinquished the work in St. Louis, but after recuperating a few months he accepted a call to St. John's Lutheran Church, Hudson, New York. On January 1, 1900, he resigned this pastorate and accepted a call to Grace Evangelical Lutheran Church of Hillcrest-Trenton, serving here for two years. He was then called to Holy Trinity Lutheran Church of Hoboken, New Jersey, which congregation he has been serving for sixteen years. In this field he has purchased the ground for the church, erected the church building and also secured the handsome parsonage at a cost of \$25,000.

In 1900 he was married to Lulu B. Bame, of Hudson, New York. Three children have been born to them, Dorothy, Muriel and Gerald.

He was a delegate to the General Synod from the Synod of New York, in 1913, at Atchison, Kansas. While in Trenton he was president of Evangelical Alliance of that city. He is now chaplain of the Hoboken Fire Department with the rank of Battalion Chief.

**REV. HENRY MANKEN, JR.** Rev. Manken was born in Baltimore, Maryland, on Christmas Day, 1876. He was confirmed on Palm Sunday in 1893, in Grace Lutheran Church, Baltimore, by Dr. O. C. Roth. He graduated from the Baltimore City College in 1897 receiving one of the fifty-dollar Peabody prizes for general scholarship and deportment. In the following year he taught both in the day and night public schools of the city. During 1897-1900 he attended Johns Hopkins University taking courses in English, Latin, Greek, Hebrew, History, Economics, Logic, Psychology, Philosophy, History of Philosophy, and Charity and Reform. He was licensed to preach the Gospel by the Maryland Synod at Hagerstown in 1902. In 1903 Mr. Manken graduated with the degree of B.D. from the Gettysburg Theological Seminary and was called to be the first pastor of the Oneonta Lutheran Mission Church.

He entered this field on August 4, 1903. The Hartwick Synod ordained him the following October at Canajoharie, New York. On October 12, 1904, Rev. Manken was united in marriage to Harriet Virginia Bream, of Gettysburg, Pennsylvania. Mrs. Manken was confirmed by Dr. A. R. Steck in St. James' Lutheran Church of Gettysburg. After attending the Teacher's Course at the Preparatory Department of Pennsylvania College, she taught for seven years in the public schools of Adams County, Pennsylvania. After a period of almost five years Pastor Manken resigned the Oneonta Mission on June 15, 1908. On July 1, 1908, he assumed charge of St. Luke's Lutheran Church of Baltimore, Maryland. After a service in this his native city for ten years he

became again a Home Missionary of the new Board of Home Missions and Church Extension. Under the Alliance of the Lutheran Churches of Washington a new mission was started in the suburbs of Northwest Washington and to this work Rev. Manken now directed his energies, after assuming charge on September 1, 1918. All the while he had been continuing the teaching of Old Testament History and Biblical Outlines in the Training School of the Baltimore Lutheran Deaconess Motherhouse, where he had been teaching since the death of Dr. Wm. S. Freas, the superintendent of Instruction, in February, 1911.

**REV. JOHN HENRY MAIN, D.D.** Doctor Main, the son of John D. and Temmazsene Main, was born in Woodsboro, Maryland, December 5, 1868. He was baptized the following year. His boyhood days were spent on a farm near Johnsville, Maryland.



He received his preparatory training for college in the public and high schools of Middletown, Maryland, where he lived from 1877 to 1884. Here he also was confirmed by Rev. L. A. Mann, D.D., in 1881. In the spring of 1884 his parents moved to Salem, Virginia, and in the fall of that year he entered Roanoke College, where he received his first two years of college education. In September, 1886, the family moved to Hagerstown, Maryland, and he entered Pennsylvania College and graduated from that institution in 1888 with the degree of A.B. In the fall of the same year he entered the Lutheran Theological Seminary at Gettysburg

and received the degree of B.D. upon his graduation in 1891. He was licensed to preach the Gospel in 1890 and ordained to the office of the Gospel ministry by the Maryland Synod in October, 1891.

His first pastorate was at Grace Church, Philadelphia, which he served from September, 1891, to May, 1903. This was succeeded by his charges at First Lutheran Church, Sharpsburg, Pennsylvania, May, 1903, to August, 1906; Holy Trinity Lutheran Church, Wilmington, Delaware, August, 1906, to October, 1908; and Gethsemane Lutheran Church, Philadelphia, Pennsylvania, October, 1908, to June, 1918. At Wilmington he built a beautiful church as a memorial to the notable historical event of the landing of the pioneer Swedish Lutherans in this country

on the banks of the Delaware near Wilmington. He also established and enlarged the Lutheran work in the rapidly growing sections of West Philadelphia, at Grace Church and more recently at Gethsemane Church. In this latter church he built up a strong congregation and established them in the new and commodious church edifice, a property valued at more than \$100,000. During his pastorate at Gethsemane Church he pursued a special course of study and was awarded the degree of D.D. by the Central University of Indiana in 1915.

He was married to Ida U. Richards, of Philadelphia, on August 3, 1898, and this union is blessed with two daughters, Gladys and Ruth.

**REV. WILLIAM SAMUEL TOMS METZGER.** This son of the Maryland Synod was born of William and Lydia (Toms) Metzger on August 15, 1849, at Myerstown, Maryland. He was reared in a Christian home where family worship was held morning and evening daily, Luther's Catechism was taught, the Church paper was read, and parental discipline was good. He was baptized in infancy by Rev. David Smith, pastor of St. John's Lutheran Church near Ellerton, and by confirmation by Rev. Hiram Knodle was received into St. Paul's Lutheran Church, Myersville, Maryland. He was educated at Gettysburg, graduating from Pennsylvania College in 1874 and from the Theological Seminary in 1877. At Jefferson, Maryland, he was ordained by the Maryland Synod in 1877. On October 17, 1878, he was married to Mary E. Wachtel, of Baltimore, Maryland, and from this union three sons and two daughters were born, a son and daughter dying in childhood. On August 8, 1913, his beloved wife, a true helpmeet and a good mother, fell asleep in Jesus. Of the sons living one was a first lieutenant in the United States army in the late war.



The first eight years of his ministry were in the West. He was pastor at Morristown, Illinois, from 1878 to 1883, and at Twin Grove, Wisconsin, from 1884 to 1885. For nearly a year after his first pastorate he lived at Shanon, Illinois, preaching as a supply and engaged in the temperance work under the direction of the Women's Christian Temperance Union. From Wisconsin he removed to Lanark, Illinois, and returned to Maryland in 1886.



Since that time he has served the following pastorates: Funkstown, 1887-1891; Dillsburg, 1891-1899; Thurmont, Maryland, 1899-1903; Jefferson, Maryland, 1903-1908; Glen Gardner, New Jersey, 1909 to the present. Since 1909 he has also served as chaplain at the New Jersey State Tuberculosis Sanatorium, which is located at Glen Gardner. Twice he has been elected delegate to the General Synod.

**REV. FREDERICK W. MEYER.** The subject of this sketch was born in Baltimore, Maryland, and was confirmed by Rev. Dr. Henry Schieb in Zion German Lutheran Church. Later he united with the Second Lutheran Church of Baltimore, of which Rev. George Scholl was pastor. For twelve years Rev. Meyer was in business life and later entered the Y. M. C. A. work as general secretary of the Y. M. C. A., Springfield, Massachusetts, where he was engaged for eight years. From this position he resigned to take a special course in theology in 1896. After spending one year at the Gettysburg Theological Seminary he was ordained in October, 1897, in the Memorial Lutheran Church, Washington, District of Columbia.

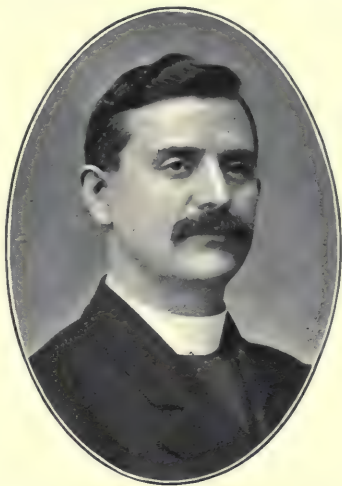
His first pastorate was in the Ravenswood English Lutheran Church, Chicago, Illinois, as home missionary from 1897 to 1903. He was the first synodical missionary for the Northern Illinois Synod during the years 1903 and 1904. During this time he organized the churches at Joliet and Peoria. In 1904 he was called to become pastor of St. Matthew's Lutheran Church of Williamsport, Pennsylvania, where he remained until 1908, when he went to Baltimore, Maryland, to become the home missionary pastor of Emmanuel Lutheran Church. In that same year, 1908, he was called to become the first superintendent of the newly organized Inner Mission Society of Baltimore and vicinity. This position he resigned in June, 1918, in order to give all his time to the Camp Pastorate at Camp Meade under the supervision of the National Lutheran Commission for Soldiers' and Sailors' Welfare. In December, 1919, he accepted a call to the Lovettsville Charge of the Maryland Synod.

**REV. HENDERSON NEIFFER MILLER, Ph.D.** Doctor Miller, the son of Calvin J. and Jennie S. Miller, was born in Salisbury, North Carolina, on June 8, 1872, and was baptized November 3, 1872, by Rev. J. G. Neiffer, pastor of St. John's Lutheran Church of the same place. He was confirmed in this church by Rev. Charles B. King. Rev. Miller's early education was received in the public schools of Salisbury. North Carolina College, Mount Pleasant, North Carolina, is his Alma Mater from which he received the degrees of A.B. and A.M. During his senior year he was tutor, and in the scholastic year after graduation he returned to college as an assistant instructor and post-graduate student.



but ill health compelled him to relinquish this work before the middle of the session. In January, 1891, he entered Gettysburg Theological Seminary, graduating in 1894. While a student in the seminary he began a post-graduate course in Pennsylvania College which he later finished in absentia, receiving the degree Ph.D. He was ordained by the Maryland Synod at Frostburg, Maryland, in 1894.

His first pastorate was a mission at Brunswick, Maryland. Later Doctor Miller spent a summer at the University of Chicago studying Hebrew and pursued the fourth-year course in the Chicago Theological Seminary, receiving the degree of B.D. Doctor Miller has been pastor at Brunswick, Maryland; Manning, North Carolina; Middlepoint, Ohio; First English Lutheran Church, Columbus, Ohio; Wytheville, Virginia; Macon, Georgia; and is now (1919) pastor of Holy Trinity Lutheran Church, Greenville, Pennsylvania.



Doctor Miller has been an educator as well as a pastor. For five years he was president of Mount Amoena Female Seminary, Mount Pleasant, North Carolina, and for three years president of Marion College, Marion, Virginia. During the world war Doctor Miller was camp pastor at Camp Wheeler, a training camp at Macon, Georgia. He was married in 1894 to Cora L. Patterson, China Grove, North Carolina, who has always been a great help in every pastorate he has served. Four children bless this union, three daughters and a son.

**REV. LUTHER F. MILLER.** This son of the Maryland Synod was born near Clearspring, Maryland, October 16, 1872, the son of Rev. Victor Miller and his wife Mary Spiekler. In infancy he was baptized by Rev. Christian Startzman. After the death of his mother in his early years he was cared for by his grandmother and aunt, until he was ten years old when his father remarried, his second wife being Josephine Newcomer. In 1882 his family moved to Leitersburg, Maryland, where his father had been called as pastor of the church. Here he received his early education in the public schools and he was confirmed by his father at this place. In 1891 he graduated from high school and entered the Freshmen Class at Pennsylvania College, Gettysburg, and graduated from this institution in 1895 as one of the

honor men in his class. From 1895 to 1898 he attended the Theological Seminary at Gettysburg. During his senior year he supplied at Sabillasville, Maryland. At its meeting in Washington, District of Columbia, in 1897, the Maryland Synod licensed the young man, and the following year he was ordained by the same synod at Taneytown, Maryland.

In the summer of 1898 he accepted a call to the Mount Calvary Lutheran Church, Westernport, Maryland, and served there until the summer of 1904. During his pastorate here the debt on the church was liquidated and in a nearby mining village, Barnum, West Virginia, a small congregation was organized and a frame church built. This congregation has since been disbanded due to changes in population and mine ownership. During the next year or so he toured in Europe and especially made a pilgrimage to the Luther country. On January 1, 1906, he became pastor of Bethany Evangelical Lutheran Church of Baltimore, Maryland. The work here was difficult and discouraging until 1909 when the church building was condemned and the church was forced to change its location. Then in a developing section of the city a chapel was built and paid for, and the congregation and Sunday school were greatly increased.

During his residence in the city Rev. Miller has availed himself of the educational opportunities which Baltimore offers, for several years taking a course at Johns Hopkins University.

**REV. S. J. MILLER.** This son of the Maryland Synod was born near Smithsburg, Washington County, Maryland. He received his early education in the public schools and then attended the academy, which is now known as the Washington County High School. He taught school for three years and then entered the Sophomore Class at Pennsylvania College, Gettysburg, in 1894. He graduated from this institution with the class of 1897. In the following September he entered the Theological Seminary at Gettysburg and completed his course there in 1900 with the degree of B.D.

Rev. Miller has served two pastorates. He entered upon his ministry at St. John's Lutheran Church, Sparrow's Point, Maryland, on August 1, 1900. His second and present pastorate began on October 1, 1902, at the Church of Our Saviour, West Arlington, Baltimore, Maryland.

**REV. VICTOR MILLER, D.D.** Doctor Miller was born near Clearspring, Maryland, on October 24, 1834, of Samuel and Mary Firey Miller. He was the only survivor of ten children. In infancy he was baptized. He attended school in St. Paul's Church under New England teachers and then clerked in a country store for four years. From 1851-53 he received catechetical instruction from Pastors Startzman and Bishop. He confirmed his bap-

tismal vows in April, 1853, and began to prepare for college in the Academy at Williamsport. In 1854 he entered the Freshman Class at Gettysburg and was graduated in 1858 with honor. While pursuing his seminary studies he acted as tutor for one year. He spent a part of his second year in Union Seminary and while benefited he was not satisfied and returned early in the spring to Gettysburg, where he reentered the seminary class and was graduated in the fall of 1861. He was licensed in Baltimore in 1861 and ordained the following year in Washington.

In March, 1862, Dr. Miller was elected to the Fayetteville, Pennsylvania, Charge in Lawrence and Mercer Counties at a salary of \$400. Here he served for more than nine years. He had married in Maryland in 1865. Clergyman's sore throat increasing on him forced his resignation in May, 1871, at his physician's stern demand of "stop or die."

In September of 1862 he was visiting his mother in Maryland and was present during the Battle of Antietam, a most memorable experience. In July, 1863, when Harrisburg was threatened with capture and the Battle of Gettysburg raged, he enlisted in the 55th Regiment of Pennsylvania State Troops and was sent to Parkersburg, West Virginia. Then they were sent to Blennerhasset Island to check Morgan's raid through southern Ohio, but Morgan was captured before he reached the position of the Pennsylvania troops. Dr. Miller then returned to Maryland and purchased half interest in a store in Clearspring in 1872, but in 1873 his wife, the mother of his three small children, died, so he sold his share of the store and was urged by the county superintendent to try teaching to aid his throat. During the summer of 1877 by request of the Clearspring Charge he supplied them until they elected Rev. S. M. Firey.

Dr. Miller taught for eight years and in January, 1881, he was asked to become the first pastor of the newly formed Leitersburg Charge, created from the peaceful division of the large Smithsburg Charge. Although realizing his former throat trouble he accepted, trusting God to help him. During his pastorate he built a nice parsonage and rebuilt both churches in a few years. He acted as secretary of the synod for nineteen consecutive years. In 1882 he remarried. After serving the charge for thirty-three and a half years he felt it necessary to resign to increasing muscular nervousness which made it scarcely possible for him to administer the communion service. In 1914 he resigned from the active pastorate and removed to Hagerstown. In accepting his resignation the congregation elected him Pastor Emeritus and in 1917 his Alma Mater honored him with the title of Doctor of Divinity. He has seen eight of his membership enter the ministry.

**REV. WILLIAM G. MINNICK.** Rev. Minnick, the son of Ezra and Henrietta Minnick, was born at Middletown, Frederick



County, Maryland, in the heart of the famous Middletown Valley which has furnished so many men for the ministry of the Lutheran Church. He attended the public school in his native town and prepared for entrance into the Sophomore Class of Pennsylvania College in a private school conducted by Professor William L. Avis. Not being able to enter college at that time, Rev. Minnick taught for three years in the public schools, during which time he prepared himself for entrance into the Junior Class of Pennsylvania College, from which institution he graduated in 1890 being one of the honor men of his class. He entered the Theological Seminary at Gettysburg, Pennsylvania, in the fall of 1890 and graduated in 1893. He was licensed by the Maryland Synod in 1892 and ordained by the same body in 1893.

After graduating from seminary Rev. Minnick accepted the appointment as principal of the High School at Middletown, and taught for a few months, resigning to accept a call to the Mount Joy Charge, consisting of the Mount Joy congregation in Adams County, Pennsylvania, and St. Paul's congregation at Harney, Maryland, which charge he served for more than fourteen years. During this time he served as secretary and president of the Adams County Conference; was recording secretary of the West Pennsylvania Synod for three years and its statistical secretary for a number of years. He resigned this charge to accept a call to Concordia Church, Baltimore, Maryland, and while serving this church, was president of the Lutheran Church Extension Society of Baltimore City for one year. The next church he served was St. John's, Cumberland, Maryland. He was compelled to give up this work on account of impaired health, due to the long-continued illness of his aged father. Going to Baltimore for treatment, he acted as supply pastor for several years. His health being fully restored, he accepted a call to become pastor of the Mission Church at Lauraville, now within the limits of Baltimore City, of which church he is now pastor.

Rev. Minnick was a delegate to the General Synod, at its sessions in Des Moines, Iowa, and Akron, Ohio. For a number of years he has been statistical secretary of the Maryland Synod and the secretary of the Association of Lutheran Ministers born in Middletown Valley. He is the author of the brochure, "The Sufficiency of the Doctrines of the Lutheran Church in Her Divine Mission," and has contributed a number of articles to the religious and secular press.

**REV. ALBERT OSWALD MULLEN.** This son of the Maryland Synod was born in Smithsburg, Maryland, on January 10, 1867. He was baptized by Rev. J. W. Grimm, pastor of the United Brethren Church at Wolfsville, Maryland. Rev. D. B. Floyd, pastor of the Lutheran Church at Boonsboro, Maryland, confirmed him. His higher education he received at Pennsylvania College,

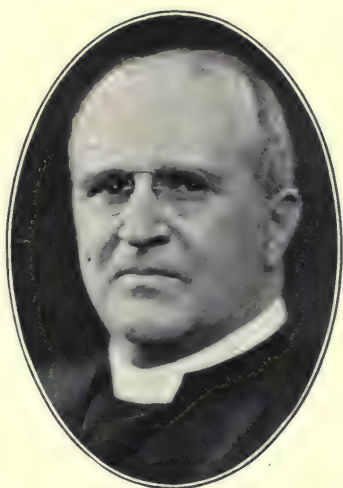


Gettysburg, Pennsylvania, from which institution he graduated in 1891, and from the Theological Seminary at Gettysburg he graduated in 1894. He was licensed in St. Mark's Lutheran Church, Baltimore, Maryland, in 1893. On October 11, 1894, he was ordained by the Maryland Synod at Frostburg, Maryland; Rev. Edwin H. Delk was president at that time. He entered the ministry from the Third English Lutheran Church, Baltimore, Maryland, of which Rev. I. C. Burke was pastor.

Rev. Mullen was pastor at Watsonstown, Pennsylvania, from 1894 until 1903, and at Ardmore, Pennsylvania, from 1903 to 1904. He was chaplain of the Maryland Penitentiary, Baltimore, Maryland, from 1905 to 1913. During his residence in Baltimore Rev. Mullen was a post-graduate student in Political Economy, Political Science, and History of Philosophy at Johns Hopkins University, Baltimore, from 1907 to 1913.

He has served in the following several offices in the Church: Secretary of the Susquehanna Synod, 1897-1900; member of the Educational Committee of the West Pennsylvania Synod, 1916—; assistant secretary of the General Synod, 1899, 1901; statistical secretary of the General Synod, 1899, 1901, 1903.

Rev. Mullen was married to Lulu Grace Bikle, in St. John's Lutheran Church, Hagerstown, Maryland, on June 27, 1895, by Rev. S. W. Owen.



**REV. PHILIP H. R. MULLEN.** The subject of this sketch was born in Ringgold, Washington County, Maryland, October 25, 1878, the son of Amos F. and Hannah S. Mullen. He was baptized at the home of his grandfather, Philip Oswald, on April 13, 1879, by Rev. X. J. Richardson, pastor of Trinity Lutheran Church, Smithsburg, Maryland. He was confirmed in the Third English Lutheran Church of Baltimore, Maryland, April 3, 1893, by Rev. I. C. Burke, D.D. At the age of two years his parents moved to Boonsboro, Maryland, and from here to Pekin, Illinois, and subsequently to Baltimore. Here in the fall of 1886 he started to public school and later attended the Baltimore City College, from which he graduated in 1899 with honors. In the fall of that year he entered the Junior Class of Pennsylvania College, Gettysburg, and graduated from this institution with

the class of 1901. Three years later upon the completion of his theological course at the seminary at Gettysburg he was graduated with the degree of B.D. from the seminary and A.M. from the college. He was licensed on October 25, 1903, by the Maryland Synod at Williamsport, Maryland, and the following year (1904) he was ordained by the same synod meeting in St. John's Lutheran Church, Martinsburg, West Virginia.



In November of the same year he took charge of his first pastorate at Maytown, Pennsylvania. From Maytown he moved to Freeport, Illinois, and entered upon his work there in January, 1908. During his pastorate here he remodeled the church, built a new parsonage, and served as secretary of the Northern Illinois Synod for a period of four years. He was also elected delegate from this synod to the General Synod Akron, Ohio, in 1915, making a report to that body as a member of the Board of Trustees of Nachusa Orphanage. Receiving a call from St. John's Lutheran

Church, Swissdale, Pennsylvania, he took up the work there in September, 1915, and is still serving this pastorate. Here he built a new parsonage and is at present serving upon the Ministerial Education Committee of the Pittsburgh Synod.

He was married February 1, 1905, in St. John's Lutheran Church, Hagerstown, Maryland, to Clara W. O'Neal. Two children, Elizabeth Calverta O'Neal and John Philip Edward, have blessed this union.

**REV. EDGAR CARLTON MUMFORD.** The subject of this sketch was the son of John W. and Susan C. (Cochran) Mumford and was born in Middletown Valley, November 12, 1877. His early life was spent on the farm and he received his early education at the public schools. He graduated from the Middletown High School in 1897. He taught school in the public schools of Frederick County, and graduated from Frederick College in 1900. He was a member of Zion Lutheran Church, Middletown, Maryland, and for a time was superintendent of the Sunday school. He entered the Sophomore Class at Gettysburg College in 1900 and graduated from college in 1903, and from the Theological Seminary at Gettysburg in 1906.

Rev. Mumford has served the following charges: Home Mis-

sion Pastor of Grace Church, Trenton, New Jersey, in 1906 and 1907, during which time he reorganized the mission which had been vacant; from 1907 to 1910 pastor at St. John's, Littlestown, Pennsylvania; Home Mission Pastor at Mount Union, Pennsylvania, from 1910 to 1916; and from that time to the present pastor of Messiah English Lutheran Church, Baltimore, Maryland.

On April 29, 1908, he wedded Mary Maude Beard, daughter of Rev. M. L. Beard, then pastor at Thurmont, Maryland. Four children have blessed this union, Karl Luther, John David, Paul Jones, and Lois Katharine.

**REV. A. G. NULL.** Rev. Null was born in Carroll County, Maryland, of Lutheran parents. His early education was received in the public schools and from the eighth grade he entered the Sub-freshmen Class of the Western Maryland College at Westminster, Maryland, and after five years' study was graduated with the A.B. degree. He entered the Theological Seminary at Gettysburg and graduated from this institution in 1905 with the degree of B.D. The East Pennsylvania Synod ordained him in October of the same year in Allentown, Pennsylvania.

He has served with success the following pastorates: Pikeland, Pennsylvania, July, 1905, to April, 1907; Fairmont, West Virginia, May, 1907, to November, 1908; Jefferson, Maryland, November, 1908, to March, 1914; Petersburg, Pennsylvania, March, 1914, to June, 1917; Ellicott City, Maryland, June, 1917, to the present.

**REV. ELBERT E. ONEY.** Rev. Oney was born in Washington County, Virginia. His father was Rev. William B. Oney, pastor of St. Paul's Evangelical Lutheran Church of Middlebrook, Virginia. His mother, who died when Rev. Oney was only four years old, was Catherine Groeclose Oney. The early years of his life he spent with his step-mother's father, H. B. Remine, M.D., at Palestine, Washington County, Virginia. After attending the public schools of Washington County, Rev. Oney received his academic education at the Concord High School, at Concord, North Carolina. Later he attended the Bridgewater College of Bridgewater, Virginia.

He gave up his education at Bridgewater College to accept employment at Washington, District of Columbia. He followed a business career in Washington, and Philadelphia, Pennsylvania. During these years Mr. Oney was very active as a layman in the city mission work and especially in the young people's work in Luther Place Memorial Church in Washington, Bethany Church in Philadelphia and St. Paul's English Lutheran Church in Washington. But in all these years he was not able to get away from a call to the ministry. So taking the advice of his

pastor, Rev. John T. Huddle, D.D., he resigned his position and in the fall of 1911 he entered Gettysburg College to complete his education for the Gospel ministry. Four years later Mr. Oney graduated from the Theological Seminary at Gettysburg in the second largest class that was ever graduated from that institution.

Rev. Oney's first charge was at Elk Lick, Somerset County, Pennsylvania. Here Rev. Oney was married to Charlotte C. Boyer, the daughter of Lloyd C. and Savallia Boyer, on June 20, 1916. In the autumn of 1917 Rev. Oney accepted a call to St. Paul's Lutheran Church of Kittanning, Pennsylvania. After getting acquainted with the conditions there, he realized that a merger of all the Lutheran congregations of the community was necessary. The result of this was that in February, 1919, a successful merger of the various Lutheran congregations was effected, possibly one of the first of its kind in the United Lutheran Church in America. This charge Rev. Oney served only eighteen months. In March, 1919, he accepted a call to Trinity congregation at Tarentum, Pennsylvania. Here in his pastorate of less than a year he has brought about great advances in the financial and material conditions surrounding this congregation. Extensive plans for church improvement and remodeling are under way at the present time.

**REV. J. W. OTT, D.D.** Dr. Ott was born October 20, 1870, in Frederick County, Maryland, near Rocky Ridge, the son of John T. Ott and Emma Frances Ott. He was baptized in Haugh's Church (of the Woodsboro Charge) by the pastor of that congregation, Rev. S. W. Owen, D.D., LL.D. At the age of fourteen he was confirmed by Rev. M. J. Wire, in Mount Tabor Church, at Rocky Ridge. He received his early education at the public school at Rocky Ridge and later at a Select School at Union Bridge, of which Miss Flora Wilson was the principal. After one year in the Preparatory Department at Gettysburg, he entered Pennsylvania College and upon his graduation entered the Theological Seminary at Gettysburg. Here he completed the three years' course and was licensed by the Maryland Synod at Hagerstown, in 1899. In 1901 he was ordained by the Northern Indiana Synod at North Manchester, Indiana.

From 1900 to 1907 he served the Trinity Mission in Grand Rapids. During his pastorate here the church became self-supporting and the membership was doubled. From 1907 to the present he has been pastor of St. Mark's Lutheran Church at Hagerstown, Maryland. In 1904 he was secretary of the Northern Indiana Synod, and later president of the Western Conference of the Maryland Synod. He was also a member of the Board of Home Missions and Church Extension of the Maryland Synod. Susquehanna University conferred upon him the degree of D.D.



On September 19, 1906, he was married to Leona Odell Weaver, daughter of Dr. S. B. Weaver and Mary Jane Weaver, of Littlestown, Pennsylvania. Their only child's name is Weaver Lyman Ott.

**REV. EMERY ALFRED OTTMAN, D.D.** Doctor Ottman was born in Cobleskill, New York, on December 21, 1868, of John H. and Angelica Ottman. He was received into the fellowship of Bethany Evangelical Lutheran Church of Central Bridge, New York, by Rev. I. M. Derrick. In June, 1889, he graduated from Hartwick Seminary and from Gettysburg Theological Seminary in June, 1892. The Maryland Synod licensed him at Hagerstown in the fall of 1891. In October, 1892, he was ordained by the New York and the New Jersey Synod at Wurtemburg, New York.

He has served the following pastorates: Guilderland Center, New York, October, 1892, to 1898; Ghent, New York, August, 1898, to 1904; Ancram, New York, April, 1904, to 1910; and at Richmondville, New York, from November, 1910, until the present. In June, 1913, he received the degree of D.D. from Hartwick Seminary. On December 14, 1892, he married Gittie Ann Vroman, of Central Bridge, New York. They have one daughter, Angelena Vroman Ottman, now preparing herself for teaching in the public schools.

**REV. REESE ST.C. POFFENBERGER.** Rev. Poffenberger was born at Rohrsersville, Maryland, March 6, 1880. He received his primary education at the public school of his home town and under the tutelage of Rev. J. E. Maurer, his pastor, was prepared for entrance in the Preparatory School of Gettysburg College. Having completed the course at this institution he entered the Theological Seminary and graduated from the same in 1905.

His first and only charge served was the Woodsboro pastorate. He assumed pastoral charge there on May 18, 1905, and continued the same until January 1, 1917. In these years the entire charge saw a most wonderful change in church buildings and more than \$35,000 was put into the different places of worship. For the last year and a half he has been supplying different places, more often at the church at Braddock than at any other.

His present address is Frederick Junction, R. D. 1, Maryland.

**REV. AUGUST POHLMAN, M.D., D.D.** Dr. Pohlman was born in 1864 in Baltimore, Maryland, of Frederick Pohlman and Augusta Scherger, both of Germany. He was baptized by Rev. E. J. Wolf, D.D., and attended Sunday school at the Second English Lutheran Church, Baltimore. He united with the church in 1884. In the public schools of Baltimore he received his preparatory education. He entered Pennsylvania College, Gettysburg, Pennsylvania, in 1888. During his college days he was a member of the Philomathean Literary Society and also had charge of the

college gymnasium for four years. He graduated from the institution in 1891. After completing two years at the Theological Seminary at Gettysburg, he read the third year of the course while taking the first year of medicine in Maryland University preparing for mission work in Africa. He was licensed and or-



ained by the Maryland Synod in 1893 and 1894 respectively. In 1896 he graduated in medicine and went to Muhlenberg Mission, Monrovia, Liberia, Africa, in the fall of 1896. Here he was associated with Rev. David A. Day, D.D., for the last six months of his life.

Rev. Pohlman was married in the mission on June 11, 1899, to Augusta V. Shaffer, daughter of Rev. J. F. Shaffer, D.D., of Delaware, Ohio. One child was born to them, a daughter, Dorothea, in September, 1907. Both of them were on furlough in the United States during 1900, presenting the cause of Muhlenberg Mission throughout the country. They

left the mission field in the spring of 1902, and began home mission work in Philadelphia, Pennsylvania, in the newly organized Temple Lutheran Church. This mission has had remarkable growth, reaching a thousand members in the first five years, necessitating the large new building for which the corner stone was laid in less than a year after the new pastor took charge. The mission was only receiving aid from the board for eighteen months.

In addition to the degree of B.A. given by the college, M.A. was given after three years, and M.D. by the Baltimore Medical College in 1896, and the honorary degree of D.D. was given by Pennsylvania College in 1916.

Dr. Pohlman was president of the East Pennsylvania Synod during the years of 1915 to 1918, and was a member of the Synodical Mission Committee up until the end of his office as president of the synod. He was for years the Lutheran member of the Philadelphia Sunday School Association and one of the trustees of the Pastor's Fund of the General Synod until the merger of the three bodies, when he became president of the Board of Ministerial Relief in 1919. He was also a delegate to the General Synod meetings at Sunbury, Atchison and Akron. He is a member of the Evangelistic Commission of the Federal Council of Churches and president of the Keswick Colony, New Jersey, which

looks after redeeming drunkards, and he is also the Lutheran member of the National Reform Association. He was also a member of the Pan Lutheran Missionary Society to South America, until that work was taken over by the Foreign Board.

While in Africa Dr. Pohlman was a prolific writer for the Church papers, giving a great variety of information about many subjects of interest. The articles were published under the title of "Letters from Africa." He has been a frequent contributor to the Church papers. He is also a well-known popular speaker, being often in demand for Sunday school and Young People's conferences, missions and men's meetings. He frequently addresses shop and car-barn meetings, and is often in Reform Institutions, showing men the better way of life. To the brotherhoods and men's organizations he is no stranger.

On September 28, 1919, Dr. Pohlman celebrated his seventeenth year as pastor of Temple Church. He has been its only pastor. During the time nearly 3,000 people have become members of the church, two students are at Gettysburg studying for the ministry, three young women have been at the Deaconess Home, and a missionary is supported in the Girl's School in Africa.

**REV. WILSON LEE REMSBERG.** This son of the Maryland Synod, the son of Daniel and Catherine E. (Zimmerman) Remsberg, was born two miles south of Middletown, Maryland, December 26, 1848. He was baptized by Dr. David F. Bittle. In his youth he was reared and inured to constant toil in his father's woolen factory. He was brought to Christ largely through the Sunday school of which his father was superintendent for more than twenty years. Rev. H. G. Bowers confirmed the young man. He graduated from Pennsylvania College in 1874 and from the Theological Seminary at Gettysburg in 1877. The Maryland Synod, meeting in Washington, licensed him in 1876 and he was ordained by the Northern Illinois Synod in 1877.

He was one of the compilers of "The Book of Worship with Tunes"; chairman of the committee which prepared "Augsburg Songs, No. 1"; author of two choir books, entitled, "Choir Perennial," and "Choir Devotional"; also the author of a number of Easter, Home Mission, and Christmas services. He was instructed in Composition and Harmony by Dr. Charles Baetens, of Omaha, Nebraska. Rev. Remsberg is the author of a little pamphlet, "History of the Remsberg Family in America."

He served the following charges as pastor: Princeton, Illinois, 1877-1882; Oregon, Illinois, 1882-1886; South Dixon, Illinois, 1886-1888; and built a church at Nachusa. From 1889 to 1894 he served at Beatrice, Nebraska, and paid off more than \$5,000 church debt. He also served at Omaha, Nebraska, (St. Mark's)

from 1894 to 1896; at Myersville, Maryland, 1896 to 1902; at Shanksville, Pennsylvania, 1902 to 1903; in Santa Barbara, California, from 1903 to 1908, where he organized the congregation and purchased an excellent church edifice for \$5,250. He has been located at Funkstown, Maryland, from 1908 to the present.

On December 12, 1889, he married Katie B. Stroh, of Oregon, Illinois.

**REV. CLAY EDWARD RICE.** The subject of this sketch was born October 27, 1887, about one and a half miles northwest of Myersville, Frederick County, Maryland, known locally as Jerusalem. He is the son of Mahlon Luther Rice and Anna M. (Grove) Rice, and brother of Elmer F. Rice, a minister in the



Lutheran Church and a son of the Maryland Synod. Shortly after his birth his parents moved to a farm two miles north of Myersville. He received his early education in the local public school. He was a member of St. John's Lutheran Church, having been baptized and later confirmed in this church. He spent three years at the Myersville High School and entered Pennsylvania College in the fall of 1907, as a beneficiary of the Maryland Synod. He graduated from college in 1911 and that fall entered the Theological Seminary at Gettysburg, from which institution he graduated in 1914. He was licensed to preach by the Maryland Synod

on October 23, 1913, in Trinity Lutheran Church, Hagerstown, Maryland.

Having received a call to become the pastor of St. Paul's Lutheran Church, Lionville, Chester County, Pennsylvania, he took charge of the field on June 1, 1914, and was ordained by the East Pennsylvania Synod at its meeting in Zion Lutheran Church, Harrisburg, Pennsylvania, September 30, 1914. His ministry at Lionville terminated at the end of January, 1919, to take up work in the newly formed pastorate, known as Neffsville—East Petersburg Charge, located near Lancaster, Pennsylvania.

On May 19, 1914, Rev. Rice was married to Minnie Catherine Dinterman, daughter of Mr. and Mrs. George D. Dinterman, of Middletown, Maryland.



**REV. ELMER F. RICE.** This son of the Maryland Synod was born near Myersville, Frederick County, Maryland, February 28, 1886, the son of Mahlon L. and Anna M. (Grove) Rice. He was baptized by Rev. M. L. Smith in St. John's Lutheran Church near Myersville, and he was confirmed in the same church by Rev. W. L. Remsburg. After completing the work in the public schools of Frederick County he attended the Myersville High School, from which he graduated in 1906. The following fall he entered Pennsylvania College at Gettysburg, graduating with the class of 1910. He entered Gettysburg Seminary the same year and graduated from this institution in 1913. The Maryland Synod at its meeting at Williamsport, Maryland, licensed him October 24, 1912. He was ordained by the Allegheny Synod at Berlin, Pennsylvania, the following year.

On June 1, 1913, he accepted a call to the Jennerstown pastorate of the Allegheny Synod and served here over five years. During his pastorate here the finances of the churches were improved, leading to increased gifts in many directions. Three of the churches of the charge were repaired and paid for. At Boswell a new church building was erected at a cost of \$22,000, and the debt practically all provided for before Rev. Rice left the field. The membership of the charge was almost tripled during his pastorate. On August 31, 1918, he accepted a call to First English Lutheran Church of Duquesne, Pennsylvania, of the Pittsburgh Synod. Here the work has been most encouraging and at present a new church building costing \$55,000 is nearing completion.

On May 21, 1913, he married Amy M. Derr, the daughter of Daniel C. and Clara E. Derr, of Middletown, Maryland. One son, Edward Martin, deceased, was born to this couple.

**REV. ARTHUR FRANKLIN RICHARDSON.** This son of the synod was born in Lovettsville, Loudon County, Virginia, and is the son of Rev. X. J. Richardson, who was a prominent divine in the Evangelical Lutheran Church, and whose name is a household word in hundreds of homes in Virginia, West Virginia and Maryland. A. F. Richardson received his early training in the public schools of his native town and at Pearson Academy, Smithsburg, Maryland. His literary education he received at Gettysburg College, graduating in 1885. He studied theology in the Lutheran Theological Seminary at Gettysburg from which institution he graduated in 1888, immediately receiving a call from the Aurora pastorate where he built two churches and added 300 to the membership.

He was called to Grafton, West Virginia, where he rebuilt the church and more than doubled the membership. From Grafton he was called to Lancaster, Ohio, serving the church there for six

years. He went to Pittsburgh from Lancaster and through his efforts there the beautiful edifice at Swissdale was erected. From there he was recalled to Grafton, serving that church nearly twenty years during his two pastorates there. From Grafton he was called to his present charge at Petersburg, Pennsylvania.

Rev. Richardson was baptized by the Rev. J. G. Bowers, confirmed by his father, Rev. X. J. Richardson, at Smithsburg,

Maryland, and ordained by the Maryland Synod in Cumberland in 1888. He was one of the moving spirits in the organization of the Synod of West Virginia and a charter member of that synod and its recording secretary for three years.

Rev. Richardson has one son, Xenophon King, who enlisted in the Navy at the outbreak of the war and after honorable discharge secured the position of superintendent of dock construction at Norfolk, Virginia, which position he now holds.

The *Grafton Sentinel* pays this tribute to the subject of this sketch:

“Rev. Richardson is a man of indomitable energy with the courage of his convictions; a hard student, a classical scholar, and an eloquent pulpit orator. These admirable traits along with his cordial, sympathetic nature have bound him closely to the hearts of his people, and he is liked and respected by our citizens without regard to sect or creed.”

**REV. CHARLES L. RITTER.** The subject of this sketch is the son of the late Peter Lewis and Ceranda Ritter and was born at Keysville, Maryland, January 4, 1867. He was baptized by the late Levi T. Williams, and was confirmed April 28, 1883, by Rev. John U. Asper, pastor of the Keysville congregation. Having early in life felt constrained to enter the Gospel ministry, he received his academic training at the Preparatory Department of Pennsylvania College. He entered Pennsylvania College, Gettysburg, Pennsylvania, in September, 1887, and graduated with the class of 1891 with the A.B. degree. The following September he entered the Theological Seminary at Gettysburg and graduated from this institution in May, 1894. He was licensed by the Maryland Synod at Baltimore, Maryland, on October 5, 1893. The West Pennsylvania Synod ordained him at Chambersburg, Pennsylvania, in October, 1894. On October 4, 1894, he was



united in marriage to Emma Virginia Stimmel, daughter of Mr. and Mrs. John W. Stimmel, of Woodsboro, Maryland, a graduate of Maryland College with the class of 1891.

During his ministry he has served acceptably the following charges and congregations: Fayetteville, Pennsylvania, charge, June, 1894, to June, 1896; Burkittsville, Maryland, charge, July, 1896, to January, 1902; Zion's Church, Fairfield, Pennsylvania, February, 1902, to November, 1908; Trinity Church, Wheeling, West Virginia, December, 1908, to August, 1912; St. Peter's Church, York, Pennsylvania, September, 1912, to March, 1916; St. John's Church, Mahanoy City, Pennsylvania, April, 1916, to the present. He has also filled honored positions in conference and synod.



**REV. JULIUS FREDERICK SEEBACH.** Rev. Seebach was born in Philadelphia, Pennsylvania, March 10, 1874, the son of Julius Christian and Sarah Elizabeth Seebach. He was baptized by his maternal grandfather, Rev. Henry Weicksel, at that time pastor of the Lutheran Church, Ringtown, Pennsylvania. He was confirmed by Rev. Peter Bergstresser, D.D., at Waynesboro, Pennsylvania, from which place he went to receive his education in the college and seminary at Gettysburg, Pennsylvania. From these institutions he graduated, from college with honors in 1894, and from seminary in 1897. He was licensed by the Maryland Synod in October, 1896, at Cumberland, Maryland, and ordained at Washington, District of Columbia, by the same synod in 1897.

On November 15, 1897, he married Margaret R. Himes, of Gettysburg, and went immediately to take charge of St. John's congregation at Maytown, Pennsylvania, remaining there until May 31, 1900. At this place the first child, Julius Frederick, Jr., was born. His second charge was St. John's Church, Mahanoy City, Pennsylvania, from June, 1900, to November, 1907. Their second child, John Arthur, was born here. He then took up the work at Lewisburg, Pennsylvania, on November 1, 1907, and spent five years here. At the close of this pastorate his extensive library and accumulated notes of study were destroyed by fire. His fourth charge was at Hollidaysburg, Pennsylvania, where he served from January 1, 1913, to October 15, 1919. On



the latter date he resigned and accepted his present work at Emmanuel Lutheran Church, New Philadelphia, Ohio.

The results of his work are recorded in the better organization and steady growth of each congregation served, the payment of church debts previously contracted in each of the charges and the remodeling of the church and parsonage at Mahanoy City, Pennsylvania.

He was secretary of the East Pennsylvania Synod for four years; trustee of the Home for the Aged, Washington, District of Columbia; president of the North East Conference of Allegheny Synod and vice-president of the same synod. He had charge of the financial drive in the Allegheny Synod for the National Lutheran Commission, and acted as camp pastor at Camp Taylor, Louisville, Kentucky, for the commission.

During his ministry he has been a contributor to the Lutheran Quarterly, the *Lutheran Observer*, the *Lutheran Young People*, several Presbyterian publications, and the *Bible Society Record*. He is also the author of a volume on the Bible, called, "The Book of Free Men," and co-author with his wife of a volume of Reformation stories, entitled, "The Singing Weaver." Other volumes are in process of preparation.

**REV. CHARLES AUGUSTUS SHILKE.** Rev. Shilke was born on September 22, 1886, near Lineboro, Carroll County, Maryland. He was confirmed in the Lazarus Lutheran Church, Lineboro, Maryland, by Rev. H. H. Flick on September 28, 1901. He graduated from the Codorus Township High School at Glenville, Pennsylvania, in 1908. From here he entered Pennsylvania College and graduated from that institution on June 12, 1912. In the fall of that year he entered the Lutheran Theological Seminary at Gettysburg and graduated here in 1915. During the summer of 1914 he acted as supply pastor of the First Lutheran Church, Mill Creek, Illinois. On October 29, 1914, he was licensed by the Maryland Synod in the Lutheran Church at Woodsboro, Maryland. He was ordained by the same synod in Zion Lutheran Church, Middletown, Maryland, on October 29, 1915.

In February, 1915, he accepted a call to the Monocacy Valley Charge. He was married to Anna Mary Harm, of Columbia, Pennsylvania, on June 16, 1915. He is now pastor of the Utica Lutheran Charge, Walkersville, Maryland, this being the successor to the Monocacy Valley Charge.

**REV. WILLIAM GRANT SLIFER.** oldest son of Joshua and Eliza A. Slifer, was born at Locust Grove, Washington County, Maryland, on July 28, 1868. When about a year old, he was baptized in the Lutheran Church at Locust Grove by Rev. George H. Beckley, at which time also both his father and mother were re-



ceived into the church by baptism. He attended catechetical lectures under Revs. George H. Beckley, D. B. Floyd and M. L. Beard. At the age of sixteen he was confirmed by Rev. D. B. Floyd in the Lutheran Church at Rohrsersville, to which his parents had transferred their membership.

From early youth he had a desire to study for the ministry and was encouraged in this by Revs. Floyd and Beard. Under the latter's direction and with his assistance he was prepared for college in the public schools of Boonsboro, Maryland. He entered the Freshman Class of Pennsylvania College at Gettysburg in the fall of 1887, graduating in 1891. In the fall of the same year he entered the Lutheran Theological Seminary at Gettysburg, graduating in June, 1894, at which time he was given the degree of A.M. by Pennsylvania College. He was licensed by the Maryland Synod in the Third Lutheran Church of Baltimore in October, 1893, and ordained by the West Pennsylvania Synod in the First Lutheran Church of Chambersburg, Pennsylvania, in October, 1894.



On June 5, 1894, he was united in marriage with Miss Mary Blanche Walter, of Fairfield, Pennsylvania, who was called to her eternal rest and reward August 22, 1919. To this union were born four children, Luther Walter, a senior in the Theological Seminary at Gettysburg; Naomi Grace, and Mary Evelyn and Martha Evelyn, twins.

Rev. Slifer served the following pastorates: The Upper Bermudian Charge, Adams County, Pennsylvania, July 1, 1894-May, 1896. During this pastorate the Mount Zion Church at Goodyear was repaired and the Sunday schools of the charge were kept open the entire winter for the first time in their history. The Saint John's Church of Davis, West Virginia, was served from May, 1896-October, 1898. Preaching services were also conducted during the week quite frequently for the Lutherans in Baird and Gorman, points twenty-five miles away. Services were also held on Sunday afternoon at a point seven miles from Davis in the Valley of Canaan. Here he built the first church of any denomination in the valley, Mount Hebron. The Clearville Charge in Bedford County, Pennsylvania, was served from October, 1898-October, 1903. During this pastorate a parsonage was bought and paid for, two churches repaired, and the

Mount Zion congregation organized and church built, all financial obligations being met in full. During this term of service four young men were influenced to enter the ministry: Revs. D. S. Weimer, E. Victor Roland, E. E. Snyder, and Ernest Pee. The Upper Frankford Charge, Cumberland County, Pennsylvania, was served from October, 1903-December, 1911. During this pastorate, the Saint Peter's, or "Brick" Church, said to be one of the finest rural churches in the state, was built and dedicated free of debt. The Saint Thomas Charge in Franklin County, Pennsylvania, has been served from December, 1911-present, (November, 1919).

During his years in the ministry, Rev. Slifer has preached twenty-seven hundred twenty-three sermons and delivered one hundred forty-two other addresses, baptized two hundred eighty-two infants and one hundred forty-two adults, received into membership by letter one hundred thirty-one and by confirmation one hundred sixty-nine, performed ninety-nine marriages and two hundred nineteen funerals, raised over forty thousand dollars in money, made over five thousand pastoral visits, traveling in his pastoral work over fifty-one thousand miles.

**REV. HENRY W. SNYDER** was born at Baltimore, Maryland, August 30, 1883, the only son of Henry T. and Justina Ulrich Snyder. He was baptized by the late Rev. I. C. Burke, D.D., pastor of Third Church, Baltimore. At the age of sixteen he



was confirmed by the Rev. U. S. G. Rupp, D.D., in the Church of the Reformation. After attending for several years the Zion Lutheran Parochial School, he entered the public schools of Baltimore, and was graduated from the Baltimore City College in June, 1903, with Peabody honors. He then entered the Johns Hopkins University from which he was graduated in 1906 with the degree of A.B., and Phi Beta Kappa honor. In the fall of the same year he entered the seminary at Gettysburg, Pennsylvania, and after the required course of study covering three years, he was graduated in 1909 with the degree of Bachelor of Divinity. On Octo-

ber 13, 1909, he was ordained in Christ Lutheran Church, Gettysburg, by the West Pennsylvania Synod.

Shortly after his ordination, Rev. Snyder was married to Miss

Dorothea A. Heitmueller, of Baltimore. Three sons have been born from this union: Luther H., William U., and Henry W., Jr.

Upon graduating from seminary Rev. Snyder accepted a call to the St. Thomas Charge in Franklin County, Pennsylvania, serving the churches at St. Thomas and Fort Loudon. In 1911 he was called to the pastorate of St. John's Church of Mercersburg, Pennsylvania, which he served until 1915, when he was called to be pastor of Memorial Church, Shippensburg, Pennsylvania. In 1918, he accepted a call to become pastor of the First Church, Johnstown, Pennsylvania, his present field of labor.

Rev. Snyder was elected chairman of the West Pennsylvania Synod's delegation to the General Synod which met at Chicago in June, 1917. In the fall of the same year he was made secretary of the West Pennsylvania Synod. He is at present one of the directors of the Theological Seminary at Gettysburg, representing the Allegheny Synod.

**REV. SIMON SNYDER.** This son of the Maryland Synod, the son of Samuel Shields and Katie Belle Snyder, was born near Fairview, Washington County, Maryland, August 9, 1884. After baptism in infancy, he was received into the fellowship of Mount Tabor Lutheran Church, Fairview, Maryland, by confirmation by Rev. George A. Royer, pastor. Through the influence of Pastor Royer he was led to consider the claims of the Gospel ministry. For a year he studied privately, with the exception of Latin in which he was instructed by Pastor Royer. In the fall of 1904 he entered the Preparatory Department of Pennsylvania College enrolling in the Sub-freshman Class. In 1909 he was graduated from Pennsylvania College and from the Theological Seminary at Gettysburg in 1912. On October 22, 1911, he was licensed by the Maryland Synod in session at Taneytown, Maryland.

Upon graduation from seminary he received a call to the Scalp Level pastorate, Scalp Level, Pennsylvania. Here he served as pastor for seven and one-half years, resigning to accept a call to Trinity Lutheran Church, Wheeling, West Virginia, where he is now located. During his ministry at Scalp Level he organized a congregation at Rummel which became a part of the Scalp Level Charge. Material improvements were made in all the



churches, modern methods were introduced, and large accessions resulted in the churches.

On August 1, 1912, he was united in marriage to Nannie Roth, daughter of Mr. and Mrs. A. Roth, Williamsport, Maryland. One daughter, Ethel Virginia, was born December 25, 1915. During his connection with the Allegheny Synod he served on the Examining Committee for three years, examining in the Hebrew and Greek Scriptures. For the same period he served as the synodical Sunday school secretary. He was also elected president, secretary and treasurer of the Somerset County Conference and as statistical secretary and superintendent of the Department of Teacher Training in the Lutheran Sunday School Association of the same conference. He was a delegate to the General Synod which met in Chicago in 1917 and to the Merger Convention in New York in 1918.

**REV. CHARLES FREDERICK STECK, JR.,** was born in Muncie, Indiana, September 14, 1890. He is the son of Rev. Charles F. Steck, D.D., pastor of the Lutheran Church of the Epiphany, Washington, District of Columbia. After living, respectively, in Muncie, Indiana; Louisville, Kentucky, and Springfield, Ohio,



where he was confirmed by his father, in 1902, he moved with his parents to Frederick, Maryland. During his residence in Frederick he received his college preparatory work in the old Frederick College, an institution founded before the close of the Eighteenth Century. Having completed the course at this school, he entered the Freshman Class of Gettysburg College in the fall of 1908. Not long after the close of his Freshman year, his parents moved to Washington, District of Columbia, and he continued his work in the George Washington University of that city.

It was about this time, during an illness, that he determined to enter the Lutheran ministry, and with that purpose in view he entered the Junior class of Wittenberg College in the fall of 1913. Here his collegiate work was finished and he entered the Hamma Divinity School in 1915, from which he was graduated in 1918.

In the fall of 1917 he was licensed to preach by the Wittenberg Synod, then in session at Springfield, Ohio. One year later he was ordained by the same synod in session at Bellefontaine, Ohio.



Immediately upon graduation Rev. Steek was united in marriage to Miss Marie Hansen, of Grand Rapids, Michigan, and they moved at once to Upper Sandusky, Ohio, where he had accepted a call to the English Lutheran Church of that city. To them one child, a son, Charles Frederick, III, has been given.

In the spring of 1919 a call from the Westwood Lutheran Church of Dayton, Ohio, a sturdy mission of four years, was accepted and since April of the same year they have lived in Dayton.

Rev. Steek is the fourth generation of his family to enter the Lutheran ministry.

**REV. FREDERICK CHARLES J. STERNAT.** Rev. Sternat was born in the city of Vienna, Austria, March 29, 1881. His parents were then living in that city where his father was a sculptor or modeler, working mostly in clay for architectural terra-cotta. He was brought by his widowed mother as an infant to Baltimore, Maryland, where a loving mother and devoted brothers reared him. While the mother went to the German Church, the son attended the Second Lutheran Church on Lombard Street of which church Rev. George W. Miller, D.D., was pastor. He was confirmed by Pastor Miller on Palm Sunday, 1895. While a student at the Polytechnic Institute of Baltimore, the appeal came to enter the ministry as he listened to the preaching of Rev. Frederick Meyer, one of the Second Church's young men then studying for the ministry. And after a struggle of three years with plans for his life work which were for a technical vocation, the surrender was made about the time of graduation from the institute in June, 1899. The following fall the subject of this sketch was a student at Stevens Hall, Gettysburg, Pennsylvania, as a preparatory student. And the following year he entered Pennsylvania College and was graduated from that institution in the spring of 1904, as a second honor man. And then came for him the happy busy years on the hill at seminary from which place he was graduated in May, 1907. Rev. Sternat was licensed to preach at Waynesboro, Pennsylvania, in October, 1906, by the Maryland Synod and was ordained in September, 1907, at Asbury Park, New Jersey, by the East Pennsylvania Synod.



He had accepted a call to the Palmyra Charge which consisted of three congregations, one at Palmyra, another at Bellegrove six miles away and another near Colebrook which was ten miles away, all in Pennsylvania. Four happy years were spent among these people, who responded to the leadership of their pastor and one of the fruits of that ministry is a missionary in India. While here Pastor Sternat was married to Mary E. Apel, of Baltimore, Maryland. The work in this charge was concluded when a call came from the Abbottstown Charge, Adams County, Pennsylvania, and was accepted. This pastorate began May 7, 1911, and has continued to the present time. The response in this charge has been gratifying both in spirituality and liberality.

Two children help make the home a real one at the parsonage. Naomi E. Sternat was born at Palmyra June 23, 1909, and Theodore M. Sternat was born on September 8, 1912. Though not privileged to go into the foreign field nevertheless Rev. Sternat and his wife have specialized in rural work, having taken several brief courses for rural pastors at State College, Pennsylvania, and College Park, Maryland. The West Pennsylvania Synod has elected Rev. Sternat as secretary for two consecutive terms. And *Rural Manhood*, the Young Men's Christian Association rural magazine, has published one of his articles on rural work.

**REV. PHILIP THOMAS EMORY STOCKSLAGER.** Rev. Stockslager was born December 19, 1871, near Funkstown, Maryland, the son of David K. and Mary (Waltz) Stockslager. Rev. Keller,



pastor of St. Paul's Lutheran Church of Funkstown, baptized the boy and Rev. W. S. T. Metzger confirmed him in the same church. He received his education in the public schools of Funkstown and afterwards attended the Male High School of Hagerstown, Maryland, graduating in 1893. He entered Pennsylvania College with the class of 1897 and graduated from the Theological Seminary at Gettysburg in 1900. The Maryland Synod meeting at Westminster in 1899 licensed the young man and he was ordained by the Central Pennsylvania Synod at New Berlin on October 13, 1900.

After graduating from seminary he accepted a call to Marysville, Perry County, Pennsylvania. During his pastorate the present church building was

erected. On April 2, 1902, he married Mary G. Peters, the daughter of Mrs. D. T. Koser, of Arendtsville, Pennsylvania, and they now have four children, two girls and two boys. He resigned the Marysville pastorate February 15, 1903, and accepted a call to Hyde Park, Pennsylvania. On March 15, 1904, he accepted a call to the McKeesport mission consisting at that time of about thirty-five active members. On January 6, 1905, the present church lot was bought and in the fall the erection of the present church building began. The corner stone was laid January 9th, and the church was dedicated October 28, 1906.

June 15, 1908, he accepted a call to the Mount Joy Charge, Adams County, Pennsylvania, where many improvements have been made to the church and the parsonage. The cemeteries also have received considerable attention and are now kept in first-class condition. The Harney, Maryland, Church has received a home for a parsonage from the will of Samuel C. Shoemaker and between seven and eight thousand dollars trust funds for Foreign Missions. Both churches are in a flourishing condition.

**REV. GRAYSON Z. STUP** was born January 25, 1873, at the home of his parents, William David and Eleanor Stup (*née* Brunner), about three miles north of Frederick, Maryland. His parents, sister, and brother were members of the Bethel congregation of the Utica Charge, but he was baptized by the Rev.



George Diehl, D.D., of the Lutheran Church in Frederick, and was confirmed by the Rev. Luther Kuhlman, D.D., of the same church. When he was fourteen years of age his mother, then a widow of twelve years, with his brother, A. C. Stup, a Freshman at Gettysburg, moved from the farm to Frederick, and resided at the Rockwell place, opposite West Third Street. Here his mother died in December, 1891. He attended the Frederick Academy, where he prepared for college at Gettysburg in the fall of 1892. He continued his course without interruption, by aid which he received from the Maryland Synod, graduating in the First Honor

Group, and delivering the Latin Salutatory at his commencement in 1896. He entered the Theological Seminary at Gettysburg in September, 1896, and was graduated with the degree of B.D. in May, 1899. He was licensed by the Maryland Synod at Taney-



town in 1898, and ordained by the Allegheny Synod at Somerset, Pennsylvania, in 1899.

He served the following charges: Rays Hill, in Bedford County, Pennsylvania, from June, 1899, to March, 1902, repairing the Rays Hill Church during his pastorate; the Matthew's Charge in Chester County, Pennsylvania, from March, 1902, to June, 1908. During this pastorate a beautiful stone parsonage was built on the lot adjacent to the church yard and paid for. From June, 1908, to January, 1917, he served the St. Peter's Lutheran Church, Lafayette Hill, Pennsylvania. January 1, 1917, he was called to the pastorate of St. Mark's Lutheran Church, Trenton, New Jersey, where he now resides.

He was married July 28, 1898, to Miss Mary A., daughter of Jeremiah and Mary Motz, of Conshohocken, Pennsylvania. Two children have blessed the home: Mary E., a graduate of the Trenton High School, and now of Rider College, Trenton, and Harry C., a Junior in high school, preparing for college at Gettysburg.

He has written numerous articles for the Church papers, and published in the Lutheran Quarterly, April, 1916, a review of Millennial Dawn or Russellism.

For three years he was secretary of the East Pennsylvania Synod, was elected a delegate to the General Synods at Akron, Ohio, and Chicago, and a delegate to the first convention of the United Lutheran Church in New York City. At present he is president of the Philadelphia Conference of the East Pennsylvania Synod.

**REV. CHARLES R. TROWBRIDGE.** The subject of this sketch was born in Baltimore, Maryland, on November 1, 1859. His father was James A. Trowbridge, a merchant of that city, and Maria Louisa Morris, the eldest daughter of the late Rev. J. G. Morris, D.D., LL.D., was his mother. The father died when the son was but eighteen months old, and in consequence his education and training were left to his mother, whose piety and Christian character fully fitted her for the work. There is no record of either his baptism or his confirmation, but it is supposed that the first was performed by his maternal grandfather, Dr. Morris, and the latter took place in St. Mark's Lutheran Church, Baltimore, and was at the hands of his grandfather, who at that particular time was supplying the pulpit and parish of St. Mark's, owing to the absence in Europe of the pastor, Rev. Charles A. Stork, D.D.

Mr. Trowbridge received his preparatory education in the schools of his native city, finishing it in the Baltimore City College, from which school he went to Gettysburg College in the fall of 1878 and enrolled as a member of the class of 1882. After graduating with the class, he returned that fall and entered the



Theological Seminary. From this institution he graduated in the spring of 1885. He was licensed at the hands of the Maryland Synod, in session in Taneytown in the fall of 1884. The next year, 1885, he was ordained by the same synod, meeting in his home church in Baltimore.

He accepted a call to the pastorate of Christ Lutheran Church of Trenton, New Jersey, in the summer of 1885 and took charge of the work there in September of that year. He remained in this field until the fall of 1888, when he accepted a call to St. Peter's Lutheran Church of Easton, Pennsylvania. The work of this parish occupied him until the fall of 1892, when he resigned to take up the work in St. Paul's Parish, Baltimore, Maryland. In 1896 owing to physical disability, he gave up the work in Baltimore and returned to Easton, Pennsylvania, to spend some time in rest and quiet. While here, in 1898, the pulpit of his old charge became vacant and at the earnest solicitation of his former congregation, he consented to supply the pulpit for a brief period. But at the end of three months the congregation urged him to accept a call to the pastorate for a second time. This he did and served the congregation for the following thirteen years, with considerable success. Being convinced that it would be best to retire from the parish he resigned the work in April, 1911, and again took up his residence on College Hill, Easton, where he still has his home.

Rev. Trowbridge was married on April 28, 1886, to Anna M. Lilly, a daughter of the late Rev. A. W. Lilly, D.D., for forty-two years pastor of Zion Lutheran Church, York, Pennsylvania. One child was born to them, a son, on May 18, 1894.

As president of the East Pennsylvania Synod the full term of two years, as a member of the Board of Foreign Missions for two years, and a member of the Synodical Mission Committee of the East Pennsylvania Synod, having in charge the varied home mission work on its territory, Mr. Trowbridge has given considerable time to the work of the Church outside the parishes served by him. Although not in active service at present, he is frequently called on for considerable supply work in the pulpit and in vacant parishes. He has served as pastor pro tempore of two large and important congregations in his home town and neighboring pastors find it very convenient to have some one to call upon in an emergency, for a sermon or a service,—a call which he is glad to answer.

**REV. MILLARD FRANCIS TROXELL, D.D.** Doctor Troxell was born at Cumberland, Maryland, October 25, 1857. He was baptized by Rev. Christian Startzman and confirmed by Rev. H. C. Holloway. He prepared privately for college and entered the Freshmen Class at Gettysburg in 1876. He graduated from this institution in 1880, taking the Graeff Prize Essay in his Senior

year. After two years' course at the seminary he was licensed by the Synod of Maryland and entered the home mission field in Kansas at Eureka, building a church and a parsonage and freeing them both from debt in the first year of his ministry. In 1882 he was married to Julia T. Forney, of Gettysburg, who died after one year of married life. In 1883 he was ordained by the Maryland Synod at Baltimore.

In 1884 Doctor Troxell founded the Children's Memorial Church at Kansas City, Missouri, and remained there five years, resigning to become general secretary of the new Board of Education of the General Synod. In 1889 he married Juliet N. Ensminger, of Harrisburg, Pennsylvania. Three sons and two daughters have been the result of this union, all of whom have received full college education and graduation. Their names in order of birth are, Mark Gotwald, Irene, Millard Baxter, Edith Frances, and John Philip. While serving as general secretary of the Board of Education a call was accepted by him to become pastor at Springfield, Illinois. In ten busy years there a fine stone church was built and the debt provided for and in recognition of his work here and throughout the state, Carthage College conferred upon him the degree of D.D. Doctor Troxell was also made chaplain of the state senate, an executive and advisory officer in the state and international Christian Endeavor movement, the Anti-Saloon League, associate charity work and other activities of a general character as well as a regular member of the Board of Education.

In 1899 he accepted a call to St. Joseph, Missouri, where after a five years' pastorate he was elected president of Midland College, Atchison, Kansas. In eight years' service there as teacher and executive head a new library was built and endowed, seminary property acquired and paid for, president's house purchased, and values in property and endowment of over seventy-five thousand dollars added to the institution. In 1912 he accepted a call to become pastor at Topeka, Kansas, and in 1916 the Kansas governor, Arthur Capper, and the state board, appointed Doctor Troxell chaplain and parole supervisor of the state Boy's Industrial School at Topeka where he was also acting superintendent during the world war.

Doctor Troxell has been editor of a number of publications, a Chautauqua lecturer and a leader in Bible study, and for years was western correspondent of the *Lutheran Observer*, writing under his initials, "M. F. T." He has been General Synod delegate at Harrisburg, Allegheny, Mansfield, Canton, Baltimore, Hagerstown, Des Moines, Richmond, Washington, and others, and president of his local synod a number of terms. At present (1919) he has the oversight of 250 boys in the State Industrial School and over 500 on parole in Kansas and other states.

**REV. C. M. WACHTER.** Rev. Wachter was born in Middletown, Maryland, August 16, 1866. He was the son of W. N. and Sarah A. Wachter. As a child he was baptized by Rev. Michael Wachter, who was pastor of the Lutheran Church at Middletown. He received his catechetical instruction under Rev. L. A. Mann, and with a class of eighteen he was received by confirmation into the church at the age of fourteen. He received his educational training in the parochial school of the church and later in the public schools. Under Professor Avis he took a special course preparing him for college. With his parents he moved to Springfield, Ohio, where he entered Wittenberg College in 1882. Upon the completion of the eight-year course in college and seminary, he was ordained by the Olive Branch Synod in October, 1892, at St. George Church, in Edinburg, Indiana. The Richmond Second Church and the Grandview Mission (Indiana) were supplied by him previous to his first pastorate.

From May, 1893, until 1895 he served his first pastorate at Lancaster, Illinois. From here he moved to a place near Pittsburgh, Pennsylvania, serving the Rockville pastorate for three years. He was pastor at Hooversville from 1898 to 1901; Davidsville from 1901 to 1908; Belleville from 1908 to 1909; Shipman, Illinois, from 1909 to 1910; Lanark, Illinois, from 1911 to 1914; Rock Creek, Indiana, from 1914 to 1917, and Corydon, Indiana, from 1917 until the present. Nearly all of these charges were weak congregations which were greatly strengthened by his faithful ministry. Five new churches were erected in the various places during his incumbency. The last one, which was at Rock Creek, cost \$15,000, and is a beautiful memorial to his untiring energy. With his acquaintance with music he greatly enriched the services in his various churches. He has labored faithfully for twenty-seven years in the Gospel ministry.

He was united in marriage to Mary E. Tonini in June, 1893. In the various synods with which he has been connected he has acted as secretary and also on various committees of importance. Through his efforts the benevolent operations of the church were strengthened, especially in the weak congregations, which had formerly never raised their apportionment. His salaries have been very meagre and yet he has toiled on, truly desirous of developing the activities of the Lutheran Church. His father had the desire to become a minister and being prevented from so being he set apart his son for this high calling. And from the churches which Rev. Wachter has served more than a dozen young men have entered the ministry. He is the only representative of the family in the ministry since his ancestor Rev. Michael Wachter.

**REV. FREDERICK R. WAGNER, D.D.,** was born at New Market, New Jersey, May 30, 1873. He is the son of George Wil-



liam and Agnes Runyon Wagner. He bears, in part, the name of his great-grandfather, G. Frederick Wagner, who came to America prior to the Revolutionary War from the city of Strassburg in Alsace, and enlisted as a soldier for American Independence with a company of infantry from Easton, Pennsylvania, his home town.

Rev. Wagner was baptized and confirmed by Rev. I. P. Zimmerman, then pastor of St. John's Lutheran Church, Mahanoy City, Pennsylvania.

After attending the public schools at Delano, Pennsylvania, he took the preparatory and part of the college course at "Susquehanna," Selinsgrove, Pennsylvania, graduating from Wittenberg College, Springfield, Ohio, in the spring of 1898. He is an alumnus of the Gettysburg Theological Seminary, graduating in 1901 with the degree of "B.D." and as one of the two orators representing the class at commencement time.



By the permission of the Pittsburgh Synod, of which he was a beneficiary student, he was licensed by the Synod of Maryland at Middletown, Maryland, in October, 1900, and was ordained at Boonsboro, Maryland, by the same synod in the fall of 1901, having accepted a call to become pastor of St. Paul's Lutheran Church, Frostburg, Maryland.

In the autumn of 1901 he was married to Miss Sarah Besse Toot, of Gettysburg, Pennsylvania. Two daughters and two sons now are of the family circle.

The work of the pastorate at Frostburg, Maryland, was assumed in August, 1901. For eight and a half years the most pleasant relations of pastor and people continued and many forward steps were taken in spiritual and material progress. Among other things may be mentioned the building of a primary Sunday school annex, choir addition, and many improvements added to the church and parsonage properties.

The first change in pastoral relations to date occurred March 1, 1910, when the call to St. James' Church, Huntingdon, Pennsylvania, resulted in a removal to that place. Soon after becoming established as pastor of this congregation a property adjoining the church was purchased, which made it possible to proceed with a long cherished desire to rebuild. Consequently a new church, Sunday school annex and parsonage were dedicated July



7, 1912. The buildings are of brown stone and are well equipped and furnished, including a very excellent pipe organ. At the present time (1919) the last installment of the debt is being cancelled. The property is valued at more than \$50,000. Corresponding progress may be noted in the increased membership and church activity.

Rev. Wagner has been honored, for two terms (1916-1918), as the president of Allegheny Synod, and has also held other offices in conference and synod, and serves on important committees. He was a delegate to "The Merger Convention" at New York.

In 1901 Wittenberg College conferred upon him the degree of Master of Arts and in 1917 Susquehanna University honored him with that of Doctor of Divinity.

He has made occasional literary contributions to the Church papers and to the local press, and is also the author of a booklet entitled, "A Historical Sketch of St. Paul's Lutheran Church of Frostburg." He served as one of the associate editors of "The History of the Allegheny Synod," which was published in 1917 during the administration of Rev. Wagner as president of the Synod.

In February, 1920, he took charge of St. John's Lutheran Church at Martinsburg, West Virginia.

**REV. W. CLAUDE WALTEMYER** was born April 27, 1889, at Beckleysville, Baltimore County, Maryland. His parents, Joseph and Keziah Jane Waltemyer, were active members of St. Abraham's congregation of the Hampstead Charge. He was baptized by the Rev. S. J. Derr.

When he was but six years of age his parents removed to Baltimore, Maryland, and identified themselves with the Third Church. The late Rev. I. C. Burke, D.D., was his pastor and by him he was confirmed, Easter, 1904. Under the spiritual guidance of religious parents, a Godly pastor and faithful Sunday School teachers, he was led to consecrate his life to the ministry.

He attended the public schools of Baltimore graduating from the Baltimore City College in June, 1906. In September of the same year he entered the Junior Class of Pennsylvania College at Gettysburg. He graduated with the class of 1908 at nineteen years of age. From the Theological Seminary at Gettysburg he was graduated in May, 1911, with the degree of Bachelor of Divinity.

He was licensed to preach by the Maryland Synod at Smithsburg in 1910 and ordained October 5, 1911, at Lebanon, Pennsylvania, by the East Pennsylvania Synod.

In February, 1911, he received a call to become the first pastor of the newly organized congregation at Landisville, Pennsylvania. During a two years' pastorate the membership was doubled and all indebtedness on a fine church property removed.

A call to a second new work was accepted in January, 1913, and he became the first pastor of Trinity Church, Butler, Pennsylvania. This work was quite small in its beginnings but progressed rapidly. When the pastorate was vacated in February, 1916, there was a communicant membership of more than one hundred, a Sunday school enrollment of two hundred, and in addition well organized Missionary and Young People's societies.

Since February, 1916, except for a year in the army, he has been serving the old, but ever vigorous and zealous, St. John's Church of Thurmont, Maryland.

On the 18th of March, 1918, he was commissioned a chaplain—with the rank of First Lieutenant—in the United States Army. His first assignment was to the Coast Defenses of Boston and in his work covered three of the harbor forts, Andrews, Warren and Revere.

Early in May, 1918, he was assigned to the 71st Artillery, C. A. C., which regiment was to be organized in the Coast Defenses of Boston and to be sent to France. The regiment was a Regular Army unit composed of volunteers from forty-five of the states. Sixty-one of the sixty-five officers were college or university graduates.

July 30th he embarked at Boston going via Halifax, Nova Scotia, to England and then to France. The regiment received its final training near the historic city of Angers. They were preparing to go to the Front when the Armistice was signed. Returned with the regiment to the United States late in February, 1919. After receiving an honorable discharge on March 5th, he returned to the pastorate at Thurmont.

Rev. W. Claude Waltemyer was married September 5, 1911, to Mildred Butzler, who was also of the Third Church of Baltimore. There are three children: Miriam, Ruth and Charlotte, aged six, four and two, respectively.

**REV. HENRY HERMAN WEBER, D.D.** This son of the Maryland Synod was born in the city of Philadelphia, Pennsylvania, August 4, 1860, the son of August and Whilemina Weber. He was educated in the parochial schools of Philadelphia, and later when his parents moved to Baltimore, Maryland, he attended the private Academy of Wackers, well known in its day. For one year he was a student at the Baltimore City College. He then entered into the wholesale dry goods and notion business as entry clerk and salesman. In 1878 he entered Pennsylvania College and took second honors upon his graduation in 1882. He spent three years in the Theological Seminary and graduated from this institution in 1885.

In the city of Baltimore, Maryland, he organized St. Luke's and Grace Lutheran Churches, both of which have become great successes. In 1889 he was called to the general secretaryship of

the Board of Home Missions and Church Extension of the General Synod, and held that position until 1915, when he was made general secretary of the new combined Board of Home Missions and Church Extension of the General Synod. Since the Merger of the various Lutheran bodies, and the establishment of the Board of Home Missions and Church Extension of the United Lutheran Church, he has become the general secretary of that board. In 1890 he married Mary Emma Crist, in Baltimore, Maryland. At present he lives in York, Pennsylvania, where the offices of the board are located.

In 1902 he received the degree of Doctor of Divinity from his Alma Mater. He published two pamphlets, the one "A History of Grace Church," and the other "Additional Questions and Answers, in Connection with the Study of Luther's Catechism."



**REV. ABDEL ROSS WENTZ, Ph.D.** Dr. Wentz was born at Black Rock, York County, Pennsylvania, October 8, 1883. In early infancy his parents, J. Valentine and Ellen (Tracy), moved with him across the state line to Lineboro, Maryland. He was baptized by Rev. E. Manges, his parents being members of the Lineboro Church of the Manchester Charge. He was confirmed by Rev. C. M. Eyster.

His preparatory education Dr. Wentz received in the Franklin High School at Reisterstown, Maryland. In the autumn of 1900 he entered Pennsylvania College with the purpose of preparing himself for the Lutheran ministry. Graduating from the college in 1904 and from the Gettysburg Theological Seminary in 1907 fortunate circumstances enabled him to continue his theological and historical studies in Germany. He spent one year at the University of Leipzig, studying under the direction of such leaders as Ihmels and Hauck; one year at Berlin under Seeberg and Holl; and one semester at Tuebingen under Schlatter and Mueller. While at Tuebingen the call reached him to return to his Alma Mater to assume the duties of the professorship of Biblical Literature and History. He accepted this call and entered upon his work in the autumn of 1909.

Whatever time was left free from his arduous duties as teacher Professor Wentz devoted to the continuance of his studies. In



the summer of 1911 he returned to Tuebingen and followed the courses of such distinguished historians as Wahl and Mueller. The following two summers he spent in research work upon the subject of his dissertation, "The Beginnings of the German Element in York County, Pennsylvania." This was completed in



1914, when he took his examinations under the faculty of the George Washington University, Washington, District of Columbia, and received the degree of Doctor of Philosophy. His dissertation was published in 1916.

Professor Wentz was licensed by the Maryland Synod at Waynesboro in 1906, and upon his return from Europe in 1909 was ordained at St. Mark's in Baltimore. He has delighted to serve his synod in various capacities, not least of all as the editor of this volume of History.

In 1916, when the curriculum of the seminary at Gettysburg was readjusted, Dr. Wentz was called to the newly erected chair

of Church History. In 1917 he was married to Mary Edna Kuhlman, of Ursina, Pennsylvania. Their home has been blessed with a son, Valentine.

Dr. Wentz is a member of the American Society of Church History, the Pennsylvania German Society, the Board of Publication of the United Lutheran Church, curator of the Lutheran Historical Society, president of the Parent Education Society, and a member of a number of general Lutheran organizations. For more than seven years, until the outbreak of the war with Germany, he was joint editor of the Lutheran Quarterly, contributing for each issue an article on "Current Theological Thought in Germany." A number of separate publications have come from his pen.

**REV. WILLIAM EDWARD WHEELER.** This son of the Maryland Synod was born October 14, 1872, at Baltimore, Maryland, the oldest of the five children of William B. and Annie Elizabeth Wheeler. He was a member of Second English Lutheran Sunday school of Baltimore of which church his mother was a member, and in which church he was confirmed by Rev. Sylvanus Stall, D.D. The purpose in his mind to study for the ministry was awakened by Doctor Stall, and was fostered and encouraged by Rev. George W. Miller, D.D., his successor. He entered Penn-



sylvania College at Gettysburg, Pennsylvania, in 1893 and was graduated in 1897. In the fall of that year he entered the Theological Seminary at Gettysburg and graduated with honors in 1900. The Maryland Synod licensed him to preach in 1899, and he was ordained by the same synod in session at Middletown, Maryland, October 21, 1900. On August 28, 1900, he was married to Lillie Lindauer, of Baltimore.

He has served the following pastorates: Woodsboro, Maryland, Charge, June, 1900, to December, 1904; Trinity Lutheran Church, Taneytown, Maryland, 1904, to December, 1910; Augsburg Lutheran Church, Chicago, Illinois, 1910 to May, 1917; St. Mark's Lutheran Church, St. Louis, Missouri, 1917 to the present. He was the first pastor at Augsburg Church in Chicago, building the church and parsonage. He is now building a new church in St. Louis.



**REV. CHARLES P. WILES, D.D.**, was born at Lewistown, Maryland, nine miles north of Frederick City. He attended the public

school in his native village, and the high school at Walkersville, Maryland. He then entered the State Normal School at Millersville, Pennsylvania, from which he graduated. After taking a year's special work in the scientific course at the same school, and teaching a year at Creswell, Lancaster County, Pennsylvania, he continued his education at Gettysburg, graduating from the Theological Seminary in 1896. He was licensed to preach in Grace Lutheran Church, Baltimore, Maryland, in the fall of 1895, and ordained one year later in St. James' Church, Gettysburg, Pennsylvania.



Just before graduating from the seminary he accepted the call to become pastor of the Ross-

ville Charge, Rossville, York County, Pennsylvania. After serving here for five years, he accepted a call to the Mt. Zion Lutheran Church, Pittsburgh, Pennsylvania, where he remained seven years. While pastor here he also served for several years as secretary of the local home mission board of the synod. His next pastorate was in the Keller Memorial Lutheran Church, Washington, District of Columbia, and covered a period of five years. In January, 1913, he received a call to become editor of the Lutheran Publication Society, Philadelphia, Pennsylvania, to succeed the late Rev. Charles S. Albert, D.D. The call was accepted and the duties of the new office entered upon the first of April of the same year. After the merger of the three Lutheran bodies was consummated he was continued as editor of the Augsburg series of Sunday school lessons. He is also a member of the International Sunday School Lesson Committee, to which he was elected by the Board of Publication of the General Synod. He has been requested by the Board of Sunday School Work of the United Lutheran Church to continue his membership on that committee. He is the author of two volumes, the one, "Upon This Rock," which is a confirmation booklet, and the other, "The Challenge of the Sunday School."

**REV. HORACE EHRMAN ZIMMERMAN.** This son of the Maryland Synod was born in Johnsville, Maryland, April 20, 1867. His parents were Luther M. and Louisa A. Zimmerman. In infancy he was baptized at Woodsboro, Maryland, by Rev. Dr. S. W. Owen. In 1883 he was confirmed at Myersville, Maryland, by Rev. A. M. Smith. He prepared for college at the Middletown Academy, and entered the Sophomore Class of Roanoke College, Salem, Virginia, in September, 1885. He entered the Junior Class of Pennsylvania College, Gettysburg, Pennsylvania, in September, 1887, and graduated from this institution in June, 1889. In the fall of the same year he entered the Theological Seminary at Gettysburg and graduated from this institution in 1892. He was licensed by the Maryland Synod at Hagerstown, Maryland, in 1891, and he was ordained the following year by the same synod meeting at Frederick, Maryland.

During his ministry Rev. Zimmerman has served the following pastorates: From April 4, 1893, to April 3, 1898, he served at Tannersville, Pennsylvania; at Clarion, Pennsylvania, he served from January 1, 1899, to November 25, 1900; the next two years he served at Bolivar, Ohio; at Dillsburg, Pennsylvania, he served from January 4, 1903, to the beginning of 1905; from 1905 to 1906 he served at Dickinson, Pennsylvania; from 1906 to 1909 he was employed in secular work, life insurance, in Omaha, Nebraska; on May 9, 1909, he took up the pastoral work again at New Haven, West Virginia, and served this field until November 26, 1911; at Mount Morris, Illinois, he was pastor from that time

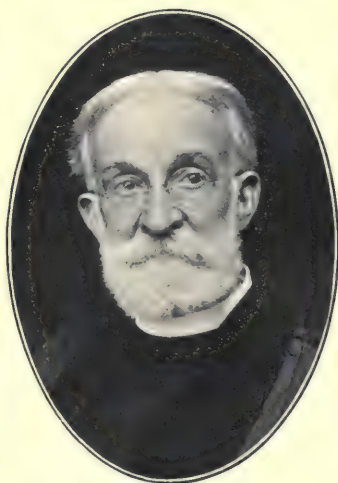
until January 31, 1918; on February 6, 1918, he took up his present pastorate at Kansas City, Missouri.

He was married to Anna E. Doub in 1893, one child was from this marriage, Milo Doub Zimmerman. In 1900 he married Lillie Saunders, and Anna Lee Zimmerman was the child of this marriage. For ten years he contributed to the leading magazines and periodicals of this country and England, on a wide range of subjects, specializing in scientific and nature study. For many years he contributed the yearly index to the *Lutheran Observer*.

**REV. JEREMIAH ZIMMERMAN, D.D., LL.D., L.H.D.** Doctor Zimmerman was born at Snydersburg, Maryland, April 26, 1848, the son of Henry and Leah Zimmerman. After his early education, he entered Pennsylvania College and graduated from that institution in 1873, with the degree of A.B. The following fall he entered the Theological Seminary at Gettysburg and graduated in 1876. In that same year he was ordained to the Lutheran ministry. He has served as pastor at Valatie, New York, from 1876 to 1878, and at Syracuse, New York, from 1879 to 1904. At this time he resigned to travel and devote his attention to educational and literary work.

In January, 1877, he married M. Adele Springstein at Valatie, New York. On January 21, 1890, he married a second time, this time his bride was Sophia Elizabeth Amos, of Syracuse.

He has been a delegate to the General Synod of the Lutheran Church several times. He was president of the Federation of Churches and Christian Workers of the State of New York. He received the degree of D.D. from Pennsylvania College in 1896, and also from Wittenberg College and Susquehanna University. In 1902 his Alma Mater conferred upon him the degree of LL.D. and in 1908 Susquehanna University the degree of L.H.D. He spent five years in foreign travel, including a trip of twenty-eight months around the world, when he lectured in many leading cities of the Orient. He has lectured before seminaries and colleges on questions of the Far East and on historical and archæological subjects, especially on the history of coins of the ancients, on which he is an authority. He also gave the Holman Lecture at Gettysburg on the Lord's Supper. He has a specially selected library of 5,000 volumes,





which he has recently donated to the Library at the Theological Seminary at Gettysburg. He is a member of the Victoria Institute of Great Britain, the Royal Numismatic Society of London, and the American Anthropological Association. He has been a lecturer at Syracuse University on Numismatics and is president of the Federation of Churches in the State of New York.

He is the author of "Spain and Her People," "The Religious Character of Ancient Coins," "The Person of Christ and His Presence in the Lord's Supper," and "Help When Tempted and Tried." He has also been a contributor on Numismatics to the Standard Dictionary, and to various other journals.

**REV. LEANDER M. ZIMMERMAN, D.D.** This son of the synod was born near Manchester, Carroll County, Maryland, on August 29, 1860. He is the son of Henry and Leah Zimmerman. He attended the village school and worked on the farm until he felt the call to enter the Gospel ministry. His father having already educated two sons for the ministry was at first reluctant to give his consent, but hearing his son's plea the good man placed his hands gently on Leander's shoulders saying, "Son, the Lord has called you and you must go." In the fall of 1878 he entered the preparatory department at Gettysburg and continued his studies until his graduation from the college in 1884. After graduating from the seminary in 1887, he was ordained to the Gospel ministry by the Maryland Synod on October 9th of the same year. Two months later, under appointment of the Board of Home Missions, he began work in the southern section of Baltimore City without a single member or a church in which to worship.

The following two weeks from early morning until late at night he went from house to house wherever information could be obtained that there was a man, woman, or child who was not connected with a church or Sunday school. On December 18th, he held his first public religious service in Triumph Hall over a meat market at 1240 Light Street. One hundred and fifty persons were present nearly all of whom had been visited during the two weeks preceding. Ninety-six were present at the Sunday school and one hundred and fifteen at the evening service.

On February 15th he organized Christ Church with 225 members, 45 of whom had letters from other churches, 140 uniting by profession, and 40 by confirmation. One year from the day the work began the congregation assumed its own support. A Methodist Church had been purchased, extensive improvements made, and on January 31, 1892, a "jubilee" was held to mark the church's freedom from all indebtedness.

From time to time extensive improvements have been made in the church building. Dr. Zimmerman has always taken special pains to make the House of the Lord beautiful and attractive in all its appointments. He has always ministered to unusually



large congregations and while other churches in the neighborhood have declined because of removals to other sections of the city, Christ Church continues to grow and flourish in spite of unusually adverse conditions.

Dr. Zimmerman has been a member of the Deaconess Board since 1897, and is vice-president. For a number of years he has been a member and vice-president of the Board of Home Missions. He has been a trustee of Tressler Orphans' Home, president of the Maryland Synod, a director of the Theological Seminary at Gettysburg, and president of the Lutheran Ministers' Association of Baltimore. In 1901 the honorary title of Doctor of Divinity was conferred on him by Susquehanna University. He attended six sessions of the General Synod as delegate, including the merger meeting in 1918 when the United Lutheran Church was organized.

**REV. MARION JUSTUS KLINE, D.D.**, was born at Frederick, Maryland, October 2, 1871. His father was William Henry Kline, his mother, Mary Ann Englebrecht. Baptized in infancy by the Rev. George Diehl, D.D., he became a member of the venerable Lutheran congregation in Frederick. After the usual course in the public school and special preparation for college, he went to Gettysburg to study for the ministry. This was while Rev. Luther Kuhlman, D.D., was his pastor.

He entered Pennsylvania College in September, 1889. His college days were marked by a most unusual variety of activities, literary, musical, athletic, social, and religious. He graduated as the valedictorian of the noted class of 1893. Three years later he graduated from the Gettysburg Theological Seminary, at the same time receiving his Master's degree from the college.

During the twenty-four years of his ministry he has graced two pastorates and a secretaryship. Immediately upon graduation from the seminary he became the pastor of Bethlehem Lutheran Church in Harrisburg, Pennsylvania. His ministry here proved to be highly acceptable and edifying. His enthusiasm for the Gospel of Christ not only attracted people to the services of the church, but also brought them to the foot of the cross, and even led some to devote themselves to the ministry of our Lord.



During this period Dr. Kline was a member of the General Synod's Board of Church Extension for two years.

After six years of ministry in Harrisburg, this son of the Synod was called to become the General Secretary of the General Synod's Board of Foreign Missions. This was in October, 1901. For six and a half years he served that Board with eminent acceptability and success. During this time he resided in Baltimore.

In May, 1908, he accepted a call to the First Lutheran Church of Altoona, Pennsylvania, and this church has had his ministry to the present day. He was formally installed as pastor on September 27, 1908, by his immediate predecessor, Rev. O. C. Roth, D.D. The splendid development begun in the pastorate of Dr. Roth along missionary and benevolent lines, has continued in the pastorate of Dr. Kline. Each year there has been a generous excess on the regular apportionment, and a large number of costly special objects, both on the home field and on the foreign field, have been carried by the congregation. The church property has several times been improved and enlarged. At the same time the spiritual life of the congregation has been developed and a large number of souls have been gathered in. During Dr. Kline's pastorate an unusual number of men from this congregation have been influenced to take up the preparation for the ministry.

The subject of this sketch received the degree of Doctor of Divinity from North Carolina College in 1901. In 1909 he became a member of the General Synod's Board of Education, and he is to-day a member of the Board of Education of the United Lutheran Church. He has held a number of responsible offices in the Alleghany Synod, being a member of the Ministerial Education Committee, of the Examining Committee, and of the Synod's Board of Home Missions. Since 1913 he has been a member of the Board of Directors of the Gettysburg Theological Seminary, and since 1918 the President of that Board. He is also a member of the Board of Trustees of Pennsylvania College.

Besides editing the biennial reports of the Board of Foreign Missions during his secretaryship, Dr. Kline has written "The Ministry of Sorrow," published in 1898.

Dr. Kline was married, July 7, 1896, to Miss Belle G. Leeds, of Washington, D. C. She died on January 13, 1898. April 24, 1902, he was married to Miss Annie Plitt Hummel, of Harrisburg, Pennsylvania.

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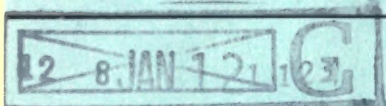




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